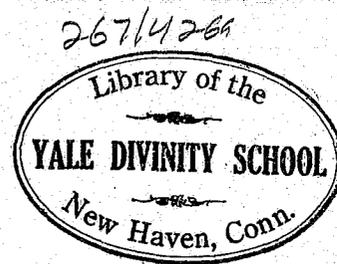


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齊魯神學



The Cheeloo School of Theology

at

Tsinan, Shantung, China

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THE CHEELOO SCHOOL OF THEOLOGY

SHANTUNG CHRISTIAN UNIVERSITY

Tsinan, Shantung, China

in cooperation with

ASSOCIATED BOARDS FOR CHRISTIAN COLLEGES IN CHINA
150 Fifth Avenue, New York

OFFICERS OF THE SCHOOL

CHAS. A. STANLEY, D.D., *Principal*

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H. R. WILLIAMSON, M.A., *Chairman of Board*

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CHRONOLOGY

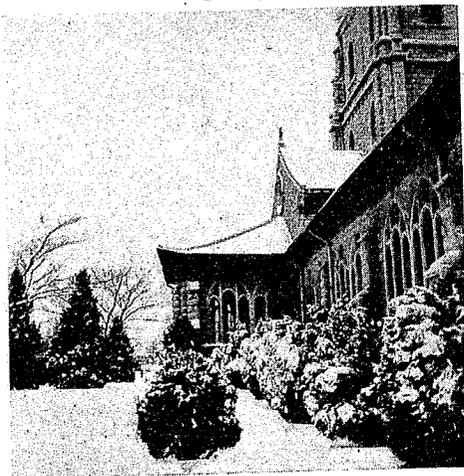
1865-85 — Unrelated Training Schools for Christian workers in the Province.

1885 — A Theological College, later known as the Gotch-Robinson School, was organized at Tsingchow in Shantung.

1917 — The institution was moved to Tsinan and became the School of Theology of Shantung Christian University, with four mission groups cooperating.

1935 — The Cheeloo School of Theology is one of the four union institutions of this grade recommended for increased support by the "Commission on Education for Service in the Chinese Church", headed by Dr. Luther A. Weigle of Yale University.

The Chapel in Winter



Group of Women Students

Women are admitted on an equal basis with men. The School has sent out 170 graduates since 1917 when it became a part of the University. Earlier records are not available. Of this number 74 percent are in direct Christian work, 15 percent are holding teaching positions, 4 percent are in business, and the balance cannot be traced.

Printed by
The University Press,
Cheeloo University,
Tsinan, China.

SHANTUNG

File

齊魯大學
週月祈禱秩序

Cheeloo University
Monthly Cycle of
Prayer

齊大宗教生活委員會，將

這本「週月祈禱秩序」，敬獻於

全校教職學員中的同道。望各

位在每日私禱的時候特別注意

當日的題目。這樣我們就等於

一致將公共的呼求——和感謝——

送到施恩座前。

本秩序若有應行改善之處

，務祈隨時指示，以便再版時

有所遵循。

This Monthly Cycle of Prayer has been prepared by the Religious Life Committee for the use of members of the University staff and student body. It is hoped that every Christian in these groups will pray each day, at his hour of private devotion, for the particular object indicated. Thus we shall all be thinking of the same needs at practically the same time, and our petitions,—not forgetting thanksgivings,—will ascend unitedly before the Throne of Grace.

Any suggestions for the improvement of future editions of this Cycle will be gladly received by the Religious Life Committee.

齊大週月祈禱

CHEELOO UNIVERSITY
MONTHLY CYCLE OF PRAYER

「我又告訴你們，若是你們中間有兩個人在地上，同心合意的求甚麼事，我在天上的父，必為他們成全」。太十八：19。

“Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.”

Matthew 18:19.

齊大週月祈禱

- 第一日 中國政府：願長官忠於國家，審察輿情，勤於職守，更願信主的長官能毫無私見的奉獻自己為國家所用。
- 第二日 教育當局：願他們在教育系統之中，能保障宗教的自由，以造就完善的人格。
- 第三日 國際正義：願忠恕之道成為國家關係之標準，因而造成國際間永久之和平。
- 第四日 世界宣教大會：願一九三八年在中國舉行之世界宣教大會造成基督教偉大的進步，開教會歷史的新紀元。
- 第五日 從政的信徒：願他們保持高尚的人格，和忠勇的精神。
- 第六日 教會領袖：願神為教會造就有遠大眼光及靈性能力的領袖，促成理想的自立教會。
- 第七日 教會合一：願各宗派與團體間的紛爭猜嫌早日消滅，願一切信徒能精誠團結。

Cheesloo University Monthly Cycle of Prayer.

- 1st day. The National Government of China. Pray for faithfulness, intelligence, and efficiency on the part of all officials; and for enlightened, consecrated Christian leadership in these years of crisis.
- 2nd day. The Ministry of Education and the Shantung Provincial Educational Authorities. Pray that the highest type of religious freedom may be provided for in the educational regulations.
- 3rd day. International Justice. Pray that the "Golden Rule" may become the standard of conduct among nations, thus forming the basis for lasting peace.
- 4th day. International Missionary Council. Pray that the meeting to be held in China in 1938 may result in a great forward movement.
- 5th day. Christians in public life. Pray that these leaders may display the highest type of character and be never lacking in courage.
- 6th day. Church leaders. Pray that men of vision and spiritual power may be raised up to guide the church and bring it to a higher level of self-support.
- 7th day. Christian unity. Pray that jealousy and strife among church groups may be eliminated.

- 第八日 **教會教育**：願教會的教育領袖有先知先覺之能力，造成積極建設的教育計劃。
- 第九日 **中國基督徒學運**：願它成功一個滿有靈力的運動。
- 第十日 **本校的宗教精神**：願我們各盡所能去提高本校的宗教精神。
- 第十一日 **齊魯基督徒團契**：願愛的精神能藉著這個團契得到適當的培養和高上的表現。
- 第十二日 **本校理事部**：願在英美的設立者代表能為本校作適宜的宣傳，為本校博得同情與援助。
- 第十三日 **校董會與執行委員會**：願他們以勇敢的精神完成一切與本校有真實利益的事工。
- 第十四日 **校長**：願主賜他能力與智慧使他能勝任愉快的辦理校務。

- 8th day. **Christian education.** Pray that a constructive and forward-looking programme may be worked out.
- 9th day. **Christian Students' Union in China.** Pray for the success of this organization in promoting a deeper spiritual life among students.
- 10th day. **A vital Christian spirit on the campus.** Pray that each one of us may do his part to develop and maintain a dynamic Christianity in Cheeloo.
- 11th day. **Cheeloo Christian Fellowship.** Pray that the Fellowship may be fruitful in providing new forms of expression for the spirit of Christian love.
- 12th day. **British and North American sections of the Board of Governors.** Pray that they may so present the needs of Cheeloo that new friends and supporters may be raised up continually for the University.
- 13th day. **Board of Directors and Executive Council.** Pray that they may never hesitate to do that which, in the light of Christ's teachings, seems to be for the greatest good of Cheeloo.
- 14th day. **The President.** Pray that he may receive from the Lord strength and wisdom for the carrying of his heavy responsibilities.

第十五日 各院長及主任并齊魯神學校長：願他們以基督的精神與力量執行他們的職務。

第十六日 各學院教授及神學教授：願他們循循善誘，誨人不倦，在講授中表現信徒的精神。

第十七日 本校及神學全體同學：願他們在校所學能應付國家及教會之需要。

第十八日 註冊課與會計處：願他們在日常的事務中得到為主發光的祕訣。

第十九日 秘書，文牘及圖書館與實驗室職員：願他們各人的貢獻都是以盡忠於基督為目標。

第二十日 其他職員與工友：願他們以自尊的精神從事工作，在平庸的職務中發現快樂與滿意。

15th day. Deans of the three Colleges, the Dean of Women, and the Principal of the Cheeloo School of Theology. Pray that they may carry on their duties in the spirit and power of Christ.

16th day. Faculties of the Colleges of Medicine, Arts, and Science, and of the Cheeloo School of Theology. Pray that the instruction given to all classes may redound to the glory of God.

17th day. Students of the three Colleges, the School of Theology, and the Schools of Nursing and Pharmacy. Pray that each one, while here, may receive just that training which shall best fit him to take his place as a leader in Church and Nation.

18th day. Registrar, Treasurer, and other Administrative Officers. Pray that even in routine duties they may find it possible to manifest Christ in numerous ways.

19th day. Secretaries, technicians, librarians, and assistants. Pray that the contribution of each may be made with the highest aim and true loyalty to Christ.

20th day. All other employees of the University. Pray that each may feel the Christian worth of his efforts and find joy in the humblest task well done.

第廿一日 醫生，護士及醫士：願他們精心治病；和藹對人，隨時表現基督徒的精神。

第廿二日 住院病人：願他們的身體早賦健康，心靈早得拯救。願身罹疑難大症的能得到永生之道為精神的安慰。

第廿三日 麻瘋院：願院長與職員的態度使病人感到主的恩慈。

第廿四日 本校的推廣部：願本校的鄉村衛生部與農村服務社及農事試驗場為神所用，切實的為民衆謀幸福。

第廿五日 與本校聯絡的機關：廣智院，田家報，等服務機關與本校皆有密切的聯絡。願他們勝利發達並且將福音的光輝照耀社會。

21st day. Physicians, nurses, and students in the University Hospital. Pray that they may live up to the high ideals of their Christianity and their professions, maintaining the right attitude toward their patients and work.

22nd day. Patients in the Hospital. Pray for the spiritual and physical wellbeing of all patients, especially any that we know. Pray that incurable patients, many of whom have come long distances in hopes of recovery, may find here the Way to eternal life.

23rd day. Leper Hospital. Pray for the Superintendent, all who work in this hospital, and for the lepers, that these suffering ones may truly feel the touch of the Great Physician.

24th day. Extension Department of the University. Pray for Public Health workers, the Agriculture Experiment Station, and Rural Institute, that God may bless the people through these.

25th day. Extension Department of the University. Pray for the Tsinan Institute, the Literature Department of the North China Christian Rural Service Union ("Christian Farmer"), and Shantung Provincial Rural Service Union, that they may shed the light of the Gospel throughout all this region.

第廿六日 **查經班**：願每位班友都在聖經中得到生命之道，
為今後處世為人之正鵠。

第廿七日 **宗教生活委員**：願主的靈引導，使他們將校中
所有的宗教崇拜與活動都佈置的合宜。

第廿八日 **醫院的社會服務部**：願它在上帝國的建立上有
具體的貢獻。

第廿九日 **校友**：願所有的校友都能忠於職守，為母校爭光。

第三十日 **印刷部**：願負責經營及編輯的人都利用它為發揚
本校宗旨，宣傳本校精神的利器。

第卅一日 **本校與地方教會**：願他們能切實合作，共同促
進教職學員的宗教生活。

26th day. **Bible Classes.** Pray that every student may make a careful study of the Bible while in Cheeloo and discover the message it has for him in connection with his life work.

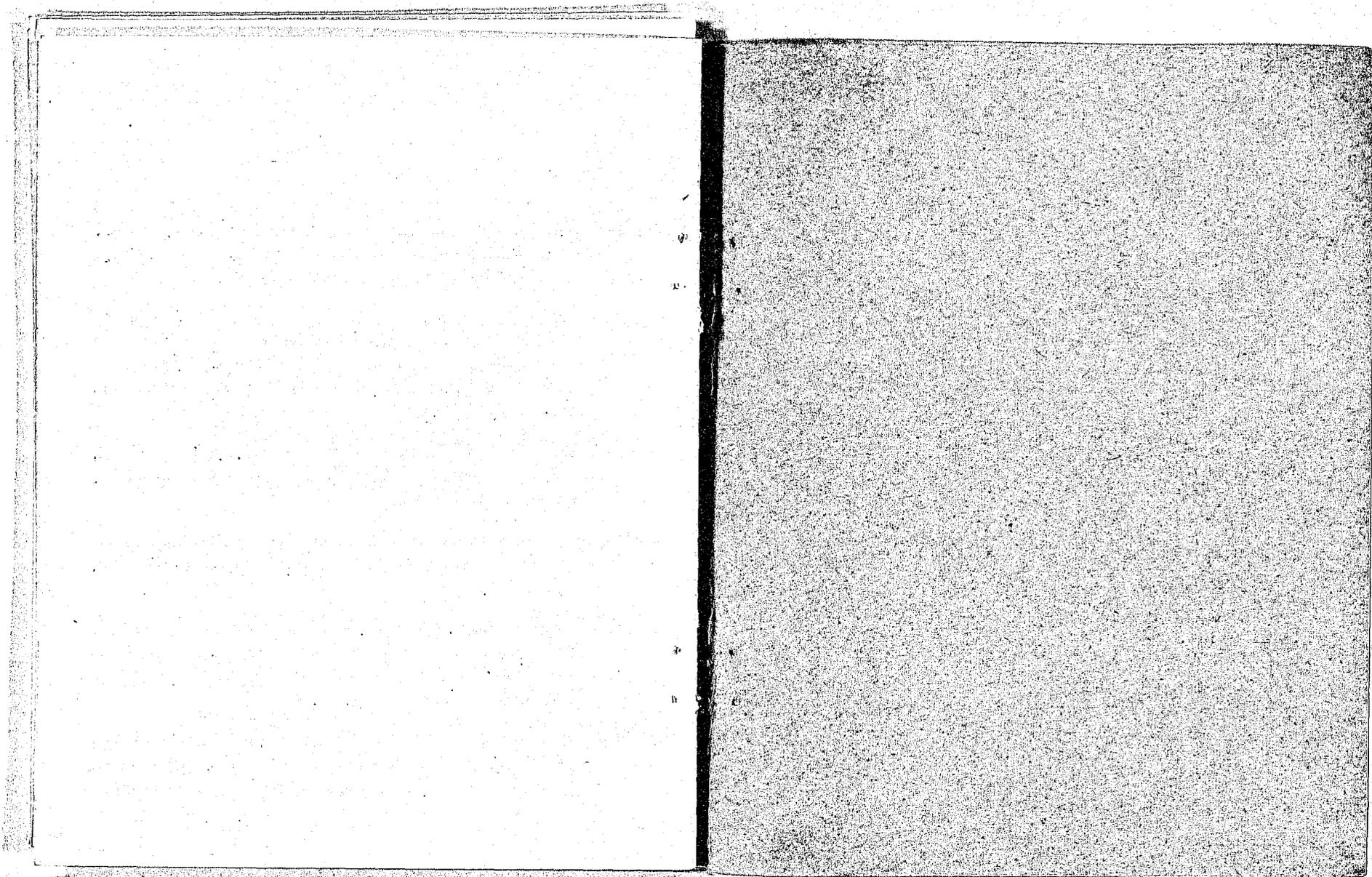
27th day. **Religious Life Committee, and Committees on Services in the Chapels.** Pray that all plans for stimulating the religious life in Cheeloo, and for the morning chapel services, as well as for those on Sundays, may be laid in the power and wisdom of the Holy Spirit.

28th day. **Social Service Department of the Hospital.** Pray that God may use the efforts put forth by this department to hasten the coming of His kingdom.

29th day. **Alumni, and Alumnae.** Pray that every graduate of Cheeloo may be working faithfully in some post according to the will of God.

30th day. **University Press.** Pray that the Manager and employees of the Press, and all who supply material to be printed there, may endeavor to produce that which shall be in harmony with the highest purpose of the University.

31st day. **The University and the Local Churches.** Pray that there may be whole-hearted co-operation between these bodies for the promotion of the spiritual welfare of both staff and students.



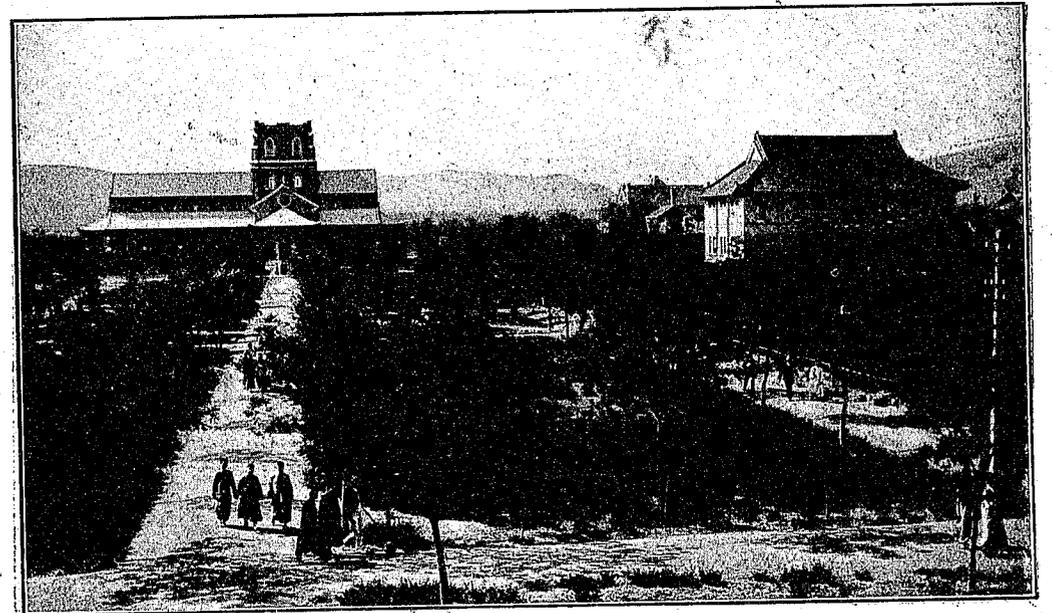
Edinburgh Cheeloo Association

in aid of the

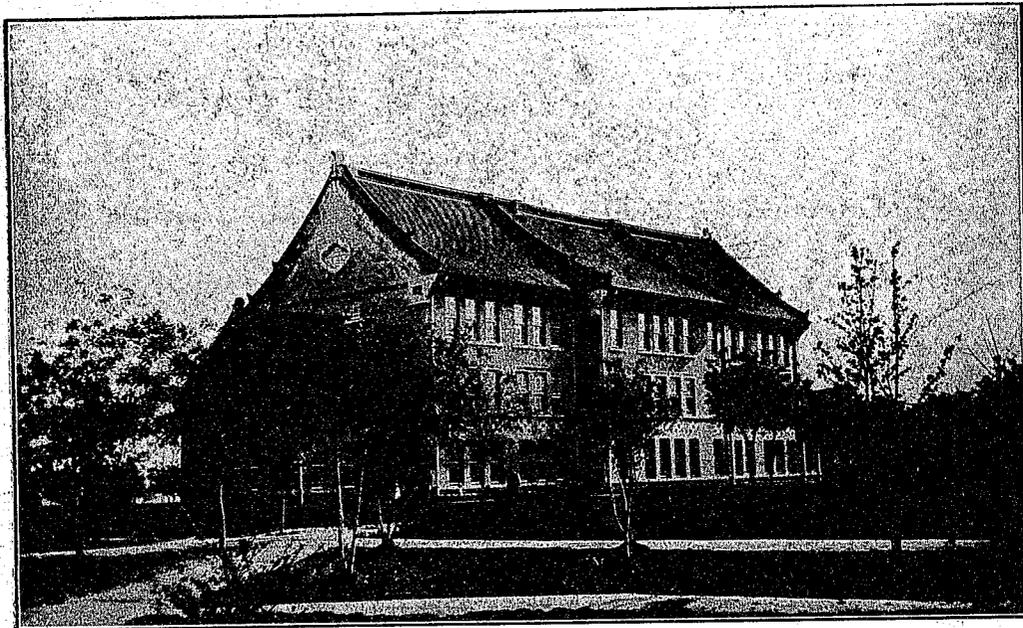
Shantung Christian University.

齊魯

Chee-loo



Part of the Campus with University Church and Gotch-Robinson Hall.



Bergen Hall, one of the Science Buildings of the School of Arts and Science.

EDINBURGH CHEELOO ASSOCIATION.

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In the course of an article written about a year ago Mr. H. G. WELLS remarks that "China is remaking her education from the foundation."

China's latest messenger to the West, Mr. T. Z. KOO, speaking with closest knowledge of his country's conditions, has told us that "to build a new China we need builders, builders of all kinds, men and women of education, of ability, of genius, to go into our political, economic, social, intellectual, and spiritual spheres of life, and there lay the foundation for the new China. Once and again Mr. Koo stresses the "men and women of character" on whom the future must depend, and in a phrase which lingers in the memory, speaks of the Christian Church as "building the builders" of modern China.

The Shantung Christian University is an Institution which was founded some 20 years ago with the express purpose of training men and women for such leadership. From the outset it has been a great venture in Christian unity and co-operation. Beginning with a nucleus of two co-operating societies, its borders have grown and enlarged, until at the present time fourteen such bodies are grouped together in happy and inspiring fellowship. A list of the British co-operating societies will be found on a later page of this handbook. The international character of the Institution is indicated by the fact that American, British and Chinese subjects co-operate in all Departments. They are also represented on the Field Board of Managers, which shares with the British and American Joint Boards the responsibilities of control and administration.

Within the last few months the University has obtained a unique privilege in the grant of a Charter by special Act of the Canadian Parliament. The Act provides for the constitution of a board of Governors, with fullest possible liberty to make bye-laws, and secures for the University the power to grant degrees in all its Departments. It

will be understood that the granting of this British Charter entails upon British Christians a deepened responsibility in the matter of personnel and finance. The University, having no endowment, depends for its support upon the grants of co-operating Societies, and fees and donations obtained in China. Apart from these a fund of "fluid" money is now most necessary in order that the Managers may be free to engage the services of Chinese Professors in all branches and to cope with possibilities of development, particularly in the important department of teacher training.

The University has four Departments, three of which are teaching Schools.

- (a) The School of Arts and Science has a 5 year curriculum with courses of instruction in the Bible, Chinese Literature, English, History, Mathematics, Chemistry, Biology, Philosophy, Sociology, Pedagogy, etc. It possesses excellent laboratories.
- (b) The School of Medicine is thoroughly up-to-date and efficient, and carries the strong endorsement of the China Medical Association and the China Medical Board of the Rockefeller Foundation. A large Hospital and Nurses Training School are attached.
- (c) The School of Theology enrolls students who take a full Divinity course after a Collegiate course in Arts.
- (d) The Extension Department contains a unique Museum and Institute, where, by an appeal to both eye and ear, instruction is given in all that makes for the true progress of China. About half a million persons of all classes yearly visit this Department.

Thus "Chee-loo," to call the University by its Chinese name, touches modern Chinese life at all points, training Christian teachers for their great vocation in a land which is remaking its education, preachers and leaders for the growing Christian Church, doctors, nurses and

social workers for the desperate fight with ignorance and disease. Many of its men and women graduates will be called to face an entirely new set of problems in the appalling conditions which have followed upon the introduction into China of Western Industrialism.

An Association bearing the name of the Cambridge Cheeloo Association has recently been formed with the object of establishing a link of practical sympathy between the ancient University and Town of Cambridge and this Christian Institution of recent growth in the Far East. It is hoped by such means to give concrete expression to the spirit of brotherhood between nations, and also to provide an opportunity for co-operation and fellowship between all Christians in a piece of definite work on behalf of Chinese students. This is China's hour of need and it is recognised on all hands that the greatest help we can render to her lies in the sphere of education.

It is proposed that the Association shall combine the twofold aim of keeping the public in touch with the developments of Higher Christian Education in China generally and in the Shantung Christian University in particular and of collecting yearly a contribution towards the support of a Chinese member of the staff.

Membership of the Association is open to all interested in this particular piece of educational work and a minimum subscription of 2/6 will entitle subscribers to receive a copy of the news-bulletin "Cheeloo Notes" as periodically published. Subscriptions and donations will be welcomed by the Treasurer, Mrs. G. K. EDWARDS, M.A.

115, Hanover Street,
Edinburgh.

Following the example of the Cambridge Cheeloo Association, which is proposing to "adopt" one of the Chinese professors in the University as its representative, it is suggested that the Edinburgh Association undertake similar responsibility for one of the teachers in the School of Arts and Science. That School is the largest in the University, and not only includes students who are taking the B.A. and B.Sc. degrees and are preparing for important service as teachers or public officials, but also those who are intending to study medicine or theology, all of whom are required to do some preliminary work in Arts and Science.

Its staff includes at the present time, in addition to its western contingent, fourteen Chinese professors, assistant professors and instructors,—all of them Christian men, and possessing special qualifications for their teaching posts,—and it is one of these who will be the Edinburgh representative. We hope to start this year with one of the instructors, for whose support we shall need to raise £75 per annum. This sounds a very inadequate sum, according to our standards, but when translated into Chinese currency it represents the ordinary allowance of University instructors in China to-day. Before long it is confidently expected that our funds will have increased to the point when we can offer to adopt one of the full professors.

Members of the Association will be kept in touch year by year with any details of interest concerning the work of their special representative.

British Societies co-operating in the Shantung Christian University

Baptist Missionary Society.
English Presbyterian Mission.
London Missionary Society.
Society for the Propagation of the Gospel.

Wesleyan Methodist Missionary Society.
Wesleyan Methodist Missionary Society.
(Women's Auxiliary).

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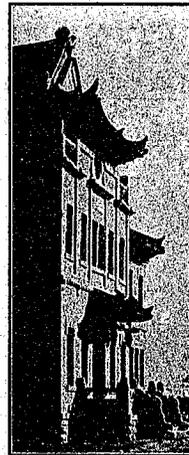
H. H. Weir, M.B., B.C. (S.P.G.)

F. Percy Wigfield, M.B., B.S., (W.M.M.S.)

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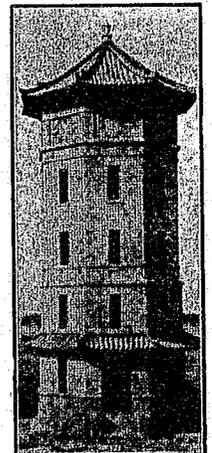
"OUR UNIVERSITY"

As the Students

describe

CHEELOO

Tsinan, Shantung, China.



Our University

"The main part of this university stands outside the city gates of Tsinan, near the mountain of the Thousand Buddhas."

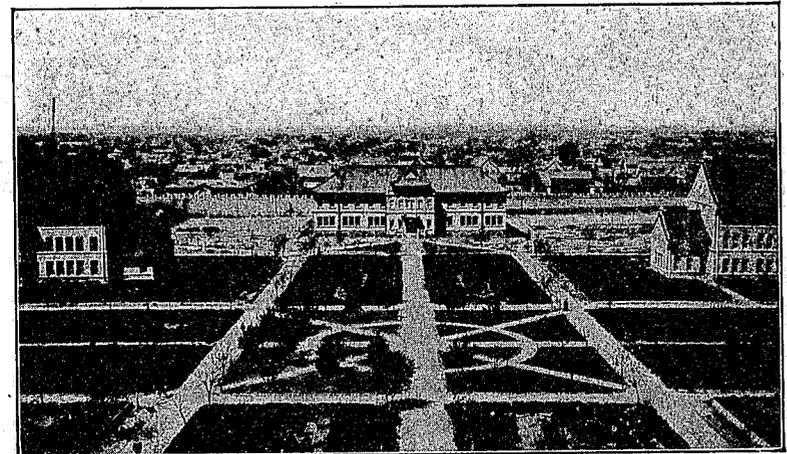
"The buildings for classes are all orderly erected.
There is no wall built around
But the Alumni Gate opens on the north side,
Which makes the large, spacious school clear to see."

"The campus is very broad.
It is full of beautiful flowers and trees
especially the little park in the center.
This little park, which is divided by the
flowers and the roads,
Looks just like the British flag."

"It seems very interesting and full of meaning.
I think it over when I pass there always."

"If anyone goes up on top of the chapel tower he will see all the sight of our university and Tsinan city . . ."

"A campus is nature divided by four cross-roads."



Bergen
Hall

Mateer
Hall

McCormick Administration Building

(In 1923, when the campus was largely "cross-roads" and not much "nature")



**McCormick
Administration
Building**

**Mateer
Science Hall**

**McCormick Hall
("The Business Hall")**

"McCormick Administration Hall is one of the most attractive main buildings in our school.

"The basement is constructed of enormous stones.

"The upper section is built of gray brick.

"It contains different department offices.

"There are many kinds of pine trees, pear trees, and some wonderful flowers growing beside the building."

**Mateer
Science Hall**

"Mateer Science Hall is a three story building.

"The basement is built of stone.
The wall is built of brick.
The first floor is made of plaster.
The rest are made of wood.

"There are about one hundred rooms.

"Some of them are office rooms.
Some of them are class-rooms.
The others are the store-rooms
to store many kinds of
instruments."

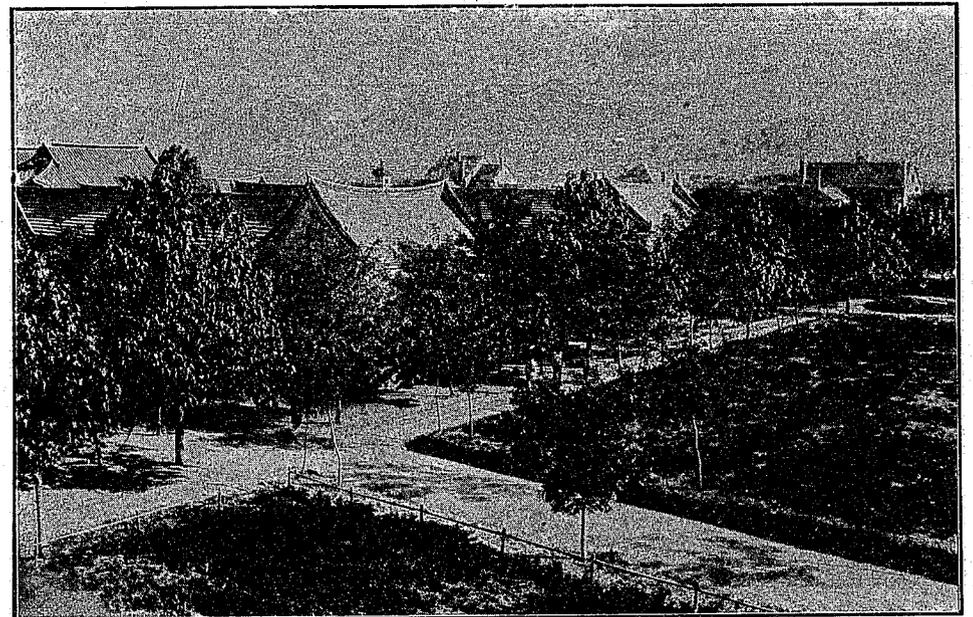


"Leonard Hall is one of our finest buildings.

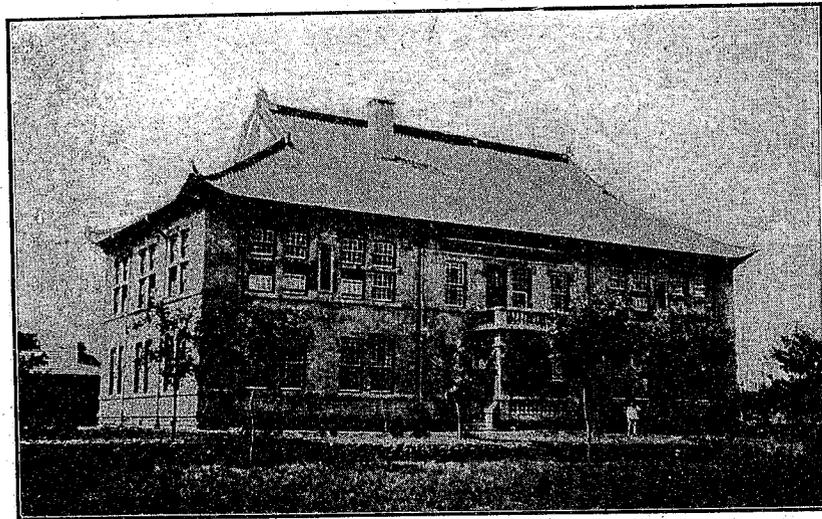
"It is the Women's Dormitory."

"The dormitories in this school are well built.
Desks, chairs, stoves, book-cases and beds are well prepared.
Electric light, water supply and steam heat are well equipped.

"All of them are suitable for good health."



Men's Dormitories



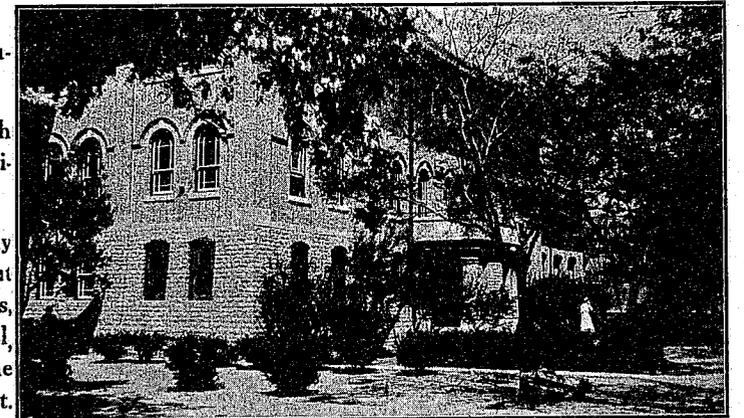
**The
Augustine Library**

"I see that there
is a door,
And many
windows
In the library . .
Also many desks
for studying.
"It is surrounded
by small trees.
"It is an enormous
building.
I am struck by
its size."

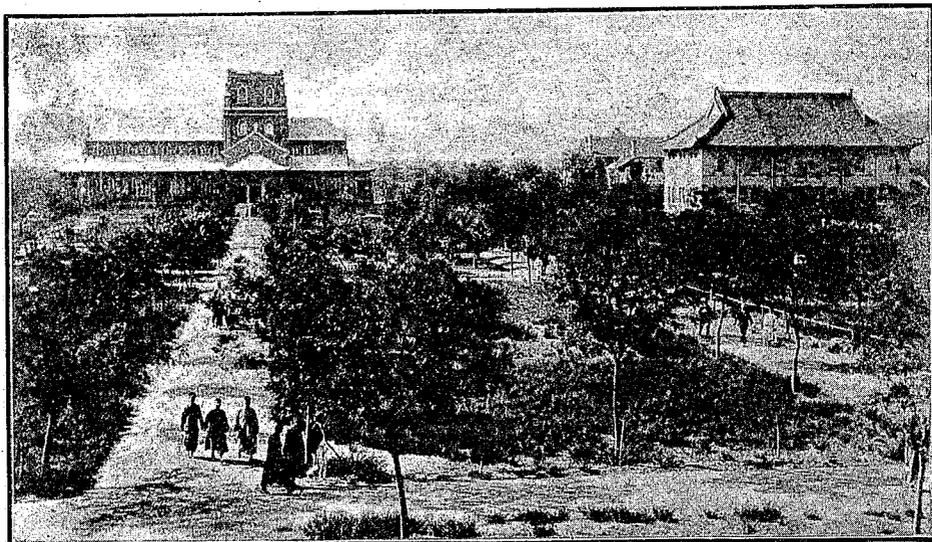
"Our Medical School is situated inside the city wall.

"There is an iron gate with Shantung Christian University on the top of it.

"A road leads us not only to the Medical School but to the houses of teachers, nurses' building, hospital, men's dormitories, and the Out-Patient Department.



"There are many roses on either side of the road.
And some big trees in front of the school.
When Spring comes the trees are shooting their beautiful leaves
While the roses are blossoming.
It looks like an 'Eden's Garden.'"



Kumler Memorial Chapel

**Gotch-Robinson
School of Theology**

**"The Chapel of our university stands on the southern part
of the campus.**

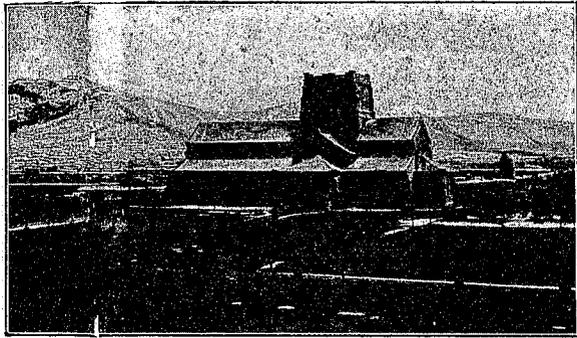
**"It is made of stone.
The beauty and
The extensiveness of it
Impress you a lot.**

**"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 of the chapel is as bright as outside for there are
About one hundred windows in our chapel.**

"It is a sacred place."

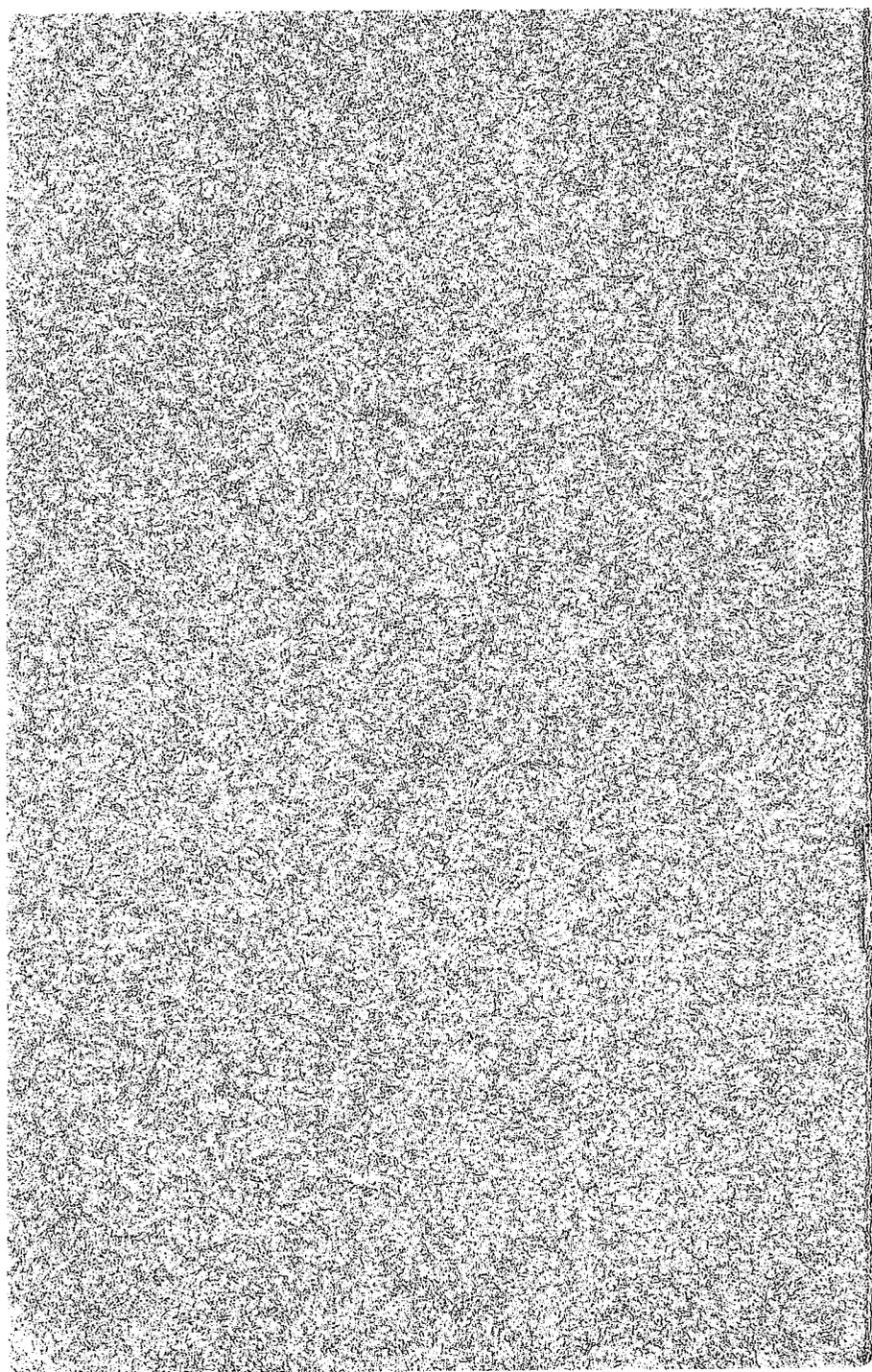


"It looks like a white cross from a distance."

SHAN-TUNG COLLEGE
Buildings and General Outfit

THE BOARD OF FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
ONE FIFTY-SIX FIFTH AVENUE, NEW YORK

THE WILLET PRESS
NEW YORK



SHAN-TUNG COLLEGE

(Heretofore known as the Têngchow College)

BUILDINGS AND GENERAL OUTFIT.

As already set forth in a previous brochure on the "History, Outlook and Endowment" of this College, the time has come when it should make a decided forward movement. This is the clear judgment both of the Board at home and of the Missions on the ground. Such a movement is demanded by the past history of the College, its present position and reputation, and especially by the wonderful awakening now taking place in China. As a preliminary step the College is to be removed to Wei Hsien, an important city on the line of the German railroad from the port of Tsing Tao to the provincial capital. As will be seen on the map, Wei Hsien lies in the center of the six other Presbyterian Mission Stations in the Province. It is surrounded by a constituency of about ten thousand native Christians, with two thousand five hundred pupils in Christian schools of various grades who will be feeders of the College, and each year will bring an increase of this constituency. This removal contemplates also the erection of new and larger buildings and an outfit of appliances more commensurate with the work to be done.

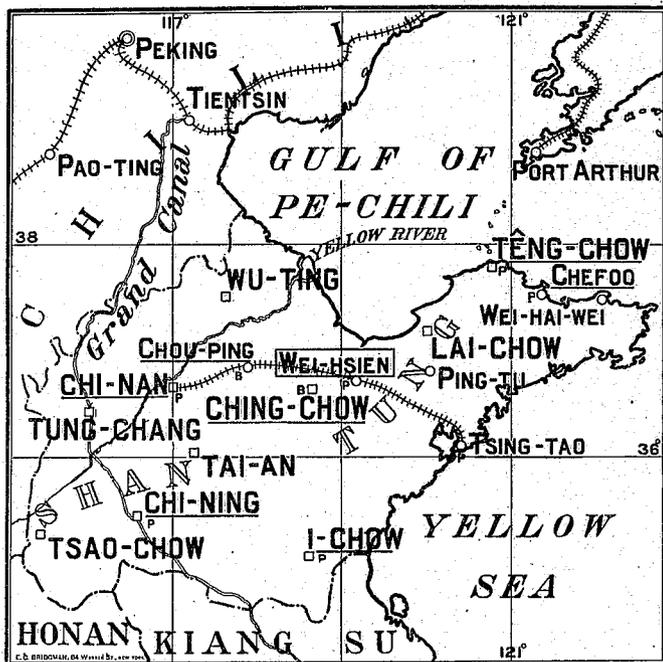
BUILDINGS.

A site for the buildings has already been chosen and a plat of ground of about eight acres has been purchased—and more will be added as needed. It lies adjacent to the Wei Hsien Mission compound, just outside the city of Wei Hsien, and about two miles from the railway station.

The buildings as planned by the architect aggregate a cost of about \$40,000.00. They will be erected as soon as the funds are in hand. They are briefly as follows:—

(1). The main college building, two stories high, one hundred and ten feet long, including the two wings; the central portion thirty-five feet deep, including the two wings. Estimated cost, \$8,000.

PROVINCE OF SHANTUNG, CHINA



Area, 60,000 square miles.

Population, 30,000,000. Contains 108 Walled Cities.

Climate temperate; soil fertile.

The Seven Presbyterian Stations are shown by a small P, and the Two English Baptist Stations by a small B.

(2). Chapel and gymnasium, two stories high, 55x55 feet. Estimated cost, \$5,500.

(3). Chemistry and office building, two stories high, 70x32½ feet. Estimated cost, \$4,200.

These three buildings will be erected in the most substantial manner, of a beautiful limestone found near Wei Hsien, which is both cheap and lasting.

(4). Furniture and fixtures for these several buildings. Estimated cost, \$1,550.

(5). Three dwelling houses for the foreign members of the faculty. One of them is to be of stone uniform with the college building; the other two are to be of brick. They will be plain but commodious dwellings, suited for an average family.

Total estimated cost, \$8,500.

(6). Six dwelling houses for Chinese professors and their families. They are to be built of brick, one story high, and arranged to suit the ideas and tastes of those who are to occupy them. Total estimated cost, \$1,200.

(7). Four large dining-rooms and kitchens, with the necessary furniture and cooking fixtures.

Total estimated cost, \$2,300.

(8). Eight dormitory buildings for the accommodation of about two hundred students. These rooms are to be built of brick, one story high, in Chinese style, yet entirely sanitary, and suited to Chinese ideas of comfort and convenience. Each room will be for two students, serving as combined study and bedroom.

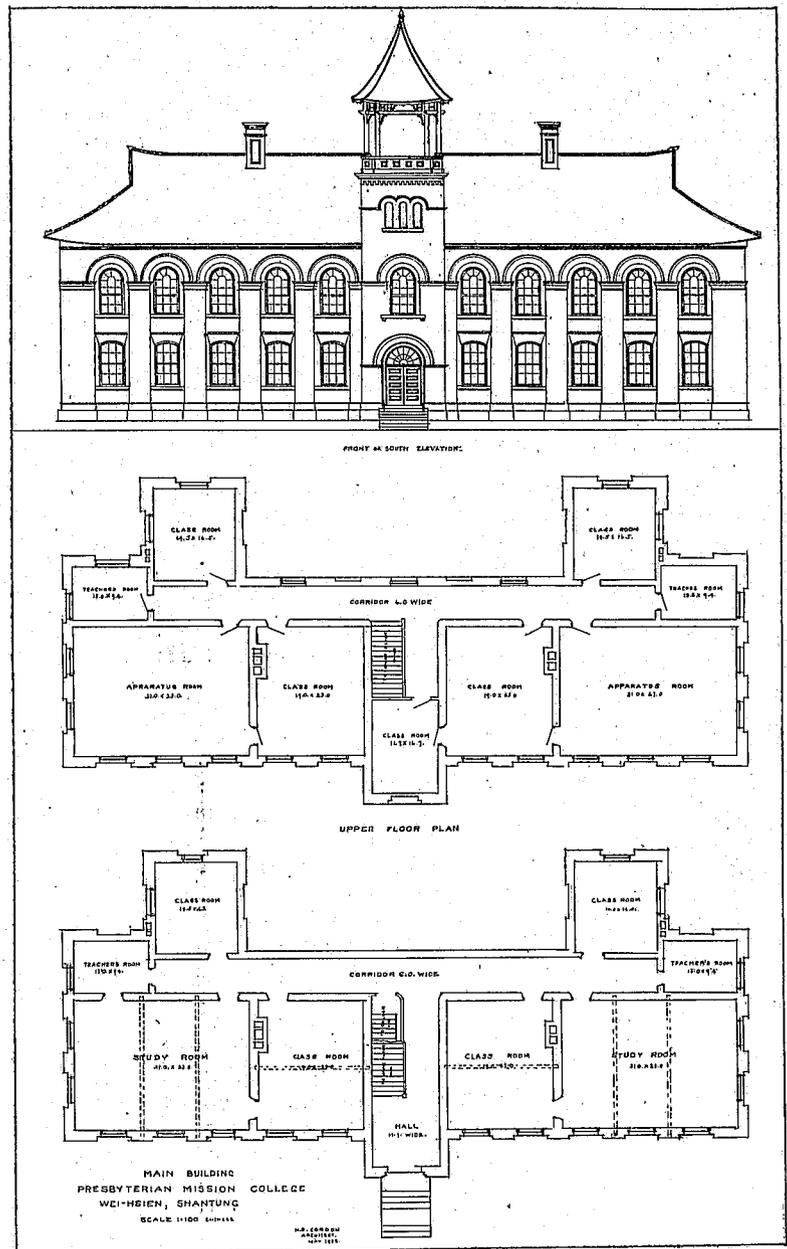
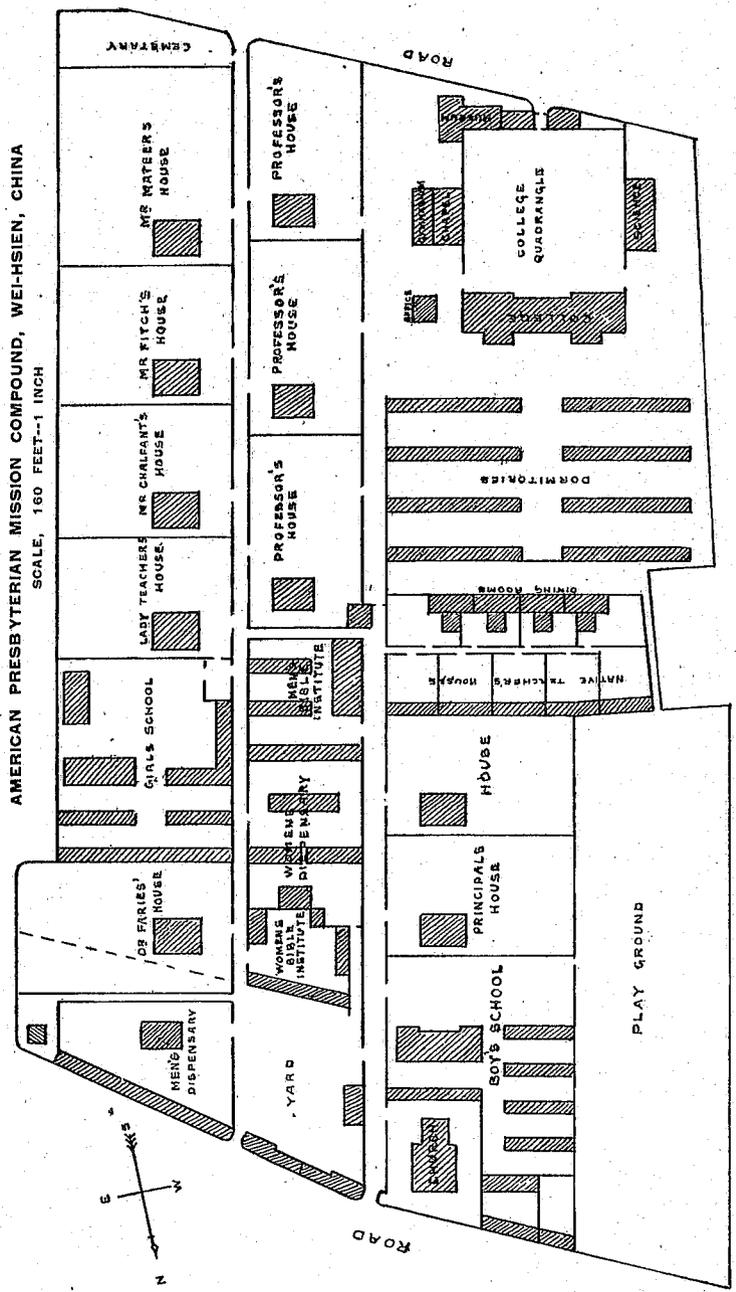
Estimated cost, including furniture, \$2,700.

(9). Outbuildings, grading, enclosing and separating walls, etc. Estimated cost, \$2,500.

LIGHT, HEAT AND WATER SUPPLY.

(10). For the last eighteen years the college buildings in Têngchow have been lighted by electricity and heated by steam. The same boiler is made to answer for both purposes, whereby a large degree of economy is secured. Going back to kerosene, and coal or wood stoves would be a retrograde movement not to be thought of in connection with our new equipment at Wei Hsien. We have in connection with the College both Americans and Chinese who are fully competent to set up, operate, keep in repair, and get the very best

AMERICAN PRESBYTERIAN MISSION COMPOUND, WEI-HSIEN, CHINA
SCALE, 160 FEET--1 INCH



service out of such a plant. It is estimated that suitable boiler, engine and dynamo, with wires, pipes, etc., will cost about \$2,500.

(11). The water supply will be from wells, and can be operated either by wind (of which there is a very abundant supply in Shantung) or by steam, there being a fine coal mine within ten miles of the college site. The cost, including wells, windmill, tank piping, etc., is estimated at \$1,200.

SCIENTIFIC OUTFIT.

(Not included in the above estimates.)

The College has already a modest outfit of scientific apparatus, mostly made on the ground in Dr. Mateer's workshop, but it needs a much larger and better equipment. All along its history the College has made the physical sciences a prominent feature in its course of instruction, and it is proposed to continue on the same lines. Western science is to have a great development in China in the near future, and facilities for teaching it well are now and will continue to be the special thing that will draw students and give position and reputation to the College. We need a good, up-to-date outfit of apparatus in all the various branches of Physics—Light, Heat, Steam, Electricity, etc.

We also need much larger and better facilities and supplies in our Chemical Department. We have done well in chemistry in the past, but we must do much better in the future. One of our professors has a special training in this line, and he should have ample facilities for his work. Another of our professors is a trained railroad and mining engineer, and he needs instruments and other facilities in his line.

Biology is becoming more and more a prominent feature in modern education. We propose to introduce it gradually into the College as facilities are afforded. For this purpose we need microscopes and other accessories of various kinds.

ASTRONOMICAL OBSERVATORY—We have in hand an eight-inch reflecting telescope, equatorially mounted, which will be put in place until such time as we may be able to get a better instrument. The observatory will be built of stone and will include provision for a number of important auxiliaries, together with an outfit for meteorological work. Estimated cost, \$1,500.

MUSEUM.

A college, particularly one circumstanced as this one will be, should have a museum, comprehensive at first, but by and by to be divided into different departments. It should embrace such things as the following:

(1). Department of Industry—Embracing raw materials, processes of manufacture and finished products, both Chinese and Western, thus affording many instructive comparisons between things in China and things in the Christian lands.

(2). Geology and Mineralogy—Embracing collections of rocks and fossils from the province itself, and also from other places in China and elsewhere; also embracing minerals, ores and metals, both native and foreign.

(3). Zoölogy—Embracing the birds, beasts, fishes and insects, etc., of the province, and also specimens from other parts of the world.

(4). Chinese Art—Embracing pottery, porcelain, bronze, painting, weapons, etc.

(5). Antiquities—Embracing ancient coins, weapons, armor, utensils, and implements of every kind, together with all sorts of miscellaneous articles illustrating ancient manners and customs.

Such a museum would have immense influence as an enlightening and educating force. The present faculty has special talent and tastes in these directions, and will only need moderate financial help to assure a speedy success.

LIBRARY.

A good library is an indispensable part of the outfit of every well-equipped college. Books are the student's staff of life. Yet there is not a well-furnished library in China. The needs of such a library are:

(1). Standard Chinese works, historical, classical and metaphysical—the noted works of China's great historians, philosophers, statesmen and poets.

(2). Books written by missionaries and others in the Chinese language—historical, geographical, scientific, political and religious. Of these there are a very large number.

(3). Books of reference in English—including history, science, religion, government, economics, travels, etc.

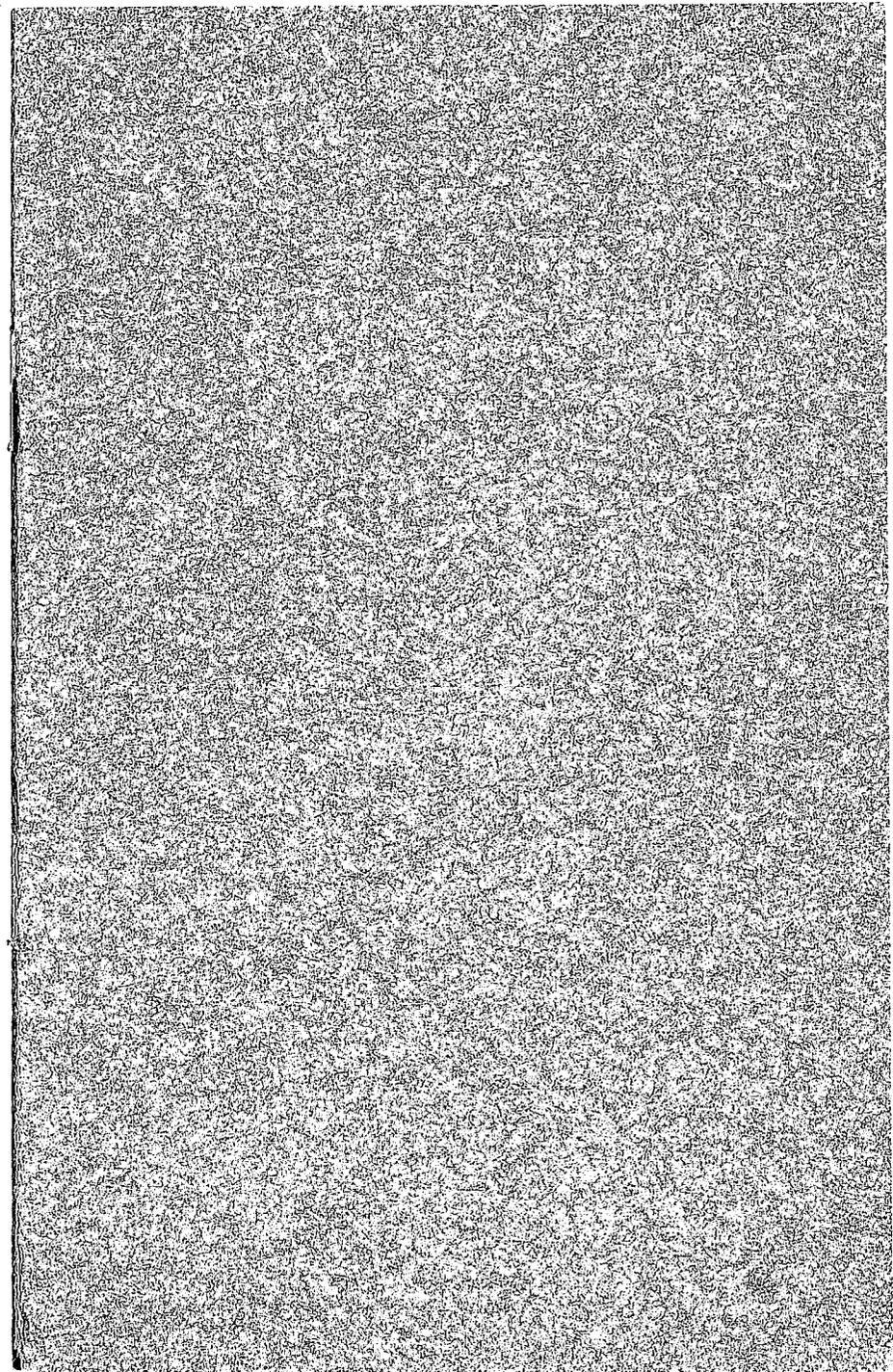
(4). Current literature, both in English and in Chinese—standard magazines and periodicals of various kinds in the form of a well-furnished reading-room.

CONCLUSION.

This is a brief statement of the present need of the College, the most urgent part being the buildings and their equipment, together with the enlargement of the scientific outfit. We dwell with pleasure on the record the College has already made. Depending on God and the power of prayer, this College has ever exalted the truth that makes men free, the liberty that quickens the energies of life, the science that develops the mind and enlarges the horizon. Hard work and earnest purpose have been the watchword of its teachers and pupils. It has not achieved its position and earned its claim to generous help by a spurt of enthusiastic effort, but by thirty-nine years of patient toil and prevailing prayer. Shall we ask in vain for help of those whose material prosperity gives them the means of supplying our need? We thank God for the long roll of our generous fellow-countrymen who have built and equipped colleges in our own and other lands. We herewith present to Presbyterians the College of Shantung, situated in the historic center of China, as worthy of similar help, so that it may build a superstructure that will be worthy of the foundation already laid.

The days of China's stubborn conservatism are numbered, the epoch of progress is at hand. The opportunity is unique and the call is urgent. The past achievements, as well as the present condition and reputation of this College, give the strongest assurance that money invested in it will bring a sure return. Its prompt endowment and equipment, as now projected, would at once mark a new era in the progress of Christianity in China. Has the Lord the money in the hands of any of His stewards to do this thing? We are waiting on Him in prayer, while we are looking round for the man to whom the Lord will send us.

P. D. BERGEN,
President.



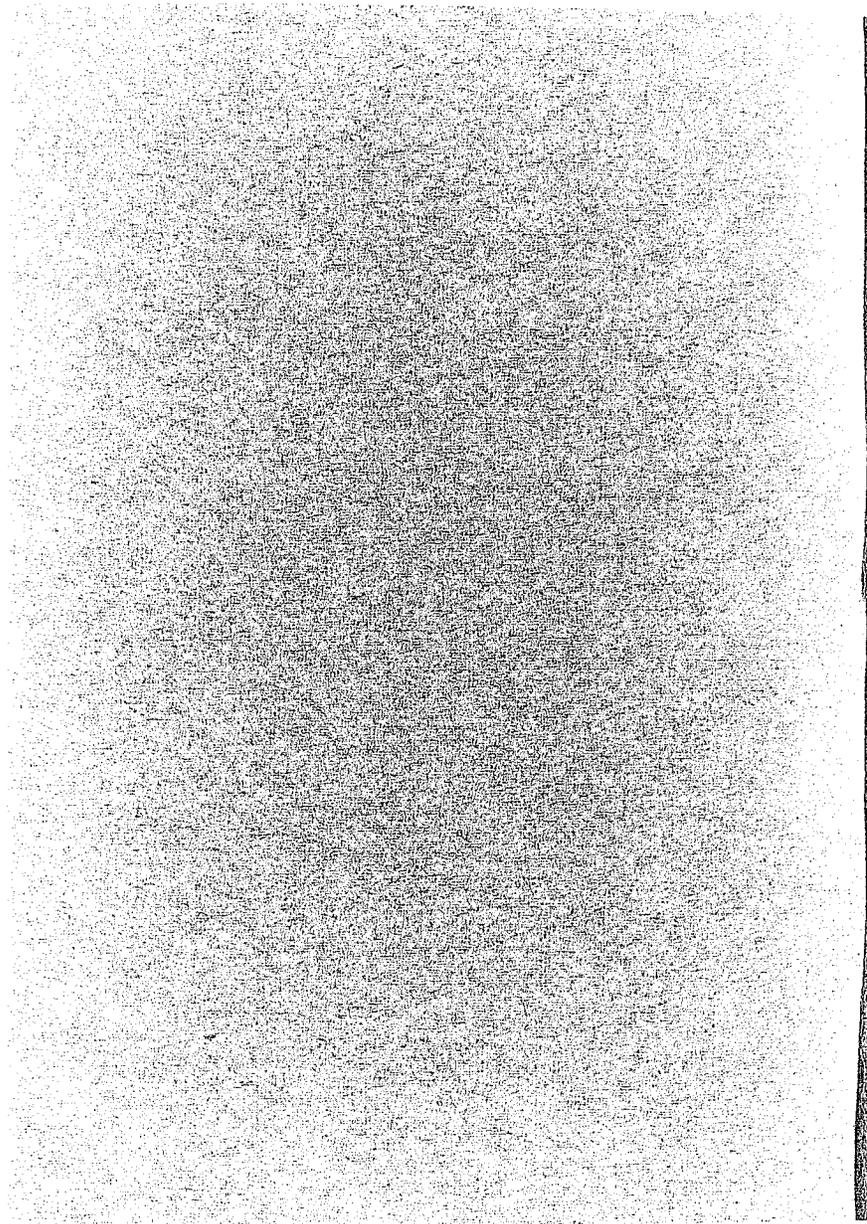
nd

倚靠上帝

"I Kao
Shang Ji"

倚靠上帝

"I Kao
Shang Ji"



"I KAO SHANG TI"

(TRUST IN THE LORD)

by

MRS. LAN-HUA LIU YUI

Dean of Women

Shantung Christian University (Cheeloo Ta Hsueh)

TSINAN, CHINA



Published at the American Office of the University
150 Fifth Avenue, New York City



THE AUTHOR

Mrs. Yui with Dr. Luella Miner, her former teacher and for many years her counsellor and friend



"I KAO SHANG TI"

THE STORY OF A GIRL, A WILL, AND A WAY

"I KAO SHANG TI" . . . "Trust in The Lord!"

Wang Mei-li is a native girl of Shantung Province, a typical daughter of the Tsao-Hsien district.

Born to a family of small means, she lost her mother at the age of nine, during the years of depression that cost her father his small grocery shop. The father was left to provide for Mei-li, her little brother of six, and a tiny sister of three, as best he could from about two acres of farm land and with the aid of his one horse.

Mei-li, being the oldest, naturally had to care for the younger children as well as the humble home. It was a tremendous responsibility!

Under his cloud of misfortune, the father came and went with saddened heart and mournful sigh. It seemed as though the world had closed before him. But Mei-li was smart for her age. She read the lines in his face and knew that he was yearning for her dead mother and worrying to care for his little ones.

Her heart was blue as indigo and bitter as quinine. But always she was glad when day drew to a close, when the sun went down and the evening stars appeared. This was the hour that brought her father home, a bag on his bent back and a bundle of kindling under his arm, and then she was sure there was something for them to eat and fuel for the fire.

Now during these dark days Mei-li was comforted by a girl friend who attended a mission school, learning to be a teacher.

"My," said Mei-li to herself, "how grand if I, too, could teach little children and help my father to feed brother and sister."

One evening, when her father unloaded the burden from his back, she took courage. "Baba," said she, "how would you feel if I should go to the mission school to study to be a teacher? It is only a little way."

Sorrowfully he shook his head. "How can you go to school when there is no one to look after the little ones?" Even the two dollars for tuition, it seemed, was beyond his means.

"No," he concluded, "you can't go unless I have better luck, or the horse has a golden colt, or I marry a wife to care for your brother and sister. I am an old man. My body will be buried under the earth and the grasshoppers will be singing in the weeds on the earthy dome of my grave before you will become a teacher."

Mei-li was heart-broken, but what could be done?



A Shantung village fair

[4]

Yet Wang Yuan was a good father. He worked hard and devoted himself to his children. One year his earth gave a good crop. He saved a little money and decided to rent a carriage to take people from place to place, which would bring him additional income after the harvest.

Several years passed. Wang Yuan saved his money and one day bought himself a new wife. But in his new-found prosperity and happiness he forgot Mei-li's ambition to go to school.

One evening the family was seated around the kerosene lamp, when Mei-li re-opened the subject. "Baba," she inquired, "now that we have our fortune and my stepmother, can't I go to school?"

The silence that followed was at last broken by the stepmother. "A girl of your age should be getting married and bringing more money to the household," she said. "I never heard of a girl your age going to school."

But Wang Yuan knitted his eyebrows together. "You may go for yourself to the mission school and find out tomorrow," he finally said, and Mei-li was delirious with delight.

Up before daybreak and speeding her domestic tasks, she set out at an early hour for the school, some two miles away. At last, hot and out of breath, she arrived at the office of Miss Brown, the principal.

To Miss Brown Mei-li's simplicity, her strong though under-nourished body, and her eagerness for truth and knowledge, all had a strong appeal.

"You may come to school this fall," Miss Brown finally told her. "The best way will be as a boarding student, for classes end at five o'clock, and in the winter it will be too dark for you to walk home."



A typical North China scene

[5]

"But how much does board and tuition cost?" asked Mei-li.

"Six dollars a term will cover everything," was the reply.

"Twenty pieces of Chinese silver!" exclaimed the girl. "Oh, that is too much! My father can never afford it, and I shall never have a chance to go to school." The tears rolled down her cheeks like pearls.

"Don't cry," Miss Brown comforted her. "Some unknown friends in America will give money to help you. *I kao Shang Ti* . . . Trust in the Lord."

In contrast to Mei-li's new-found happiness was the scene in the little farm home that day. The stepmother nagged her husband and abused the children because he was stupid, soft, and unable to discipline the daughter. At last Wang Yuan spoke. "This country is a republic, and modern youth should do what they please. I am a farmer and a carriage driver, and I know nothing, but I am told you cannot treat modern girls like little children."

However, when Mei-li reached home and recounted what Miss Brown had told her, her father, though raising no objections to her attending the school, told her that she would have to look after herself, as he had no money to give her.

That summer Mei-li worked hard. She went to the fields and the hillsides with a bag to collect twigs, weeds, and dry leaves, and carried them home on her back to store up fuel for winter. Never did she make a complaint, for in her heart there was joy. She was uplifted by the last thing Miss Brown had said to her . . . "*I kao Shang Ti*."

On a day in sunny September her father walked beside her to the school. On his back he carried the small bundle which contained all her belongings—a blue wadded winter gown, a pair of home-made shoes, and a few pieces of summer clothing.

She was warmly received, and soon came to love everything and to enjoy it all. But though she entered into all the activities there, she never neglected her studies.

Time flies as an arrow. In six years she had graduated from

[6]

the grade school, and was entering a mission junior middle school at Taian, Shantung. Her further education here was made possible through a special fund secured by Miss Brown.

Her new school was located a few miles from Tai Shan, one of the holy mountains of China, revered for its association with the life of Confucius. Here, breathing the wealth of Chinese culture, Mei-li continued her studies. But she discovered that the more she learned, the less she knew.

She completed her junior middle school course, and looked forward to the possibility that Miss Brown could help her find support for senior middle school. But she was to receive a blow in the form of a letter from Miss Brown, who wrote: "On account of the depression in America, people are discontinuing their help. I can't promise anything. But be brave . . . *I kao Shang Ti*."

Disappointed but not discouraged, Mei-li started back to her home. "I will trust," she said to herself. "There is always a way out."

The home-coming was sad. Her brother had left to join the army. Her sister was a grown-up lady. The family numbers had increased. Wang Yuan had been unable to pay his rent, the horse and carriage had been taken away, and now Wang Yuan was working as a servant to keep the soul and body of the family together. The stepmother nagged Mei-li because she had studied and had brought home no money. It was pathetic, and hurt Mei-li terribly.

As she worked to help her father that summer, a plan came to her mind.

Mei-li had heard stories of Feng Yu-hsiang, "the Christian General"; of how he helped the poor, and how eager he was to teach all his soldiers to read and write. As it happened, he was then living in a Buddhist temple on Tai Shan, not far from where Mei-li had been going to school. But this was two hundred miles from her home.

She told her plan to Wang Yuan. "I shall try to get a dollar

[7]



Buddhist temple on Tai Shan

for you," he said, "but you will have to think of some other way to go the rest of the distance."

She decided to walk as far as possible, and to save the dollar for the train when she should be too tired to walk. And so she did.

After days of travelling, she arrived at the foot of Tai Shan, and began wearily to climb the Sacred Mountain. As she approached the General's headquarters she reflected that she was only a poor farmer's daughter, and grew fearful. But she told herself, "He is a friend of the poor," and went on.

Before General Feng's quarters a guard halted her and demanded her mission. When she could not show him the "message" she wished to deliver, he refused her admission. "The document is in my head," declared poor Mei-li.

"Pull it out of your head," the guard replied, "and I will deliver it for you."

Back to the middle school she trudged. Miss Brown was on vacation, but Mei-li borrowed a brush pen and paper, with which she prepared her "document."

Soon she was back at the General's headquarters. This time the guard took her letter without argument. In a few minutes he returned with a rather bewildered look on his face. "Madame Feng Yu-hsiang is waiting to see you," said he.

[8]

Madame Feng Yu-hsiang greeted her in an open garden, with stone benches and tables, that was just outside the temple of Buddha, and was impressed by her courage and earnestness.

"I am glad you came at this time," she told Mei-li. "Mr. Sing-ching Yui, principal of the Ming I Middle School at Fenchow, Shansi Province, is here." Accompanied by the guard, they went through a little alley to another temple, where Mr. Yui was staying, and to him Madame Feng related Mei-li's ambitions. The principal was impressed, and, orally, gave her the entrance examination right there, an examination that she triumphantly passed.

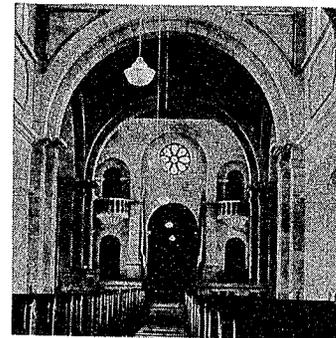
"Two teachers from Cheeloo, who are joining our faculty in a few days," he told her, "will be leaving and will take care of you and your arrangements. Here is a letter for you to take to C. A. Liu, dean of studies."

So Mei-li went to Ming I Middle School, the motto of which is: "Study hard, work hard, play hard." And Mei-li was loyal indeed to that motto.

As she had come to the Ming I School from an unregistered school, Mei-li was not able to secure a high school diploma, nor was she allowed to take the government high school graduation examinations.

In the meantime, Mei-li had written to Madame Feng that she hoped to go to college, and particularly to Cheeloo. So one day when Dr. Luella Miner, who had been one of Madame Feng's teachers, came to Tai Shan, she learned all about Mei-li's ambition to be a teacher.

"If she wanted to study medicine I could help her with a scholarship," said Dr. Miner.



The Chapel at Cheeloo

[9]

When Mei-li talked with Dr. Miner she said, "I have always dreamed of being a teacher, but I had no money and always had to ask the support of other people. When Madame Feng told me of this chance to go to Cheeloo on a scholarship, I realized that I can still be of the same service whether as a doctor, or as a teacher." She had seen the sick women and children around her country home, and she kept this thought in her heart.

One morning a letter from Mei-li came to me in my office as Dean of Women at Cheeloo. "I am writing to introduce myself," she began. "I have never seen you but have heard about you. My principal told me that I can come to see you, as I want so much to come to Cheeloo to study. I have troubles about entrance examinations, but he told me that when I see you in Tsinan you will fix me up. Hoping to see you soon, your humble pupil, Mei-li."

In July, Mei-li came to Cheeloo to see me. She was medium sized, of the average Chinese type, with straight black bobbed hair. She had big black eyes and an olive complexion, and was altogether a lovely and very healthy girl.

To overcome the obstacles in connection with entrance examinations, it was necessary for Mei-li to review her high school work in one of the registered schools, so arrangements were made with the principal of the East Suburb School, where a successful review would enable Mei-li to take the government examinations in July, and the University entrance examinations in August.

So to the East Suburb School she went, in the meantime stopping with me. She helped to set table and to clear away the dishes. She



Mei-li first comes to Cheeloo

[10]

didn't care much if her room was not so tidy. The most important thing to her was study.

September the first, Mei-li, her examination reviews ahead, went to East Suburb in a jinricksha with all her belongings piled about her. Every Saturday she came trudging across to the University to tell us all that had happened during the week.

The second semester she was made president of her senior class, and following its close presented herself for the required examinations. Then came the anxious period of waiting to learn the results. Then one day she came running into my office flushed and happy. "I have passed the government examination," she shouted. But still there was the college entrance examination.

I asked her to stay at my house for the examinations were being given on our campus. How she studied! She got up early and went to bed late, but as a result of her efforts she passed them all!

There were still three weeks until the University opened, so Mei-li asked me if she might go home to visit her family. When she reached her destination she found the situation very unhappy. Wang Yuan was still working as a servant, but her stepmother was taking all the money and being very cruel to the children.

When Mei-li saw how her sister was being abused and often not getting enough to eat, she decided to take her away, and, with the help of friends, succeeded in getting money to send her to Fengchow Hospital to study nursing. Then she made arrangements for her father to go to Shanghai, and secured work for him with a friend who had a restaurant there. At last, she persuaded her stepmother to return to her own family, taking the younger children with her.



Mei-li and a group of her college mates

[11]

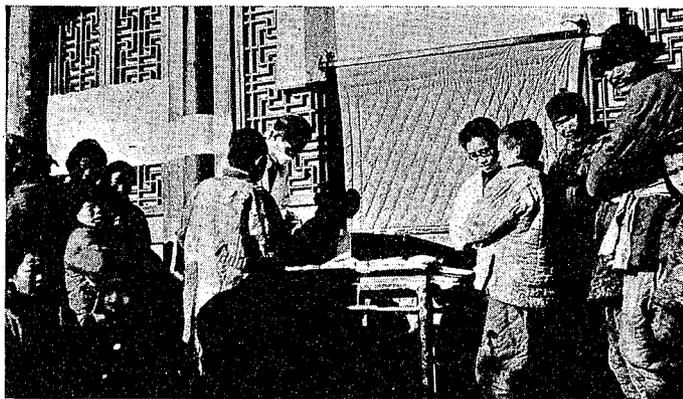
Returning to the University she entered upon her first year of pre-medicine. Though she worked hard and tried to like the work, Science did not like her. Her chemistry was a series of explosions, and the other courses were full of accidents. So, instead of making an enemy of her friend Science, she decided to get acquainted with Rural Education and Sociology. This change she made in the second semester of her freshman year.

One night during supper I noticed that Mei-li was not in the dining room. Before long she came in, looking as though she had been struck by a dust storm. "Where have you been?" I asked. Mei-li told me that she had been in a rural village a mile away.

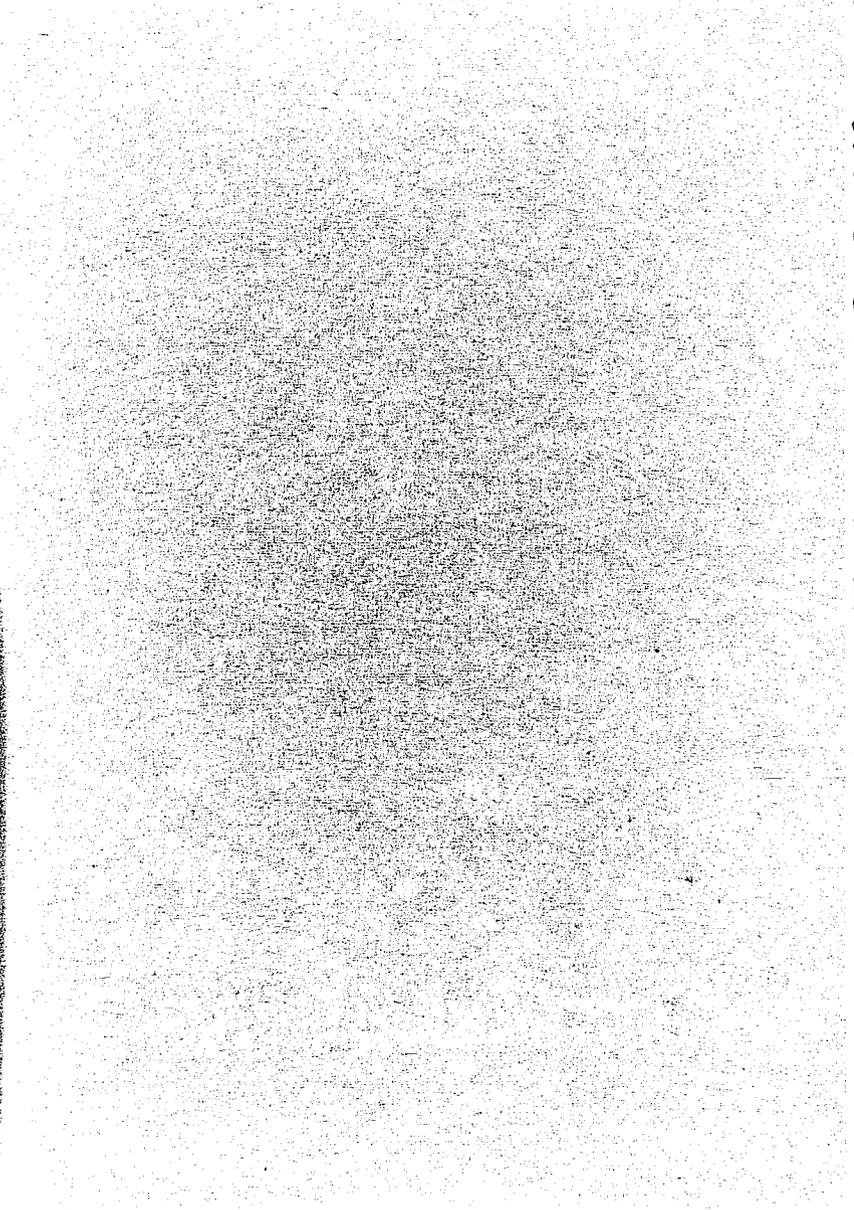
"We learned in Sociology that we should make surveys, so I went to Wang-chia-chuang and made a survey. I asked how many families there are in the village, how the women live, and things like that," our enthusiastic young social worker replied.

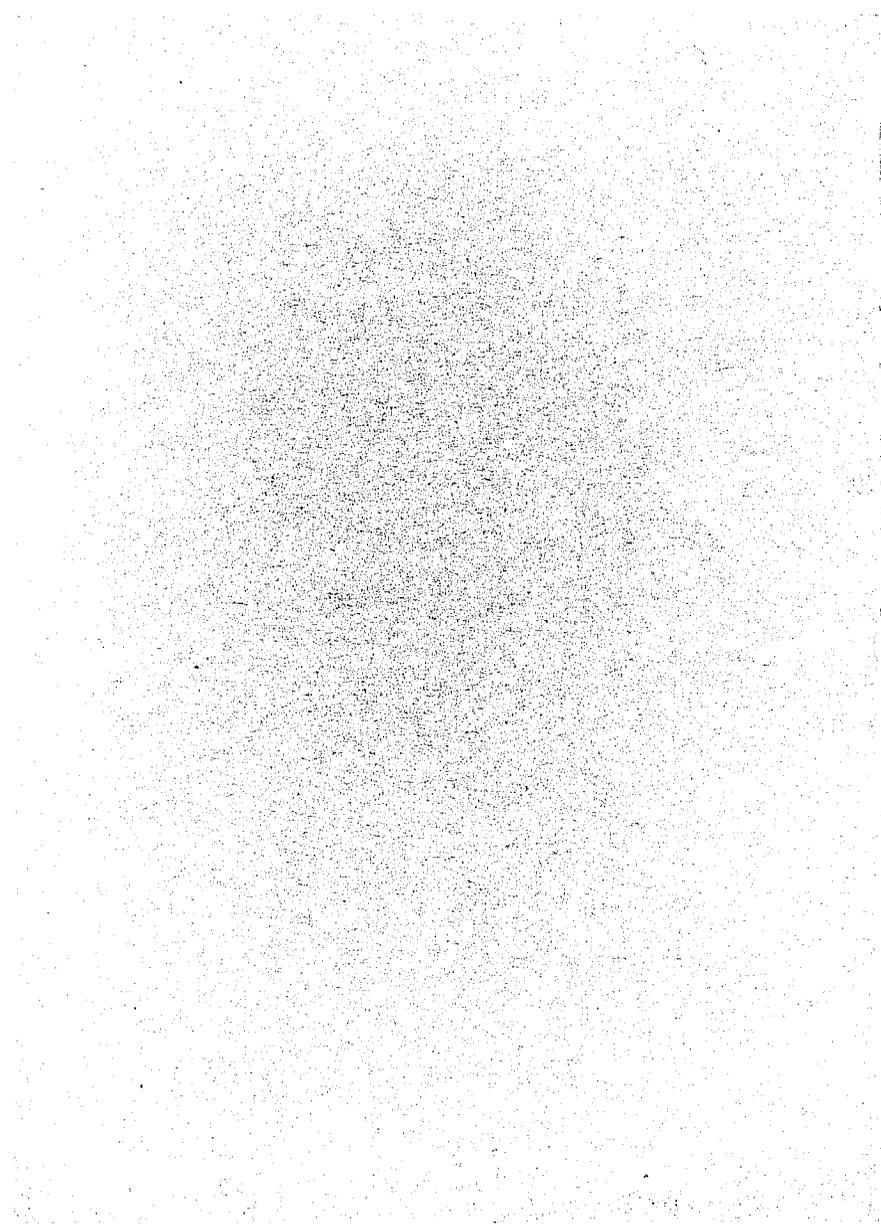
Now at last Mei-li is completely happy. She loves the rural people. She loves her chosen work. She glories in the opportunity for service to her people.

This year Mei-li is a sophomore in Cheeloo University. She is only one of my girls. Can you wonder that I have faith in them and in the future of my country?



Cheeloo medical students conduct a village clinic





Founded
1864

CHEELOO
(Shantung Christian University)

Tsinan
Shantung



Through the gateway of Cheelo men
and women serving in all the provinces of China.

Of these more than
600 are teachers in Christian schools.

150 are teachers in other schools.

400 are physicians and surgeons.

350 are pastors, evangelists, or social workers.



President Liu

Shuming T. Liu, an alumnus of Cheeloo, with post graduate work in International Law at Harvard, returned to his Alma Mater as president in 1935. He has welded the faculty of 28 missionaries and 51 Chinese nationals into an enthusiastic body of teachers. They lead a student body of 651 in the schools of Arts and Science, Medicine, Theology, Pharmacy, and Nursing.



Ward in the New Hospital

The new hospital was the contribution of the Medical College for Women, which moved from Peking in 1924. There are beds for 160 patients, a new

out-patient department, dormitories for women students and nurses, and a new power plant which supplies heat, light, and water to the hospital and medical school units.

The Hospital for Lepers is in a separate block, but is available for teaching and evangelistic work. There are beds for a hundred patients, and the percentage of cures has been very satisfactory.

Public Health Nurse on the Road

Early medical work was devoted chiefly to healing, because little was known of the possibilities of prevention of disease.

But for the past few years, Public Health has come to be a large part of the teaching in the Medical and Nursing Departments. The requirements of the Senior Year include a month in supervised Public Health work in the country. Students learn how to conduct classes, institutes, and public health campaigns, and are instructed in the routine of prevention of tuberculosis, typhoid, dysentery, malaria, typhus, and maternal mortality. The medical undergraduates, now temporarily transferred to West China, have carried with them this interest in the common people.



Mother Craft Class at Tungchia

Dr. Annie V. Scott opened the first Mother Craft course two years ago with a class of six. Through contacts made by the University Service Center, these classes have been extended to the villages and to the market towns of Lungshan and Tungchia. Instruction in prenatal care, infant feeding and bathing, clothing and caring for the new born has fitted many mothers better to care for their own families and to help others to know the value of proper health supervision. Thirty-nine diplomas were given to the class a year ago.

Friends In Need

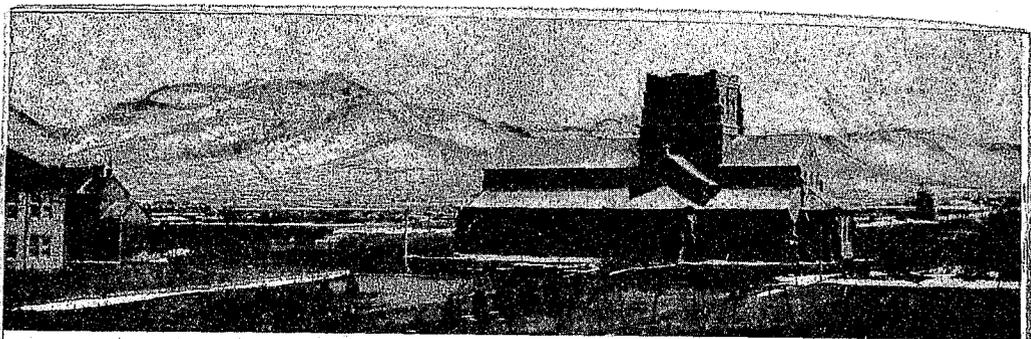


Emergencies come frequently. Dr. Annie V. Scott is seen in conversation with an anxious mother during a clinic hour.

This year has seen thousands rendered destitute by war. During cold weather the Social Service Department came to the rescue of many a needy family. Materials for 1100 quilts (cotton, cloth, and thread) were given, and aid of other kinds was extended to save life during the severe months.

Cheeloo and her Neighbors

Eighty-five per cent of China's millions live on farms and poverty is the great problem. Better seed, better fertilizer and cooperative organization all help to raise the family efficiency. The task was colossal, even before the tragedy of a foreign invasion, but the past decade has seen remarkable progress in grappling with the problem. Cheeloo has stood shoulder to shoulder with government agencies and other organizations in building a new nation. Although many of the projects in rural reconstruction will be forced to mark time during the present conflict, Cheeloo is maintaining its contacts with village leaders, and is making plans for enlarged service as soon as the way opens. Bible study and church conferences, for example, have been carried on in the Lungshan Service Center in the midst of hostilities. Fourteen persons have only recently been received into the church through an open air baptismal service as a result of these meetings.



The Church at the Heart of the Campus.
Christ at the Heart of the Church.

The University is an investment of life and funds to train
Christian leaders for the future of China and the World. All
these have given their lives. May we have your gifts and prayers?

CHEELOO UNIVERSITY, TSINAN, CHINA

or

150 Fifth Avenue, New York, N. Y.



The Entrance Gateway to Cheeloo
A gift from old students to the University

THE UNIVERSITY of the BLUE GOWN

CHEELOO UNIVERSITY is situated in the City of Tsinan, the capital of the Province of Shantung. It is the earliest of the eight Universities established by missionary societies in China and now enjoys a nationwide reputation as a centre of modern learning where students may receive an education of high academic standard under the guidance and direction of Christian teachers.

Owing its inception to the faith and courage of pioneers who foresaw the day when Christianity, if it were to become indigenous, must depend upon a trained leadership, Cheeloo has developed along its own distinctive lines. British societies have taken a larger share of responsibility here than elsewhere amongst the group of Universities, and Cheeloo is often quoted as a conspicuous example

of successful international and inter-denominational co-operation.

From the beginning Cheeloo has developed its own leaders. Prominent amongst these is Shuming Liu, the President of the University. He is a man of high academic qualifications and real spiritual power who is loved by staff, and students alike and also has the support of Government officials. Under his wise direction the popularity of the University has so grown that more than twelve hundred applicants sat for the entrance examination last autumn though only one hundred and eighty could be received.

Let us take a glimpse at one department of the University work. The Medical School

教會大學

Translation:
"Christian Universities"



A severe outbreak of scurvy was controlled by providing the flood refugees with fresh vegetables

perhaps takes pride in its achievements.

From the beginning it has kept in view three ideals. It has demanded high professional standards. For admission to the school, students must have completed their secondary education and a thorough two-year pre-medical course. The medical course itself requires five years, the last of which is an interne year. And, realizing that instruction can be available for any large proportion of the students of a country, only as it is given in their native tongue, the School carries on its work largely through the medium of the Chinese language. Lastly it has emphasized the development of Christian character. Only the spirit of the Great Physician can overcome the appeal of selfish commercialism and hold the medical profession to high ideals. The medical graduates, of whom about 90 per cent. are professing Christians, are well known for their fine spirit of service.

Like all that characterizes Cheeloo the Medical School relates itself in definite ways with the community. Last year thousands of flood refugees were accommodated in Tsinan by arrangements made

by the Governor of the Province, and daily given two meals. The Medical School was invited to take over the physical welfare of the camps. Staff and students were unanimous in their willingness to do this, well knowing the

tremendous amount of work it would entail for every one of them. In the course of several months of strenuous effort they had to fight outbreaks of smallpox, typhus and scurvy as well as other diseases. Altogether thirty-five thousand patients were treated; the preventive work was entirely successful; and in this work the

School made hosts of friends among officials, and the rank and file of the city. Another request came from the Governor. As a result three thousand children in fifty village schools were given physical examinations. And now a complimentary tablet hangs in the Medical School from grateful teachers, pupils and parents which describes the School as the "Countryside's star of blessing".

Besides the regular medical course with its hundred students there is a nursing

school with nearly sixty nurses; and training is given to well chosen pupils in pharmacy, laboratory technique and physio-therapy. A leper hospital for fifty patients on the outskirts of the campus gives the students experience in the treat-

ment of this dread disease. Only those patients that are likely to respond to treatment can be received and those leaving the hospital are expected to report for periodic examination. This is reported as the only leper hospital in the world attached to a medical school.

The University Extension Department has been called "The People's University". Its scope is wide and includes Public Health, Agricultural Experimentation, Publicity, Broadcasting, Night Schools, and Travelling Lectureships. This Department has as its centre a unique museum educational in character, that expresses by models or charts, easily understood by the average man, the specialized knowledge of the University staff. The museum attracts nearly half a million visitors every year and few enter without attending a service in the Museum Chapel.



Sixteen hundred graduates, both men and women, are to be found in leading positions all over China

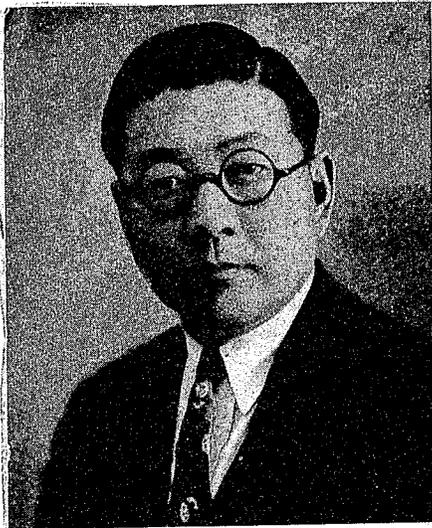
The University of the Blue Gown

There is much that could be said of other phases in the varied University life; the successful social service settlement in a conveniently situated market town; the translation Bureau; the preparation and publishing of Cheeloo text-books; the editing and printing of the popular weekly, *The Christian Farmer*; the discoveries of the archæological department; the emphasis laid on Chinese scholarship; the numerous Bible Study groups and their retreats. On high ground in the centre of the campus, symbolizing the purpose behind the University, is the beautiful church of grey stone, the most prominent building on the campus. In the quiet reverence of the services held within these walls many a student has dedicated his life to God for the service of his fellow men.

The University is registered with the Chinese Government and also possesses a charter granted by the Dominion

The Medical School's preventive work among flood refugees was entirely successful. A student administering cod-liver oil





SHUMING LIU
one of Cheeloo's eleven hundred Christian graduates,
now President of his Alma Mater

Government of Canada. Six hundred and fifty students live on the University campus, two hundred and thirty-eight being women.

To the foresight and initiative of missionary leaders the University owes its existence. To the generosity of the supporters of the missionary societies the University owes its extensive site, its wonderful buildings, its efficient foreign staff. The missionary societies have nurtured it through the years. To-day they need help to maintain it. The lean years have curtailed their income; their grants to the University had to be cut. Even so they provide £13,000 annually

in allowances for staff and financial grants. Foundations and trusts provide another £3,000. The Chinese have responded splendidly to the need. From tuition and hospital fees, small Government grants, voluntary salary cuts, contributions, etc., a further £13,000 is found. To run the institution efficiently £35,000 is needed every year and yet the total income falls short of £30,000. £6,000 annually must be added to the current funds, and of this sum £3,000 must be found in Great Britain.

We have no hesitation in commending this need to your generosity. Sixteen hundred graduates, both men and women, are to be found in leading positions all over China. They make an important contribution to China in her days of transition. At least eleven hundred of these went out as professing Christians. Who can measure their worth to the nation and the world? Will you not help Cheeloo?

*British Societies co-operating
in Cheeloo University :*

- BAPTIST MISSIONARY SOCIETY.
- ENGLISH PRESBYTERIAN MISSION.
- LONDON MISSIONARY SOCIETY.
- METHODIST MISSIONARY SOCIETY.
- SOCIETY FOR THE PROPAGATION
OF THE GOSPEL.

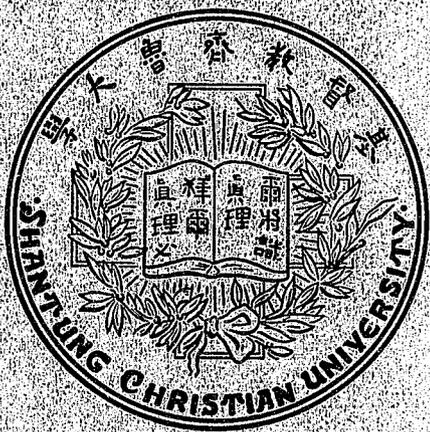
**Subscriptions and Donations
should be sent to :**

**The Hon. Treasurer
Cheeloo University
2 Eaton Gate
London, S.W.1**

On high ground in the centre of the campus, symbolizing the purpose behind the University, is the beautiful church of grey stone

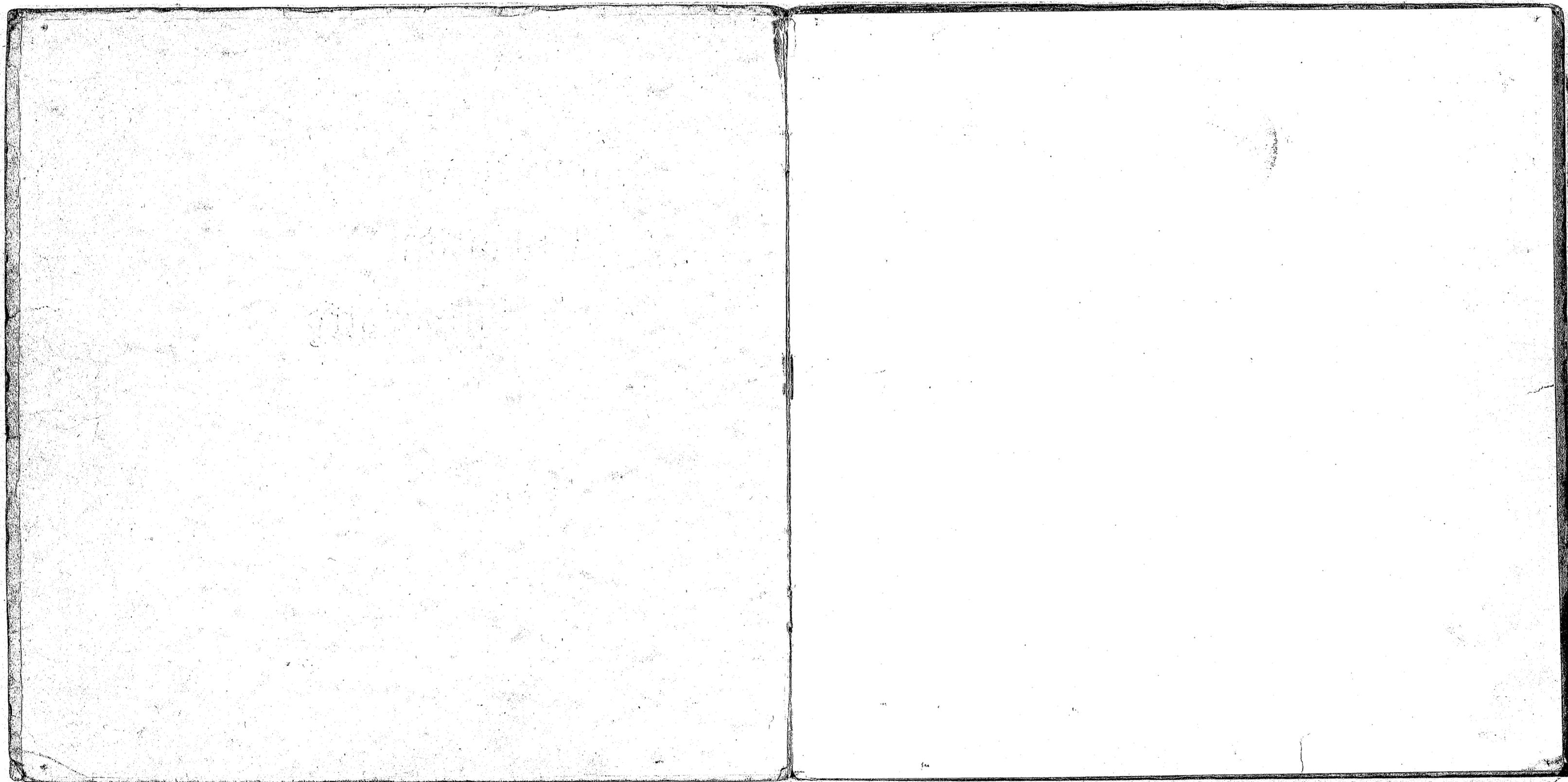


SHANTUNG CHRISTIAN UNIVERSITY (CHEELOO)



Shantung
Christian
University

See p. 8
for
cut # 3



This is for You
that You may know
Shantung



You should know Shantung

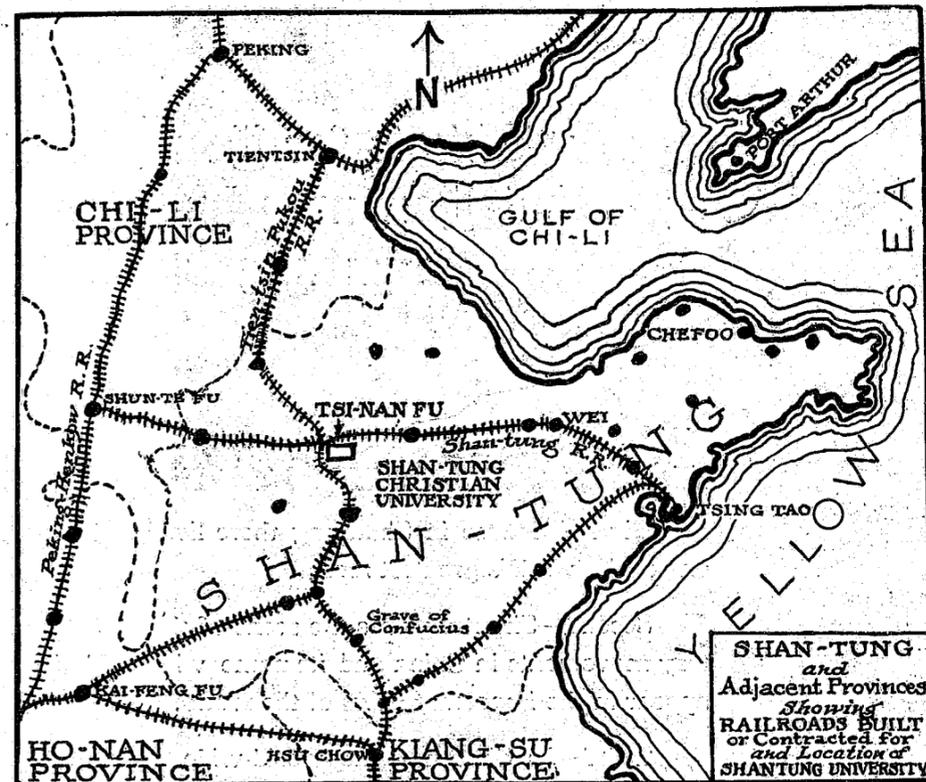
First—Because in Shantung there lived and taught one of the world's greatest men.

Second—Shantung was the scene of the recent military movements in China and its name will increasingly appear in the important news of the world.

Third—In Shantung the world-wide movement of Christianity has obtained one of its most important strongholds.

Fourth—In Shantung is located one of the great strategic Universities of the world.

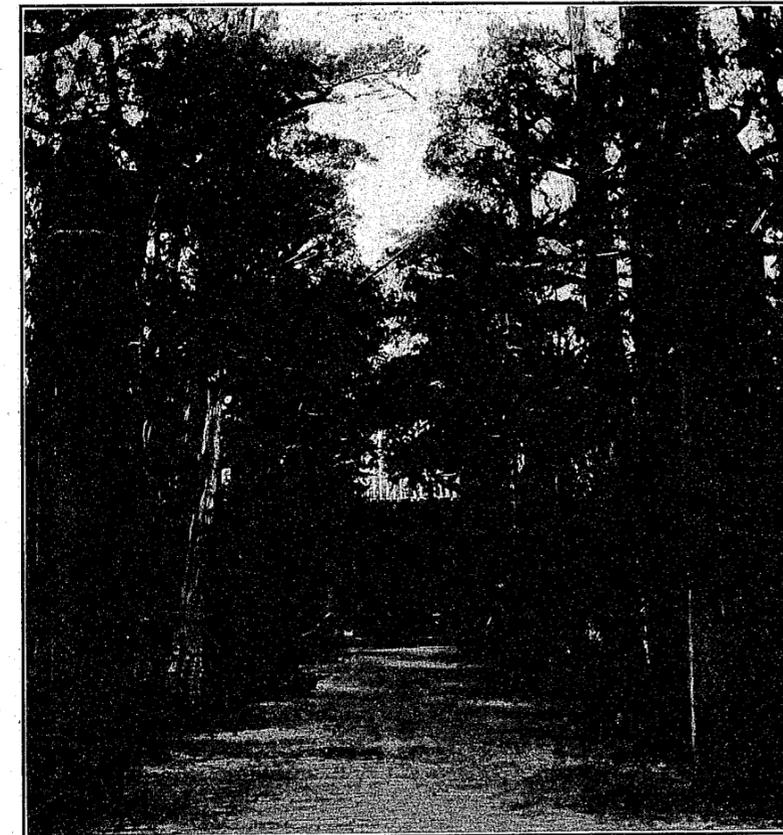
SHANTUNG
—THE SACRED
PROVINCE
OF CHINA



A Sacred Province—because within its borders is the grave of China's most honored sage, Confucius; there, too, is Tai Shan, the most venerated of China's five holy mountains.

The Province is over 500 miles from East to West with an area of 56,000 square miles and a population of 35,000,000. The lower boundary of the map is the dividing line between the rice-producing section on the South and the wheat-producing section on the North.

Tsing Tau, a land-locked port, has the finest harbor on the China coast. As indemnity for the killing of two German Roman Catholic priests by a mob in 1897, Germany "leased" the bay of Kiao-Chau and 200 square miles surrounding it. Here the German colony of Kiao-Chau was established and here lies its chief city, Tsing Tau, but little injured by the Japanese siege. Large hotels, rows of modern business blocks, together with beautiful residences scattered on the hills, greet the eye of the traveler as he enters the bay.

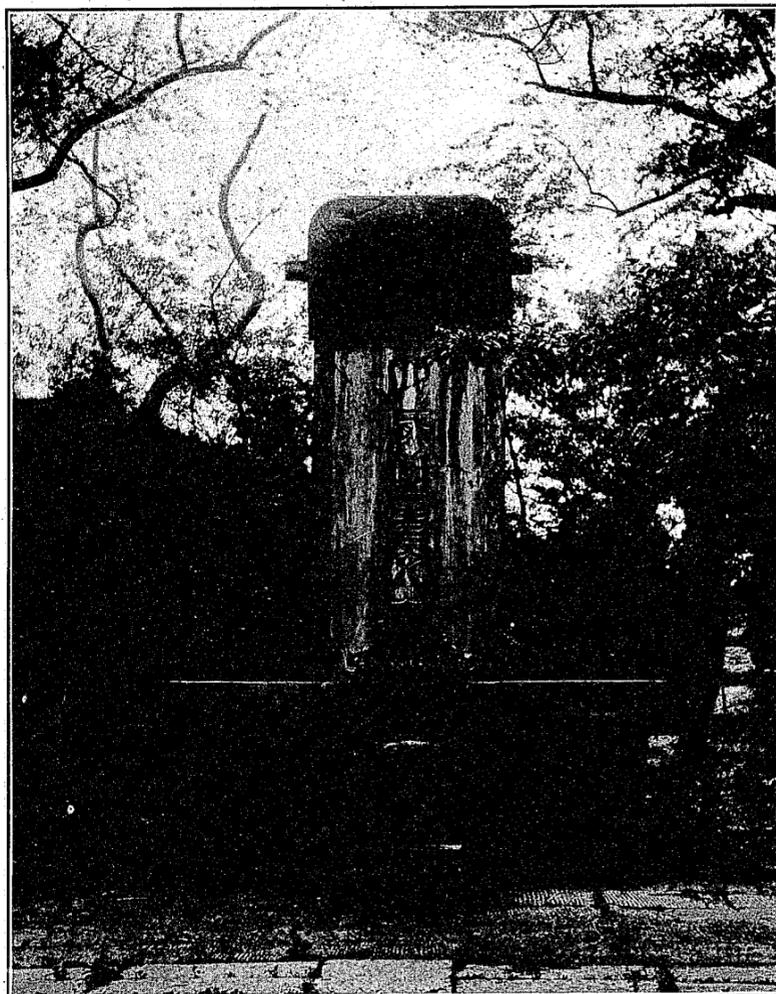


APPROACH
TO THE
GRAVE OF
CONFUCIUS

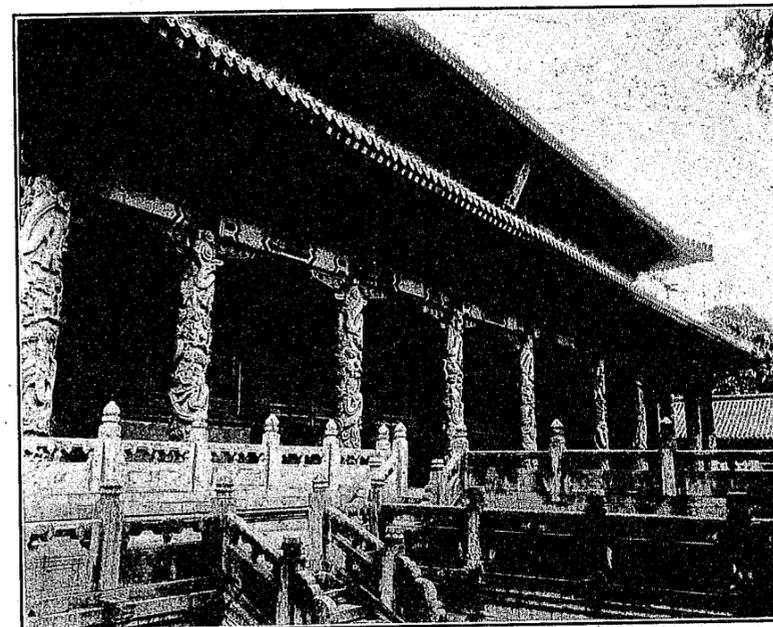
Confucius, through more than twenty-three centuries has influenced uncounted millions of Chinese and still influences over a quarter of the people of the earth. Rightly his grave is regarded as one of the great shrines of the world. It is near the recently completed railroad and, as a consequence, is being visited by an increasing number of travelers.

"We rode along the far-famed Spirit Road of the Most Holy Grove in which lies the body of Confucius. The road is shaded by ancient cedars and is called the Spirit Road because the spirit of Confucius is believed to walk back and forth upon it by night." (Dr. Arthur J. Brown, in "New Forces in Old China.")

THE GRAVE
OF
CONFUCIUS

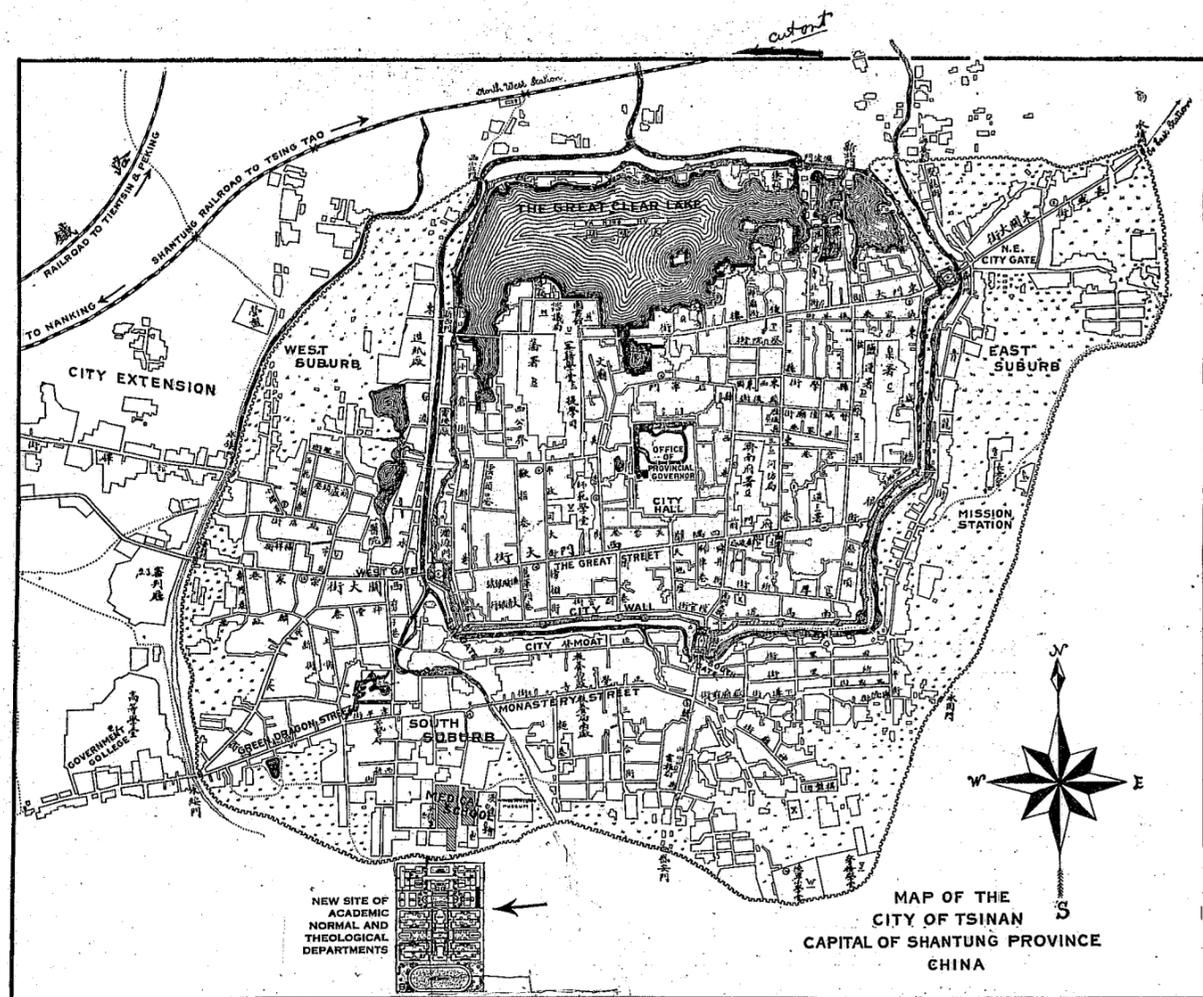


"A feeling of awe came over me as I remembered that, with the possible exception of Buddha, the man whose dust lay before me had probably influenced more human beings than any other man whom the world had seen. Even Christ himself has not been known to so many people as Confucius." (Cr. Arthur J. Brown, "at the Grave of Confucius.")

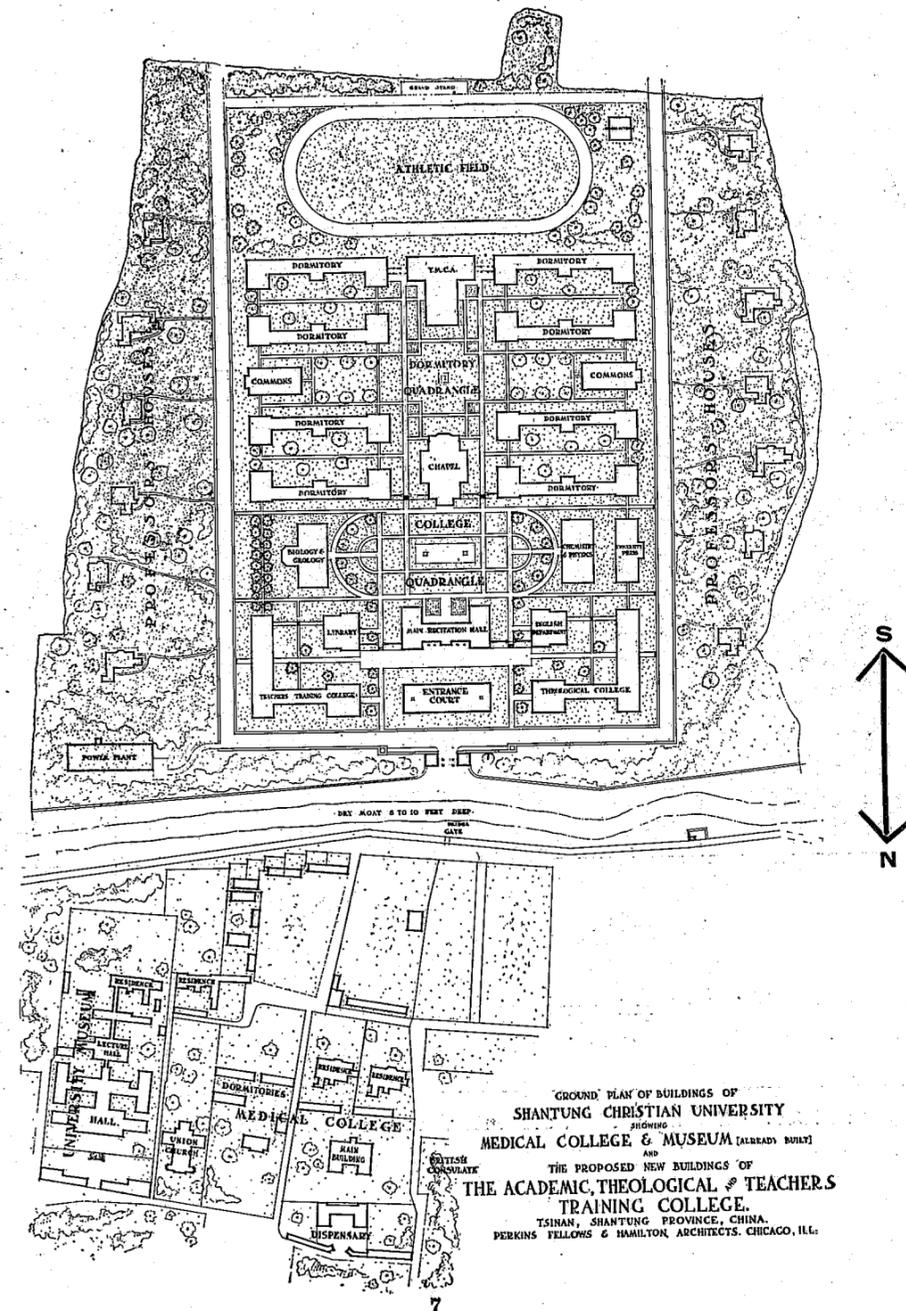


THE TEMPLE
OF
CONFUCIUS

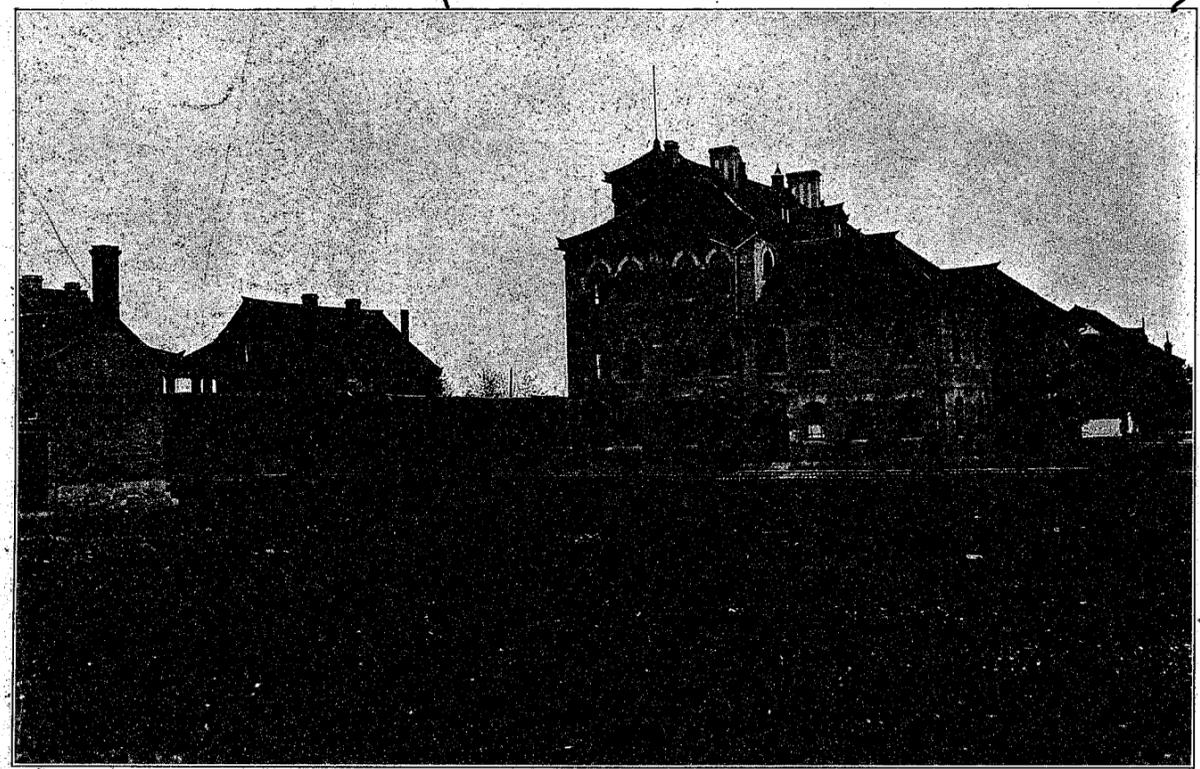
Confucianism is not a religion so much as it is a system of ethics. The missionary would recognize the good that is in it and develop the many points that it has in harmony with Christian ethics. Said a brilliant Christian Chinese in a recent address: "Confucius tells men how to be good by trusting to ren-li (man-strength), but Christ tells us how to be strong by using Shen-li (God-strength)." So the missionary goes with his message; and in labors abundant strives to transform this nation so that with stronger bodies, minds and hearts they may better live the life that now is and the life that is to-be. To accomplish this task one of the most efficient and far-sighted methods is to train up leaders in such institutions as Shantung University. Let us follow the process.



TSINAN FU, the capital of the Province (population 300,000) commands a fine central location (compare map, page 2). It abounds in wonderful springs which form the Great Clear Lake. A high wall and a moat surround the inner city. A lower wall encloses the large suburbs. In the southern suburb is located the Medical School and Museum of the Shantung Christian University, and, adjoining it on rising ground toward the hills, is the recently acquired site for the new buildings of the Academic (B.A.), Normal and Theological Departments.



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Physician's Residence MEDICAL SCHOOL Main Building

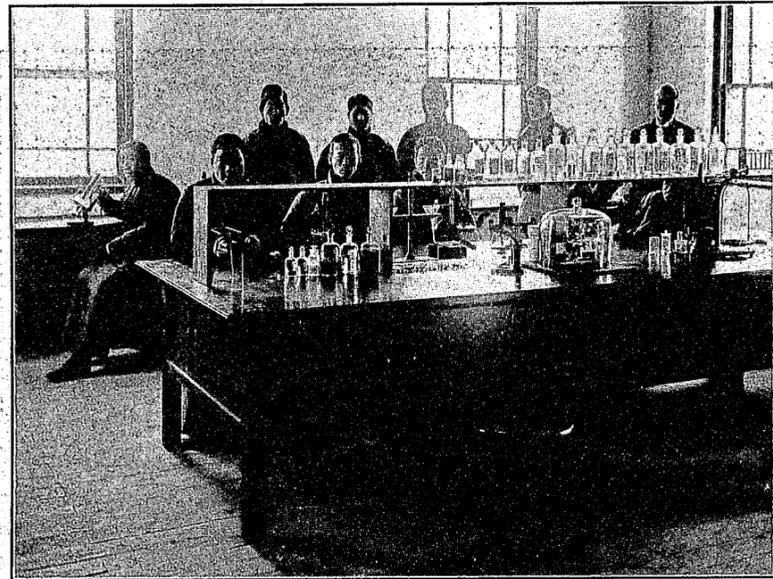
For many years medical education was carried on in classes which moved from one mission hospital to another, receiving instruction from the missionary physician in charge. This plan at best was unsatisfactory. One can hardly overestimate the great advance which was marked by the laying of the corner-stone of the above building in 1909. In March, 1910, students were received into the partially completed buildings and teaching was begun.



GUESTS AT OPENING OF MEDICAL SCHOOL

The formal opening of the Medical School took place on April 17, 1911. Among the guests were the leading Provincial officials, members of the Consular Service from several countries, representatives from the University Faculties, and residents of the city. The central figure in the photograph is Governor Sun Pao Chi, now Minister of Foreign Affairs at Peking, who contributed a thousand taels (\$750.00) to the Medical School in recognition of services rendered by the Medical Staff during the great pneumonic plague.

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MEDICAL STUDENTS
IN THE
LABORATORY



IN AN EXAMINATION,
WRITING WITH THE
CHINESE BRUSH-PEN
HELD PERPENDICULARLY



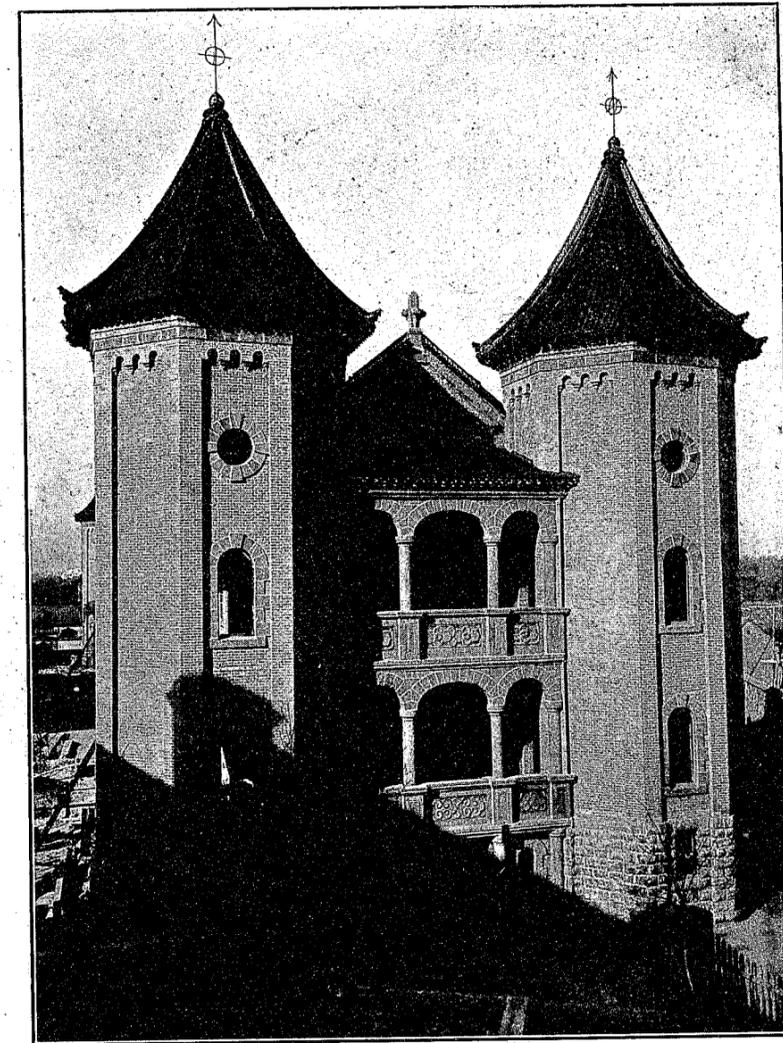
A GROUP OF MEDICAL STUDENTS

These men are all going forth as trained Christian physicians. When we have in mind the total amount of unrelieved suffering among the fifty millions of people in the field of this one Medical School, and when in addition we consider that this suffering is greatly aggravated by the painful, disease-producing methods of the untrained native doctors, then is it possible to realize to some degree the great opportunity for service which lies before each of these trained physicians as they go forth on their ministry of healing.

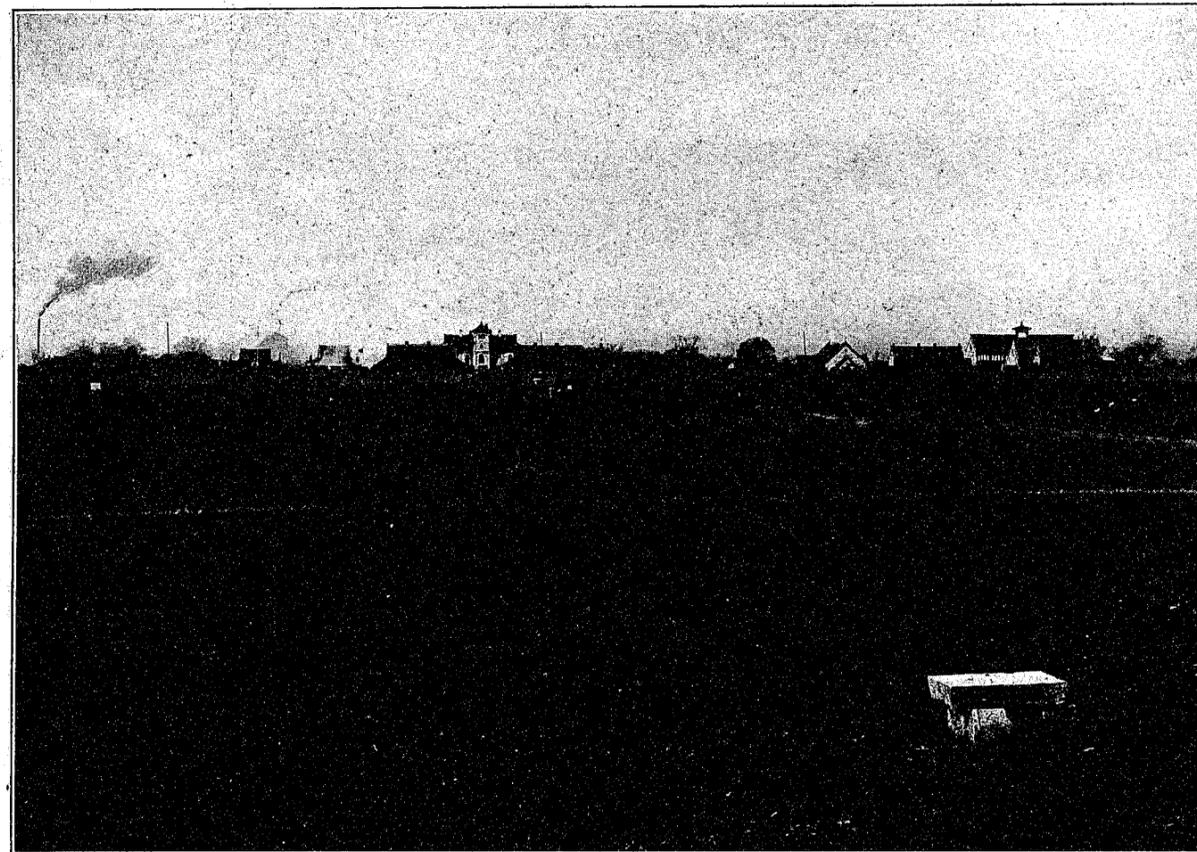


THE NEW HOSPITAL OF THE MEDICAL SCHOOL

The long-needed hospital has now become a reality. In its sunny rooms thousands will receive direct medical relief, and other tens of thousands will be helped by the skill and experience which the students of the Medical School will gain within its walls.



EAST END OF THE NEW HOSPITAL



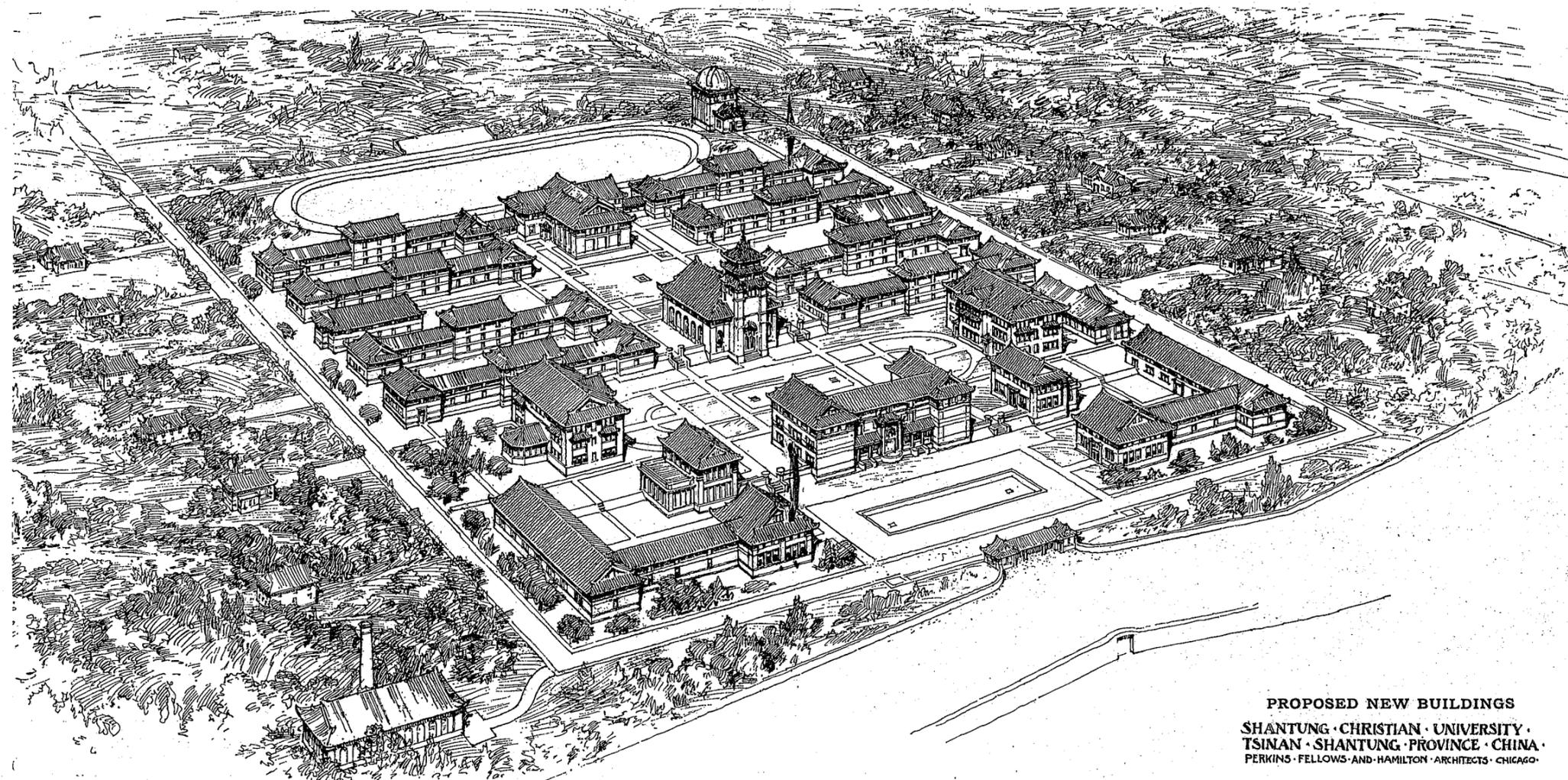
NEW SITE OF THE UNIVERSITY
(looking northward toward the city)

In the background, partly hidden by the embattled wall which surrounds the suburb, may be seen the Medical Buildings, with University Museum on the right. The high chimney to the left marks the City's new electric light plant. Fifty acres of land have been purchased adjoining the Medical School where the buildings of the Academic, Normal and Theological Departments are to be erected. The low mounds are graves (soon to be removed); upon the stone before the grave in the foreground food is placed for the ancestral spirit.



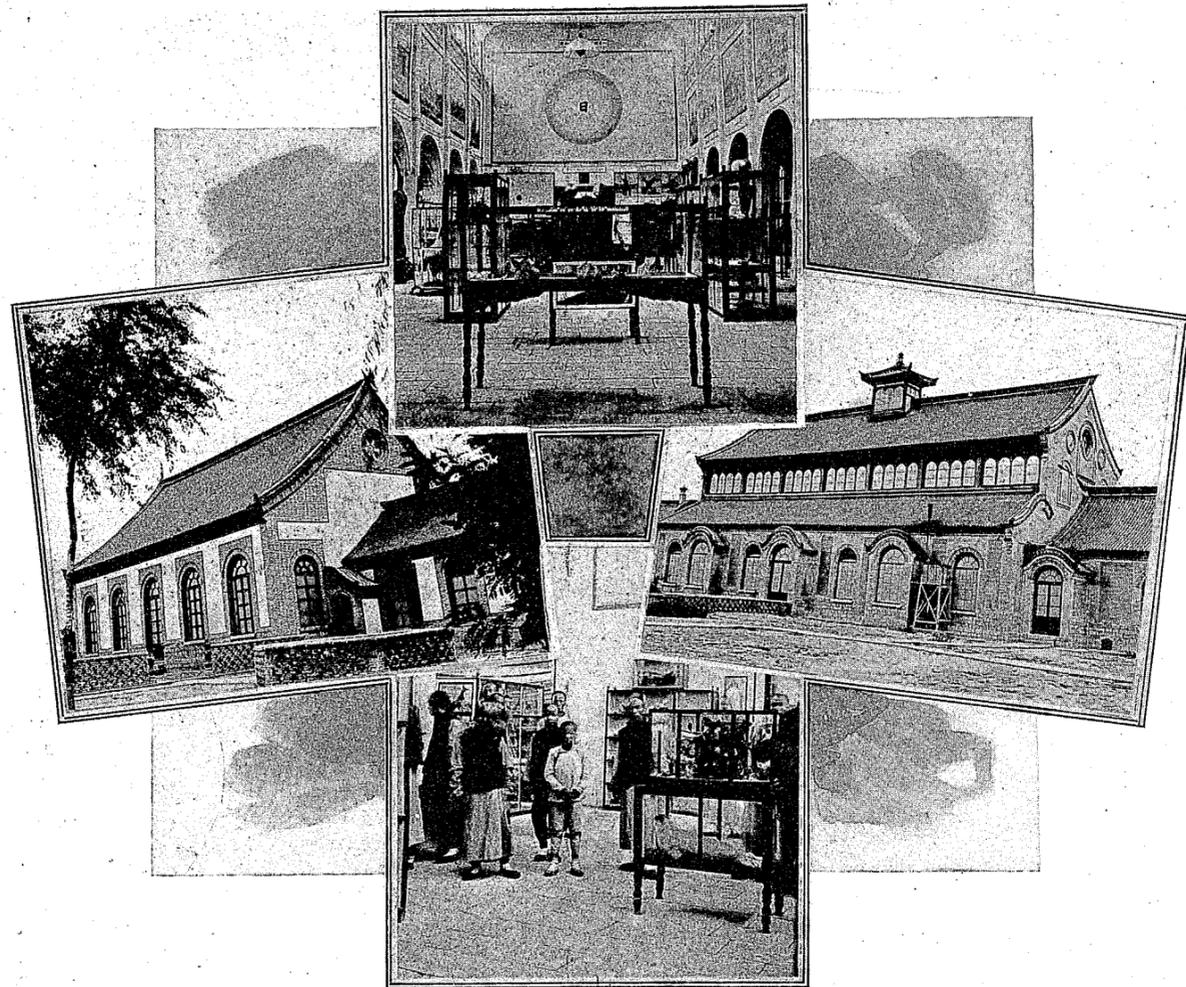
NEW SITE OF THE UNIVERSITY
(looking southward from the Medical School)

Standing on the tower of the Medical School one may see "The Temple of the Thousand Buddhas" nestling among the evergreen trees on the mountain-side. It is claimed that the various buildings and adjoining caves contain a thousand images of Buddhas. Many hundreds of pilgrims visit this Temple, some being carried up the steep stone stairs in mountain chairs. But the missionary's thought climbs higher and he dreams of the day when, on the very top of "The Hill of the Thousand Buddhas," there shall be a sanitarium in charge of the Medical School Staff where those afflicted with tuberculosis (which is not alone "the white man's plague") may find hope and health.

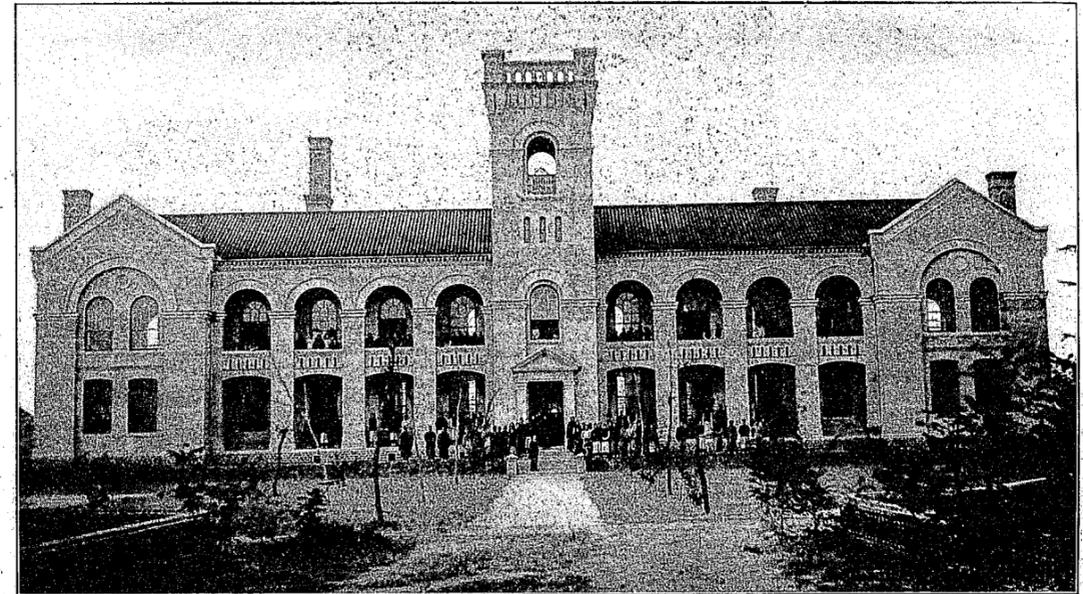


PROPOSED NEW BUILDINGS
 SHANTUNG CHRISTIAN UNIVERSITY
 TSINAN SHANTUNG PROVINCE CHINA
 PERKINS FELLOWS AND HAMILTON ARCHITECTS CHICAGO

ATHLETIC FIELD
 DORMITORIES
 PROFESSORS' HOUSES
 POWER PLANT
 Y. M. C. A.
 SCIENCE BUILDING
 NORMAL DEPT.
 CHAPEL
 LIBRARY
 OBSERVATORY
 DORMITORIES
 MAIN BUILDING
 SCIENCE BUILDING
 ENGLISH DEPT.
 PROFESSORS' HOUSES
 THEOLOGICAL DEPT.
 SITE OF MEDICAL DEPT.



No place in Tsinan Fu is better known than the **UNIVERSITY MUSEUM**. It is no ordinary museum. It is filled with attractive maps, suggestive diagrams, beautiful pictures, scientific models, historical and ethnological exhibits, from which the tens of thousands of visitors gain new conceptions of the work and life of the world and the wonders of the universe, as well as of the great world-wide Christian movement.



MAIN BUILDING AT WEI HSIEN

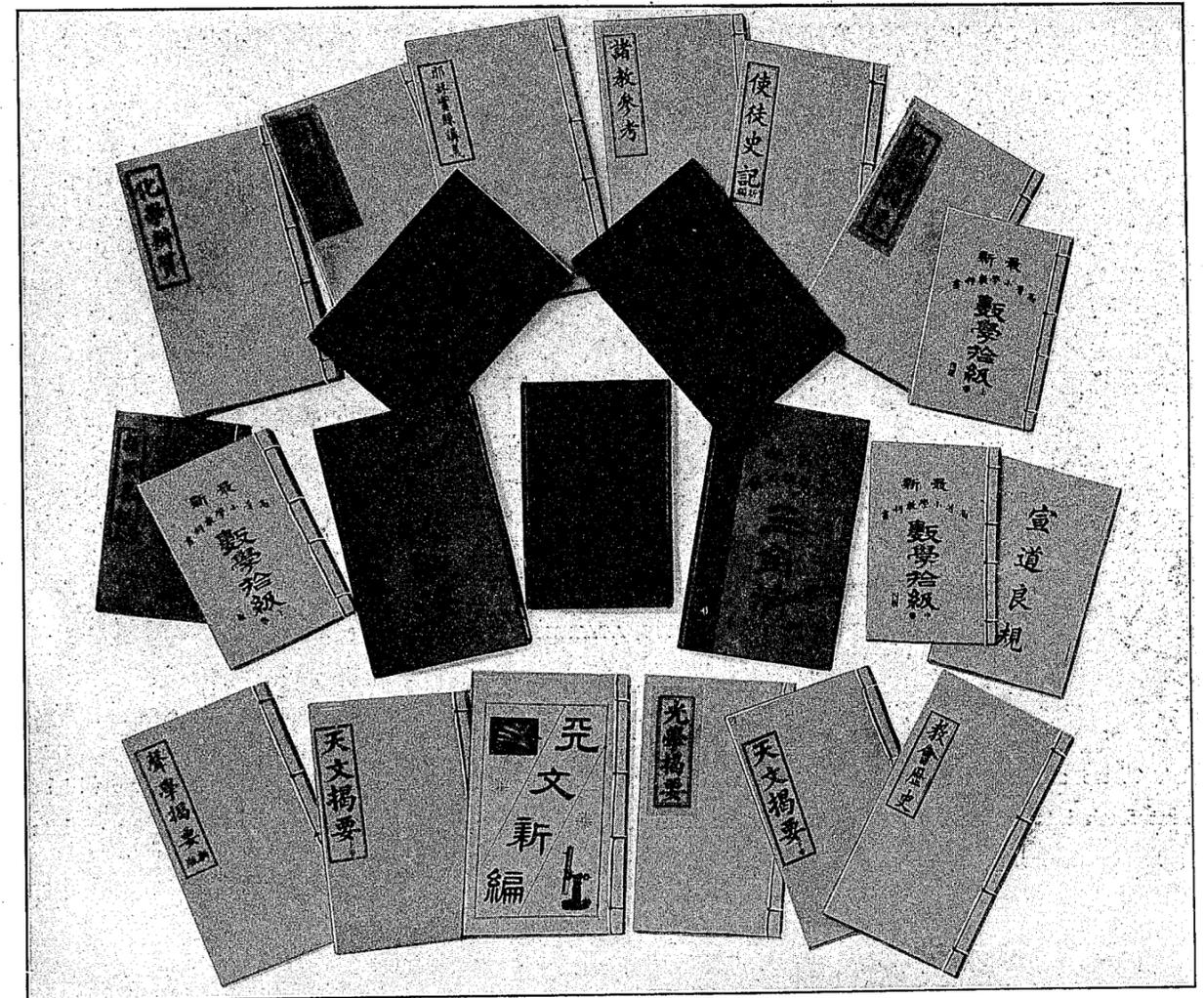
The above building is the Main Recitation Hall at Wei (see Map, page 2). The College Department grew up at this city of Wei (Wei Hsien) and the Theological School at the first station to the west of Wei. These Departments, as well as the Preparatory Schools at these two places, outgrew their buildings. This led to the wise decision to give over the College Buildings to the very needy but very successful Preparatory Schools and concentrate all Departments of the University at the strategic capital city, Tsinan Fu, where the Medical Department had already been established.

In accordance with this decision, fifty acres of land were purchased at Tsinan Fu adjoining the Medical School plant (see pages 14, 15). The way opened for a member of a leading firm of architects to go to China and study the possibilities of combining the beautiful Chinese architectural lines with the utility of a modern University building. One can well imagine what a tremendous influence will be exerted by placing in the midst of the great Province of Shantung a group of carefully planned buildings such as is indicated in the bird's-eye view on pages 16 and 17.



FACULTY OF THE ACADEMIC DEPARTMENT

A university exerts its influence in many ways—through its Faculty, through the books that are produced, through its student activities, and especially in the work of its graduates. The following pages briefly and inadequately illustrate some of the work of Shantung University. In the above picture the elderly men standing in the second row are teachers of the ancient Chinese Classics.



A FEW OF THE BOOKS PRODUCED BY THE UNIVERSITY FACULTY

The University had its beginnings in a primary school opened in 1864, in a little room in a temple, with six little boys. At that time there were no text-books, not even an arithmetic. Now the courses of study in mathematics carry the students through calculus; and a long series of text-books has been worked out which are widely used throughout China.



GROUP OF STUDENTS, ACADEMIC DEPARTMENT

These students, coming from all parts of Shantung and also from other Provinces, in due time will be sent forth into various parts of the land as ministers, evangelists, doctors, teachers, business men or into government service.



OFFICERS AND CHAIRMEN OF COMMITTEES OF THE COLLEGE Y. M. C. A.

The College has never been called upon to graduate a student who was not a Christian, though a profession of Christianity has never been a condition either of entrance or graduation. This remarkable record is partially accounted for by the work of such men as these shown in the photograph. Recently in the Academic Department over 250 men out of 320 students were enrolled in the voluntary devotional Bible Classes.



LEADERS IN THE NINTH SHANTUNG STUDENTS SUMMER CONFERENCE

Each year there is held at the University the Shantung Students Summer Conference similar to those held at Northfield and Lake Geneva, where students are trained to carry on the religious work of the college. All the men in the above group are leaders of marked ability and splendid devotion.

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(21)



Pastor Ding Li Mei, among others who have gone forth from the University, has been signally used in awakening his own countrymen to the claims of Christianity and in arousing the Christians to a sense of their responsibility to evangelize their own land.

After graduating from the college, he studied for the ministry and later became pastor of a rural church. When 1900 came, the fearful Boxer year, he was a marked man and was thrown in jail by the magistrate. For many anxious days it was feared he would be decapitated. Finally he was released and thus saved for a remarkable nation-wide service.

DECLARATION CARD
signed by
Student Volunteers for the Ministry
(Translation)
"Led of the Lord and for His sake I purpose
to enter the ministry."

中華學生義勇佈道團
志願詞

主歷 年 月 日
我願因
主立志畢生為傳道士
基督教青年學生

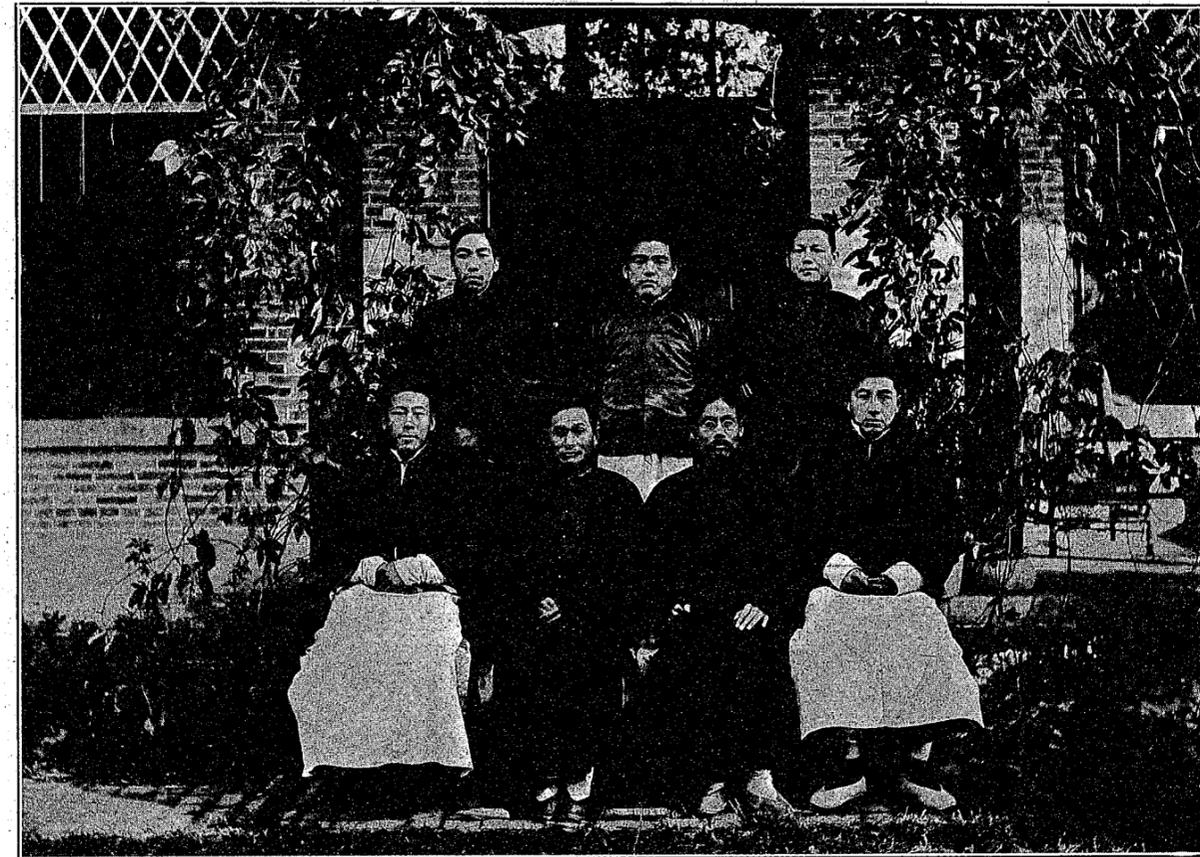
省 府 縣人肄業
學堂



A GROUP OF SHANTUNG STUDENT VOLUNTEERS FOR HOME MISSIONS

At first Pastor Ding went only among the churches of Shantung. Everywhere men were deeply moved by the power of his preaching. Then invitations came from other Provinces, till gradually he became an evangelist-at-large, turning the hearts of thousands of his countrymen to Christ and inspiring other thousands to more earnest service.

In April, 1909, he returned to his Alma Mater in Shantung to hold a week of meetings with the students of the College. Quiet and deep and strong were these meetings, and with issues which challenged our faith and our prayer. One morning it was found that very quietly eleven of the best seniors had decided for the Ministry. Without excitement or undue emotion others followed until over a hundred had registered their purpose ("volunteered") to enter the Ministry (see above photograph).



GRADUATES AT WORK ON THE PROVINCE-WIDE PROBLEM OF CITY EVANGELIZATION

Pastor Ding carried the news of this awakening to other institutions and has since led several hundred other men to make the same purpose. From all this has been developed a national organization known as the Student Volunteer Movement for the Ministry, with Pastor Ding as the secretary. The members are bound together by signing a card (reproduced on page 25) by which they declare their purpose to make definite preparation for Christian service to their own people.

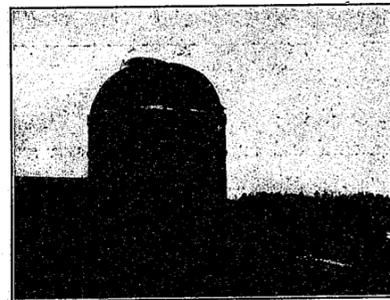
This is but the simple outline of a wonderful story; and, remembering it, one need not wonder at the strong language of one of the most observant men in China: "Your University which has sent forth so many strong men throughout all China, would have paid many times over had it produced only one man like Pastor Ding."

In 1901 Yuen Shi Kai, now President of China but then Governor of Shantung, decided to establish a government college in Tsinan Fu. He invited the Rev. Dr. W. M. Hayes, President of Shantung College to found it and be its President. Yuen Shi Kai gave this missionary unrestricted liberty in calling to the new Faculty from various parts of the Empire eight or ten of our leading graduates. The Government paid very high salaries to these men because of their marked ability. Among them was Professor Wang (whose name translated means King). In the photograph at the right his posture seems stiff and formal, but from a Chinese point of view it is quite "correct." China has produced no finer astronomer than Professor Wang; some of his work in the mathematics of astronomy being of exceptional character.

Even more worthy is the religious stand he took in company with the other Christian professors. When Yuen Shi Kai was promoted to Peking, a reactionary Governor was appointed to Shantung, who at once enforced an Imperial rule (purposely neglected by Yuen Shi Kai) which required all students on certain occasions to bow



PROFESSOR WANG



THE OBSERVATORY

to the tablet of Confucius. Although this rule was not applied to these Christian professors, yet they felt that they were putting their Christianity in a compromising position by remaining in an institution to which Christian students could not come. In spite of the fact that every one of these men faced unemployment for a period, with slight hope of ever again securing such lucrative positions, they left the institution.



STUDENT SI

it is for a Chinese student to dream of study in America. Said an American Professor who has specialized in knowing Chinese students here: "Mr. Si is the finest Chinese I ever met." Mr. Si is now at Harvard preparing to return soon to serve his people. Inspired by the deepest Christian motives his heart is filled with an eager purpose to study problems connected with social welfare, especially that of the great poverty which rests so heavily on the mass of the people.

Prof. Liu (see photograph, page 27, first row, third from left) was also one of the group who left the Government College "for conscience sake." Although a skilled teacher, whose textbooks on mathematics and physics, especially electricity, are among the best in China, the passion to preach to his own people became so strong that he entered the Ministry. Today he is a "shepherd" over a great district where, as an educator, his opportunity is unlimited in both Christian and Government Schools, and where, as a Christian leader, all classes, scholars and peasant, Christian and non-Christian, are eagerly turning to him for guidance and inspiration. Every man in the photograph with Mr. Liu (page 27) is also engaged in promoting a new and most promising movement in city evangelization.

With a fine sense of the fitness of things, the Chinese Government decided to use the excess Boxer indemnity money returned by the United States in the establishment of a school in which students should prepare to enter American Universities. Mr. Si, a Shantung University student, had a rare opportunity to enter this American Indemnity School at Peking. On the opening day he heard that all students would have to bow to the tablet of Confucius. He wrote at once "Save a place for me in the college in Shantung. I shall return rather than bow down to the tablet of Confucius." What strength of character was in that decision can be realized only by one who knows what

BRIEF SUMMARY

Shantung was the birthplace and home of China's greatest Sage and one of the world's greatest men, Confucius. China's second greatest sage, Mencius, was also a Shantungese. These two names are familiar to practically every man in China.

Shantung Christian University. To this Province which had produced China's greatest men, came Dr. C. W. Mateer, in 1864. At once he saw the great need of thoroughly trained Christian leaders and set to work to build up a college of high grade. Here, beginning with a little school of six boys in his own home, he reared a great college which for years has been sending forth leaders not only into Shantung but into all China. In time there grew up at two other places the Theological and Normal Departments and the Medical School. We have had a glimpse of the Medical School on pages 8 to 13, and we have in the pages which followed seen something of the work of the other departments of the University, the textbooks produced, the able men of exceptional devotion who have gone forth from its influences, and something of the work these men have done.

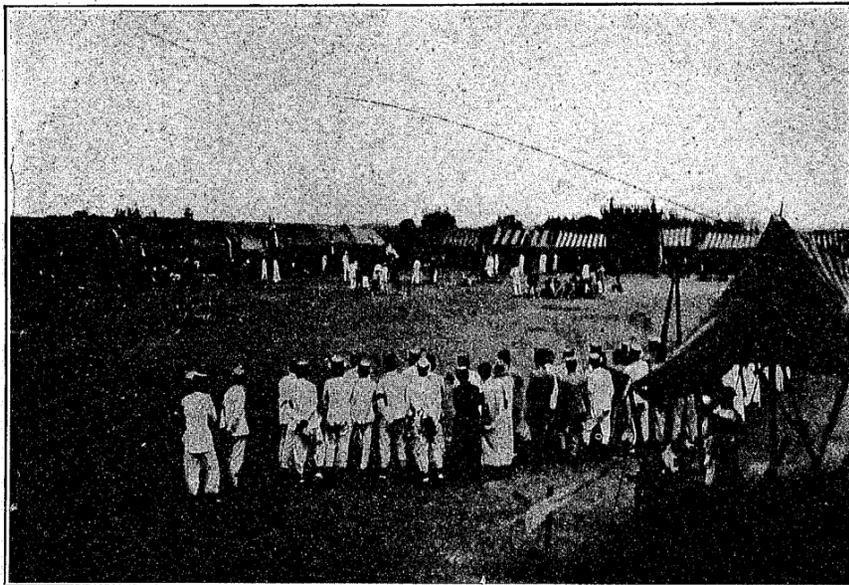
We have seen that the Medical School, the last Department to be added to the University, was placed at the strategic center, Tsinan Fu, the capital of the Province and the natural educational center of fifty millions of people in Shantung and adjacent Provinces. It is now planned to give over the out-grown buildings of the Academic, Normal and Theological Departments to Preparatory Schools, now greatly needing them, and to concentrate all the Departments on a recently purchased site adjoining the Medical School.

This new site rises gradually from the Medical School toward the hills on the south. The difficult question as to whether we could unite the beautiful Chinese architectural lines with the needs and arrangement of modern college buildings was answered in the affirmative by the skilled architect who went to China in person and studied the question on the field. Detailed plans for most of the buildings have been drawn. A glance at the bird's eye view (pages 16, 17) gives a general conception of the proposed plant.

To raise up in the midst of this fifty millions of people (half as many people as are in the United States) such a unified and well-co-ordinated group of buildings will have at least three results:

1. It will furnish a plant where this "factory of men" will continue to turn out men, strong of mind and heart, who will go forth as ministers, teachers, editors, organizers, economists, lawmakers and moulders of thought and life—leaders in the regeneration of a great land.
2. It will, by its concrete expression of our purpose, give to the Chinese a sense of the solidity, strength, staying power and even the beauty of Christianity.
3. It will serve as an example to the Chinese of the way to preserve their beautiful architectural lines for the nation in all its future buildings.

To have a share in making this University plant a reality offers one of the rarest opportunities of service which can be presented to you. Therefore we would ask your careful consideration of the statement on the following page.



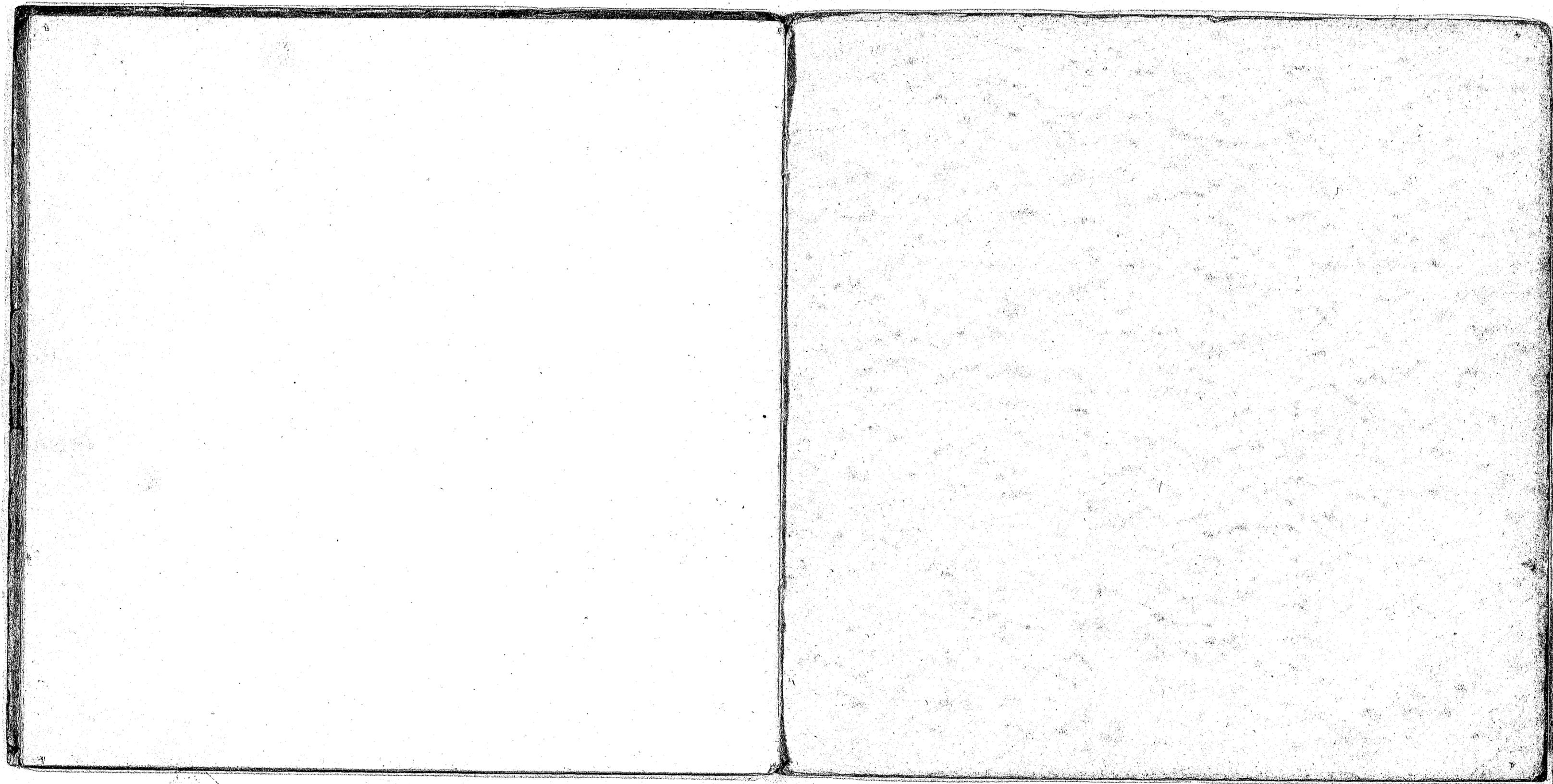
THE SPRING ATHLETIC
MEET

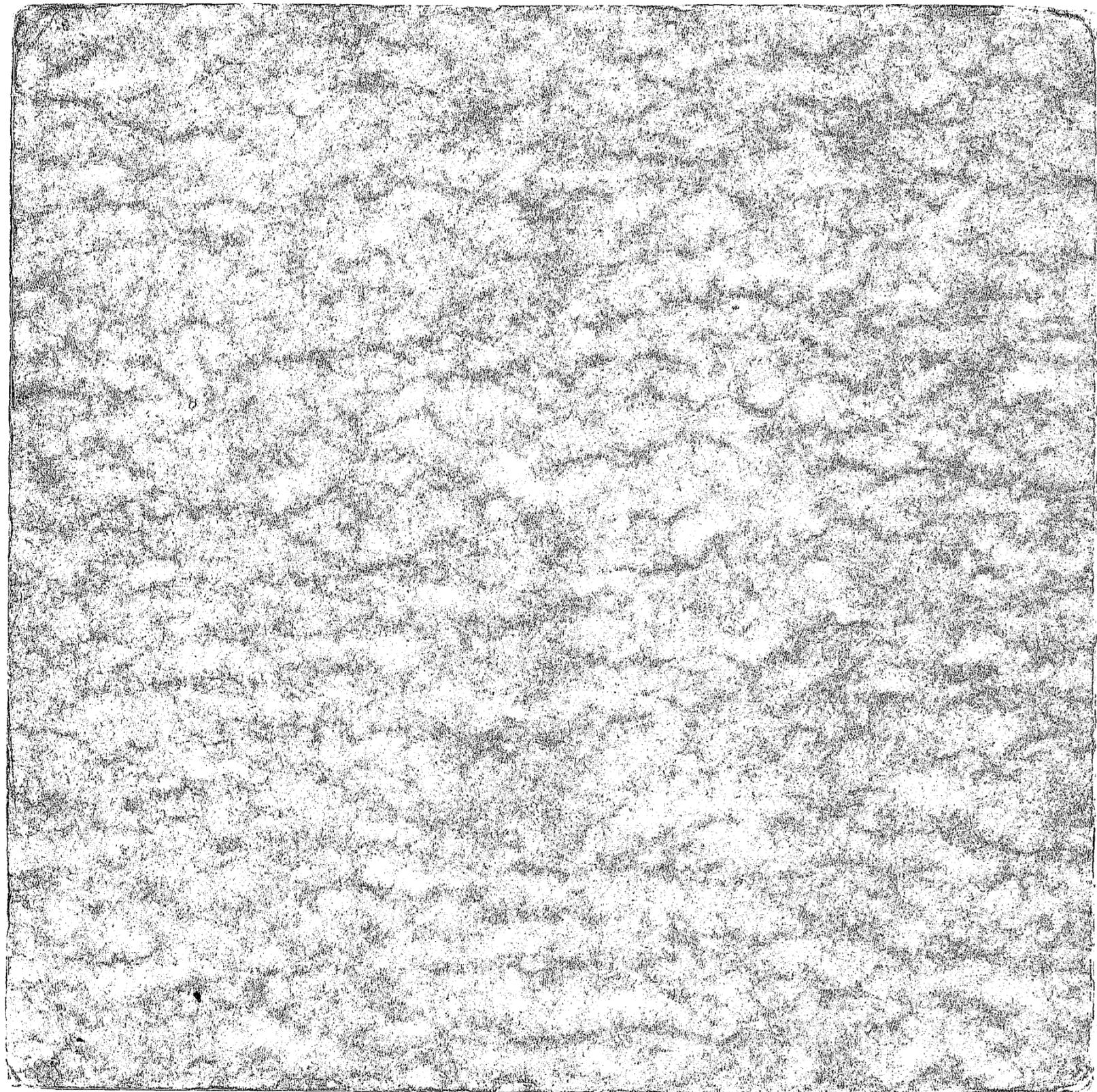
View across the field to
the pavilion for Chinese
guests among whom were
leading government offi-
cials.

THE START IN MILE RUN

President Goodnow of
Johns Hopkins University
said recently, that when he
was in China on his special
mission, missionary and
government educators told
him everywhere that
athletics was becoming one
of the most important
means in developing moral
strength and character.







Dear Mrs Dixon,

Cheloo

Might you be interested in how one foreign family came to Cheloo? They are the only American family here: Douglas, 3, born in Calcutta, on the heels of a Jap raid; Edgar, 2, born in Chungku, and Laura Paula (Bonnie) born in Tsinan, 9 months ago. They have one more son, David, 9, who is still in America, and has been refused a passport because of war conditions here. Paul is a surgeon and teacher in surgery, and I - well, by the time I manage my house, my children, direct the University choir and read on a committee or two, I find my time pretty much taken up.

Paul and I were appointed "missionaries in waiting" by the Presbyterian Board in 1940. Then came Pearl Harbor just as we were getting ready to come. It looked as if we were to be "waiting" status for the duration. So, Paul applied to Pan American Airways for a job at one of the clipper bases in Africa, and I stayed on at my job in New Haven Hospital. After a year in Africa, Paul applied for transfer to India (that much closer to China) and I, too, was given a job as Medical Assistant. They flew to Calcutta on a good priority. (Doctors were urgently needed by the airlines) After a year in Calcutta, we felt we had worked out our passage, so we resigned, and were appointed

2) to Chefoo. Doug was 4 months old when we flew over the "hump" to Chungking. The Japs were still very active, so our pilot made a round about trip, because of the tiny baby aboard. Chungking to Chungtu was a terrible journey - our truck broke down, we were stranded for hours under a merciless sun, we slept the night on a couple of tea tables, we spoke no Chinese, and were finally picked up by a kindly U.S. Army Captain in a jeep. He had to get to Chungtu by nightfall, so over the wash board roads of West China we drove at a terrifying rate - we two, and one tiny baby, whose head had to be supported constantly because of the bumping.

We spent a delightful two years in Chungtu, (with Bill Funn as our house guest.) Paul worked in the hospital, and we did as much language study as we could.

After V-J day we began to get restless and wanted to come to our permanent station. Transportation was a very real problem. There were no boats or trains. The Commercial Airlines were all chartered to get the government back to Nanking, the Army planes would not take two babies, and a woman obviously about to have another. Along came an American Colonel with his C-54. He knew Paul

3.
had been Army and P.A.F. doctor for much of our stay in China. He also knew that I had been an Army doctor - and hence was dubbed 10th Weather Group Headquarters - so - at 6 P.M. on Easter Sunday eve, he said he would take us, and our baggage to Shanghai - if we could be ready at 8 A.M. Easter Sunday. The packed all night and were ready by 8 A.M. From Shanghai it was an easy hop to Tsingtao. The consul at Tsingtao was a real snafu - of course a doctor could go into the battle areas of Tsinan, but a woman and babies? Nonsense! Tsingtao itself was not an easy place to live in. The communists were making a drive toward it. They were given orders to pack one bag per person and be ready to leave at once if the big guns of the American Navy ship in the bay began to boom. They were to be stationed at the rare track and guarded by the Marines. My B-Day was approaching, and I didn't relish the idea of being delivered as an Army cot by a Navy or Marine doctor in an open camp! The scare died down - curfew was lifted, and we went about our work, always trying to find a way to get to Tsinan. The railroad was blown up, & commercial planes gave the place a fairly wide berth. Our work consisted in rounding up supplies for our Chefoo Hospital from U.S.P.P.A., The Red Cross, The Army, Navy & Marines. They were very lucky - the supplies given to us were a magnificent quantity - but - no way to get them to Tsinan. One of the gifts from the Canadian Red Cross

4.

was a complete operating theater unit. About a
 \$25,000 affair. Paul, being a surgeon couldn't resist a
 peek at it. He did peek, and found that the beautiful
 operating table was broken in many pieces. It was
 a real blow, because the Japs had pretty much
 dismantled the operating room. While we waited
 we began entertaining Marines as we had entertained
 the army in Chungking. One of the ~~Marines~~ was
 a welder. Could he? Of course. He welded the
 operating table as good as new. Some more
 good news came. The Lutherans had bought a plane -
 a C-47 - called "St Paul". Again we negotiated with
 various people - ~~result~~. we chartered the plane
 to get us, our baggage, and all of the Hospital
 supplies to Tsinan. The plane came from
 Shanghai, and began to ~~make~~ shuttles between
 Tsingtao and Tsinan. All told, it made ten
 trips, and brought in 30 tons of supplies! A
 real start for our hospital! The day before
 we were scheduled to go to Tsinan was a
 busy one. There were many last minute items
 and - I began to go into labor, a bit prematurely.
 That's set back! About 8 hours of pains
 and there was a lull. She held a conference,
 and decided to try for Tsinan - only 2
 hours away by plane. A couple of other
 minor obstacles arose. Hurricane warnings
 were posted ^{was} also the plane a few hours
 before ^{his} a C.A.T.C. ^{mission} had crashed, killing 17 on
^{transport} the field at which we were to land.
 It was then or another interminable wait,
 however, so we decided to take one more chance.
 She did - and we've never regretted it.
 The baby waited until we were comfortably

6. installed in our new home, and arrived
spontaneously one night at 10. You see, we had
electricity only between 8 & 12 P.M. A later delivery
would have been done by candle light. For
awhile I was the only foreign woman on the
campus, but others began to arrive and we are
now a thriving community. Our only real
dangers occurred last March when the
Communists did come very close. There was
furious activity in the city. Every few feet
the nationalists had pill boxes and gun holes built
in the city wall. That was fine, except Chueloo
is just outside the city wall, and may well have
been a no-man's land. But it wasn't. The
Council advised us to leave, a fully armed
marine plane came to "rescue" us, but
no one, except people who planned to go anyway,
left. Terrible damage occurred just outside
the city, however. The coal mines were destroyed,
crops ruined and communications completely cut.
Result: Flour is now \$14 a bag, Coal \$15.00 a ton, and
fruit and vegetables from outside are scarce.
The campus is a real delight. Last year when we
arrived it was a jungle - weeds and vines
everywhere, trees broken, rubble and litter all over.
Now it is again being cared for, and, I think
is lovely, although the old-timers keep
repeating, "you should have seen it when -"
Some buildings have been repaired and
others are in the process. Of course it will

6. take years to get it back to pre-Pearl Harbor, but it will be well worth the struggle. The work hard, but we have our social life, too. When the Army was here last winter we frequently saw new movies, and danced to new music. One very cold night, at an Army party, I was dancing with a Colonel. He suggested that we do a series of whirles, which were his specialty. I had to refuse, reluctantly. You see, although I was wearing a long, stinky dinner dress, I had also worn my long striped flannel pajama pants underneath. Wouldn't they have been a sight? They did keep the breezes away during the jip ride, and in an unheated dining room.

This has been rambling, and, I fear, not a very rich source of material.

So let us know the sort of material you need, and we will try to send it on.

Very sincerely,
Lawson D. Laube

Dear Mrs. Leube,
Here is a short article written by one of my students in the Chinese Class. The original is in Chinese well written in very beautiful style. I made the translation and I am afraid I have to a certain extent spoiled the beauty of the essay. If you have time, please read it and improve the English.

Sincerely yours;

G:D;Wu

DAILY LIFE IN CHEELOO

By Miss Wang Chih Ping,

Student of the Class of Nursing Education, Cheeloo University.

The warm wind of spring is blowing. The nature, which seems to have been torpid in all the winter, is now fully awakened. The trees and flowers in the university campus have immediately regained their strength and gayety for another year.

Cheeloo, my school, is the only university in the city of Tsinan, located outside of the city in a beautiful place. In the centre there is the Kurler Chapel which is the highest building of the whole university. From the top of this chapel you can look down and get a perfect and clear view of the whole city. The famous Thousand Buddha Hill forms a natural screen of the university. From really a green forest ~~building~~ university buildings of various heights and styles are peeping forth. There under the roofs of those buildings more than three hundred of my fellow students are united in one heart for the same aim of study with the view of preparing for our future career.

At dawn; the sweet melody of the Church bell will break the ~~xxxx~~ silence of the dormitory. Immediately you will hear the noise of ~~chatter~~ chattering and laughing and the sound of washing. Such noises and sounds will soon intermingle with each other into some sort of loud but delightful rhythm.

The golden sun begins to shine in the east and we must have ~~benefits~~ the morning meal. Each day's intensive work begins in the Kurler Chapel. There in the solemn, quiet and pious prayers ~~that~~ the hearts of each of us is always deeply touched.

Every one of us loves English and nobody is afraid of using the dictionary. We all know that the English language is one of the most useful instruments in the study of modern sciences. Students of Arts Science and Medical colleges, when not engaged in the class-room will find themselves a place in the shadow of ~~xxx~~ a tree or some quiet

spot and there they will read aloud their English lessons. If you cannot ^{find} them in those places; certainly you will find them in the library; buried in books and devoted to a certain topic of study.

The sun is setting and the whole day's work will be over thru the pleasure of learning and studying. Nevertheless, the lovely evening is our time of playing games and strolling in the campus. Then you will smell the fragrance of the charming flowers and hear the sweet songs from all directions. All are displaying activity and life.

The sun has set. Its final shining of golden color on the hills surrounding our university makes another picture no less lovely than that one of the morning.

(Finis)

Ed. note:

This - in spite of the fact that the dormitories had no heat this winter; frequently, no light or water. There was one small, backless bench, similar to a milking stool for each 2 girls. Morning meal - porridge (millet) - no sugar, no milk, dry bread.

Lunch - Steamed bread, 1 dish of vegetables.
(no butter, no meat, except rarely)

Dinner - Steamed bread, millet, watery soup, occasionally a small amount of meat cooked with vegetables.

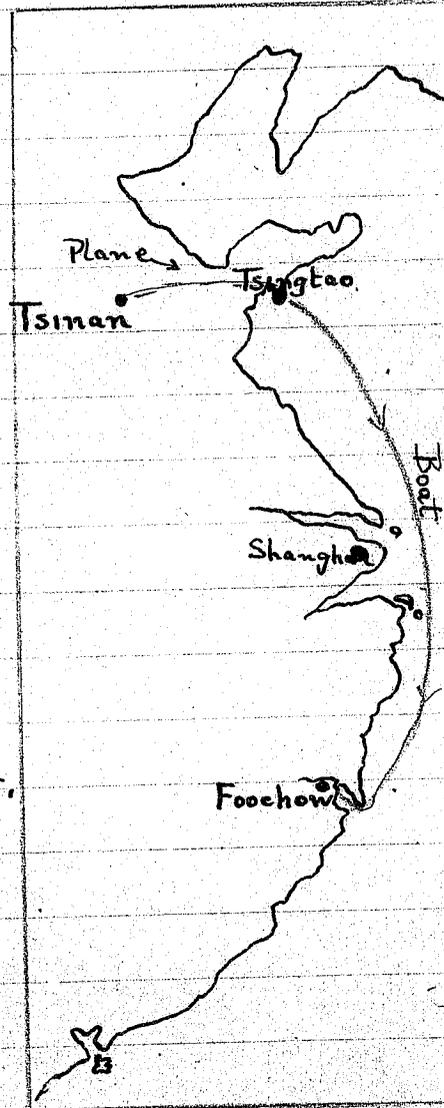
The dormitory "reception" room, where the boys come to meet their "dates", doesn't even have a small chair - it is a completely bare space.

But - the students are happy, spirited, alert, and unmindful of their discomforts -

L. D. Laube

Cheelo Migration Photographs.

- No. 1. Having flown from Tsinan, students, with their luggage were conveyed in open lories to the boat waiting in Singtao to take them south to Foochow.
- No. 2. Students dismounting from lorry which conveyed them to the docks in Singtao.
- No. 3. Students unloaded and handled all their personal baggage.
- No. 4. Sorting, re-claiming, and checking was not an easy job.
- No. 5. Girls mop their brows working in a temperature of $90^{\circ} F$.
- No. 6. Girls lend the boys a helping hand.
- No. 7. A student comes aboard.
- No. 8. A committee of four made all arrangements and saw that plans were carried out accordingly.
- No. 9. Liang Pao then head of the student body checks details with a committee member.
- No. 10. Medical students aboard S. S. Wan Jing en route for Foochow.
- No. 11. A gift of hospital beds from U. N. R. A. made it possible for some students to get a little sleep, but the lack of fresh air caused many of them to be sea-sick.
- No. 12. Students arranged mattresses on deck where they enjoyed the cool fresh night breezes as compared to 92° in hold of ship.

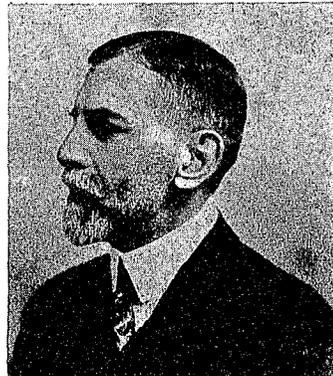


- No. 13. Early morning found students on deck washing clothes
- No. 14. Students carried their own wash basins, and each morning they assembled on deck for the usual clean up.
- No. 15. Food was served in Chinese style, and those not sea-sick enjoyed it.
- No. 16. At Foochow Dr Paul Lamb representing the Red Cross, and Dr. Brewster representing Union Hospital came on board to welcome students.
- No. 17. Ninety-one tons of valuable equipment was salvaged, and this had to be loaded on lighters and transferred from Pagoda anchorage to Foochow city.
- No. 18. Landed with their U.N.R.A. A touch in Foochow students are dumb-founded by the dialect of the "locals" from whom they try to get some information.

Shantung



Dr. Calvin W. Mateer and Dr. William A. P. Martin reading a manuscript



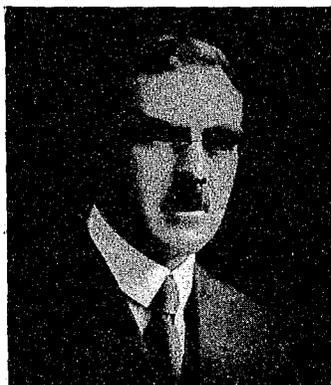
President James Boyd Neal



Dr. Samuel Cochran



Dr. Randolph T. Shields



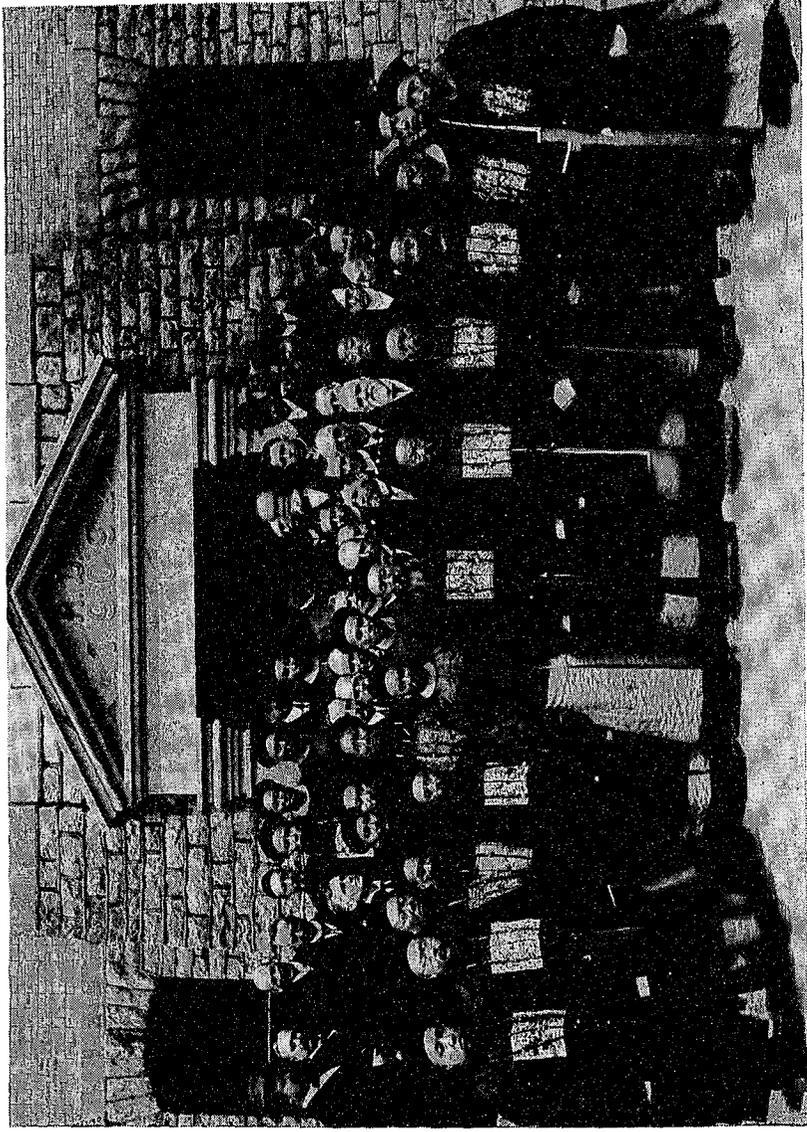
President Harold Balme



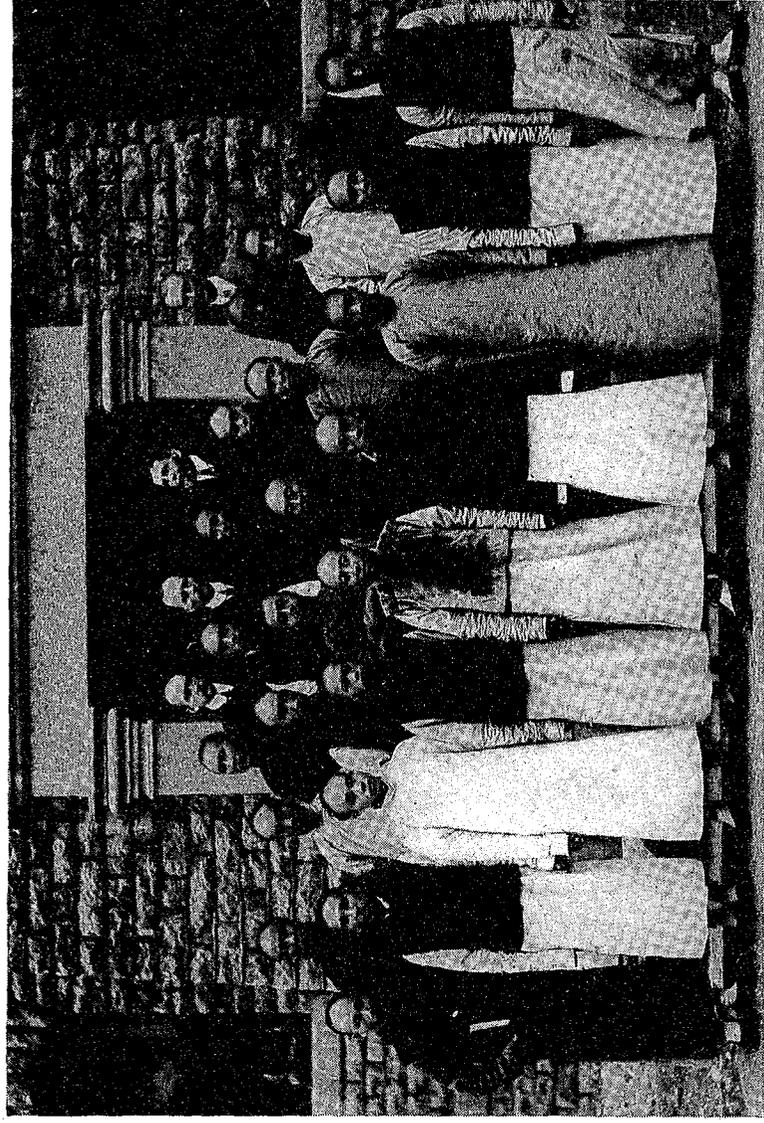
President Shu-ming Liu



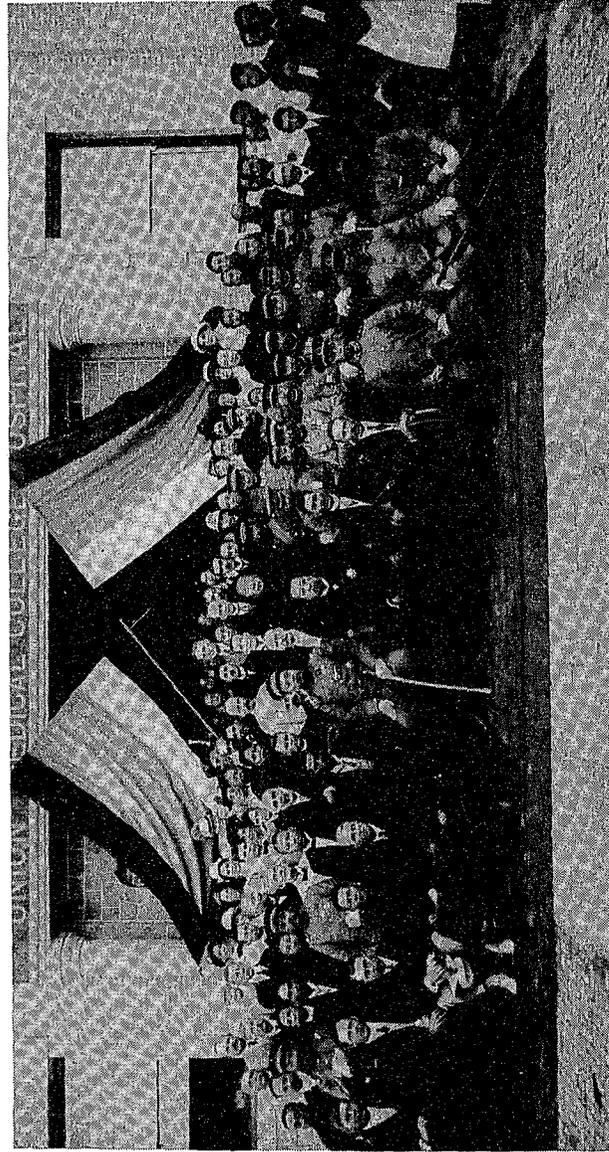
Dr. P. C. Kiang



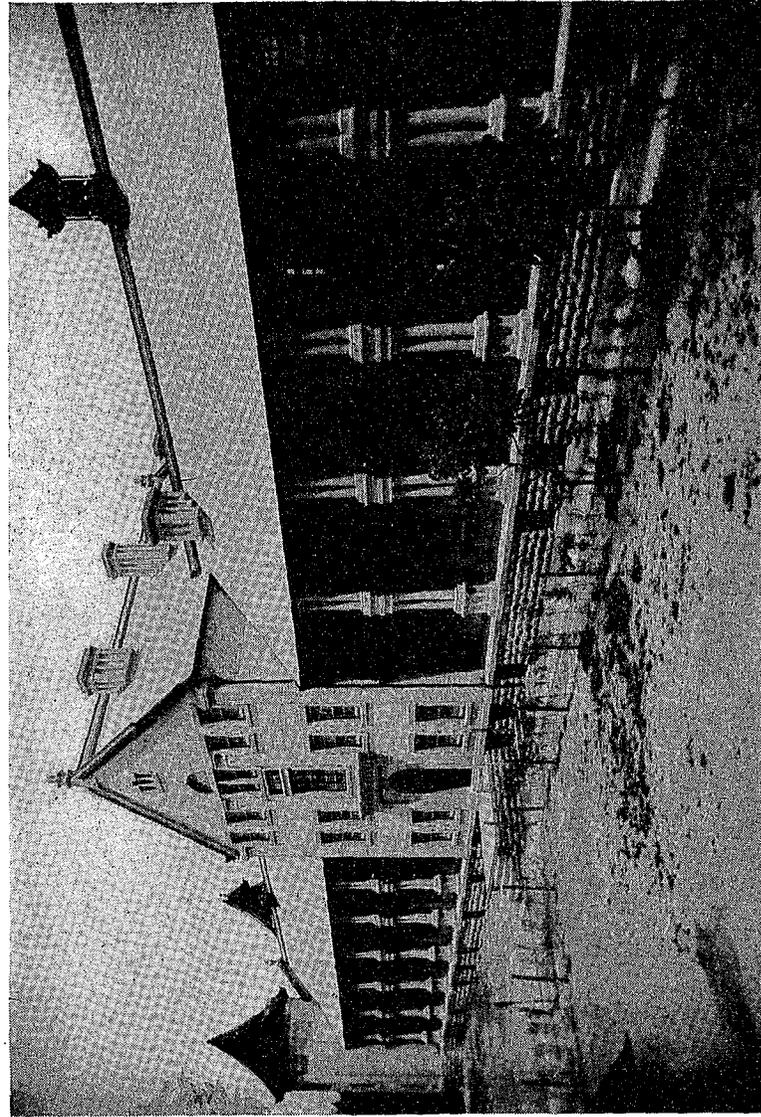
Governor Sun Pao-ch'i and other guests at dedication of Medical College Buildings,
April 17, 1911



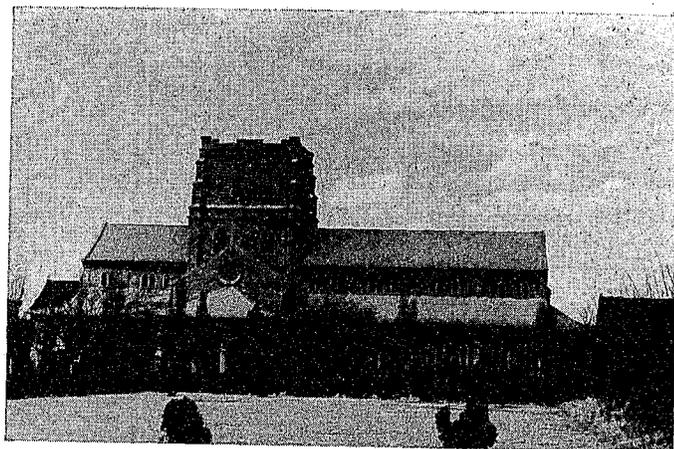
Faculty and Students of Medical College 1911. Dr. Schultz, Dr. Johnson, Dr.
Neal, and Dr. von Werthern in back row.



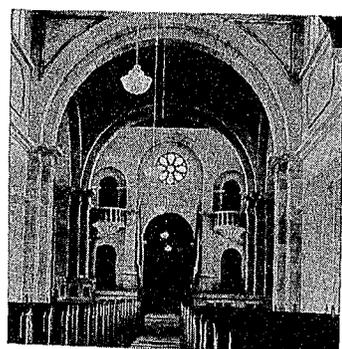
The Opening of the Hospital, September 27, 1915



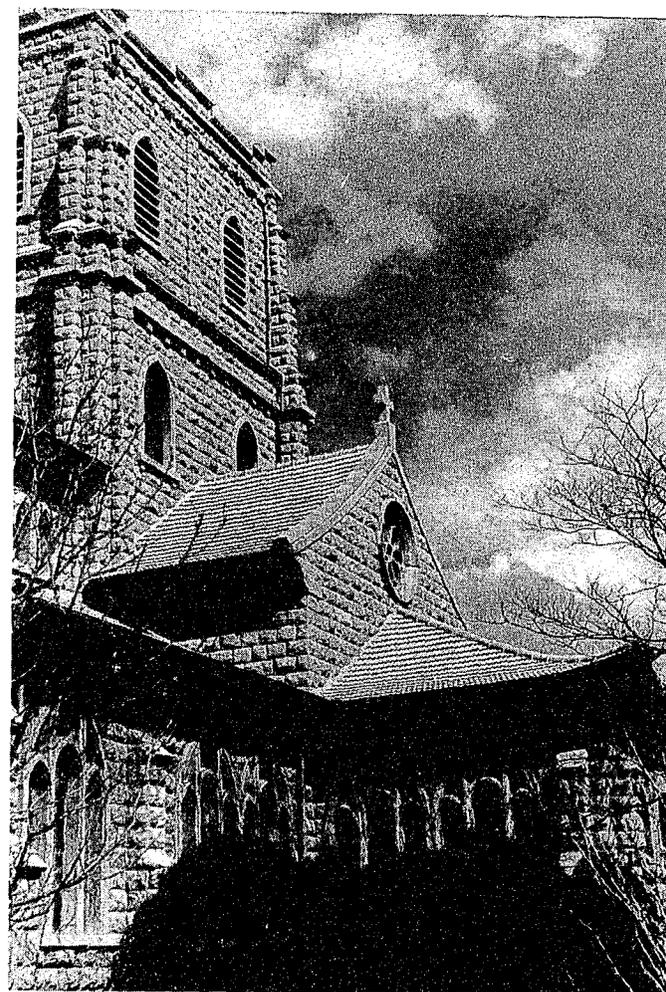
Original Hospital from the South



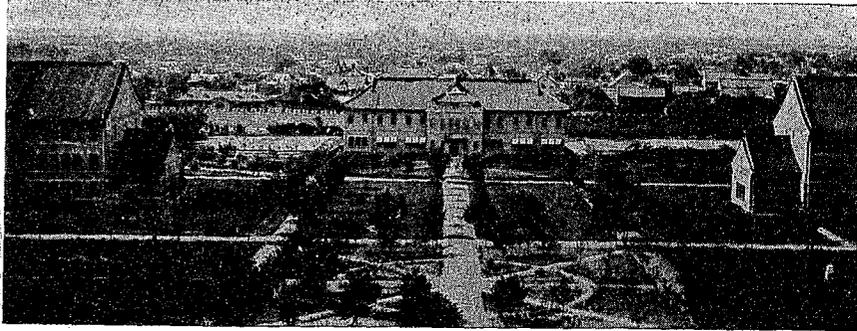
Kumler Chapel



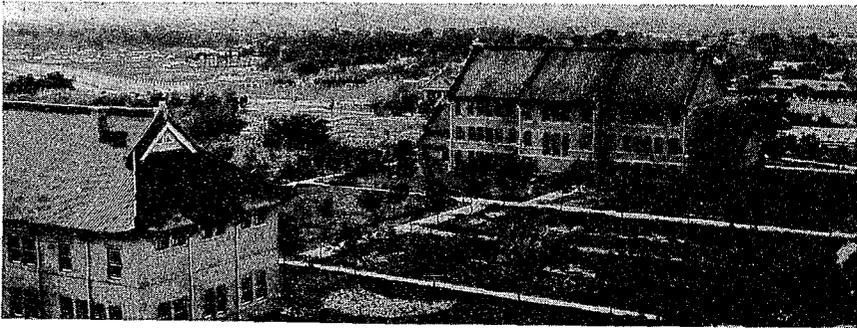
Interior of Chapel



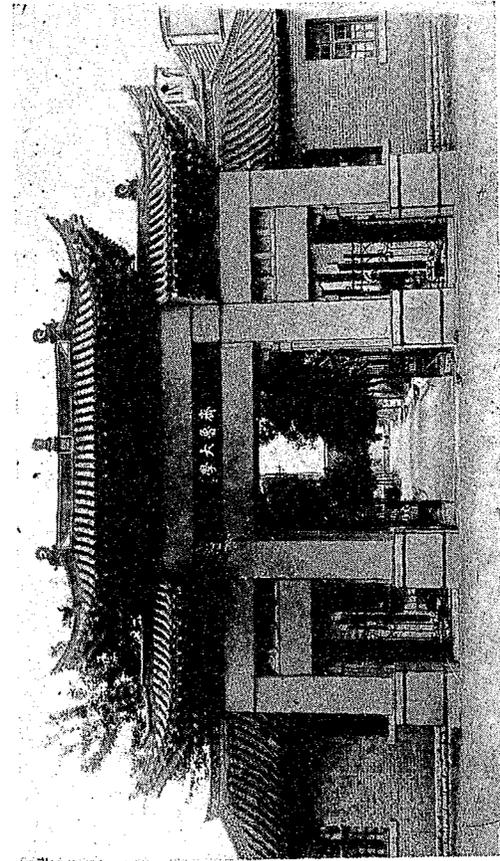
Tower and south transept of Chapel



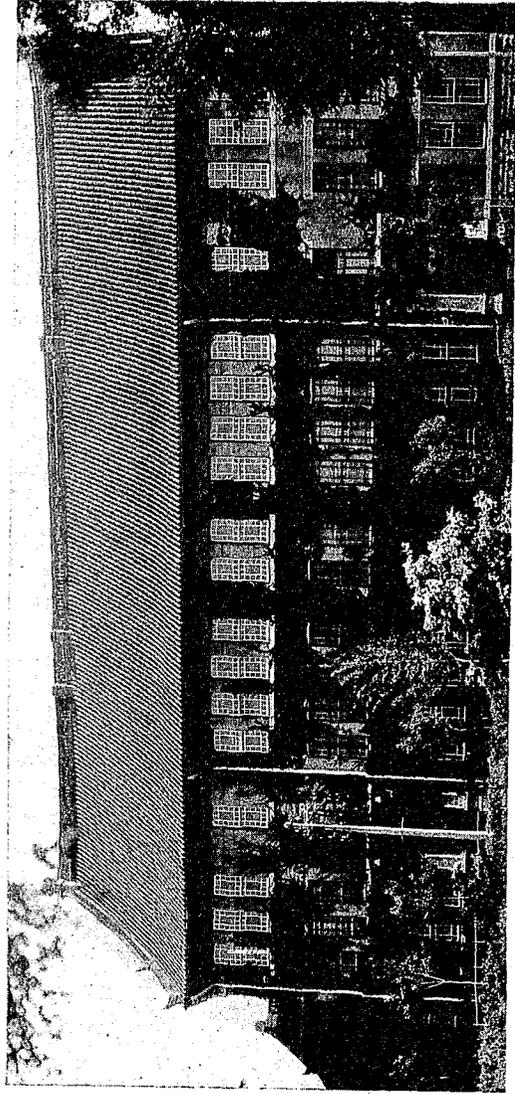
Campus outside the city wall, showing McCormick Administration Building in center, with Mateer Hall on right and Bergen Hall on left



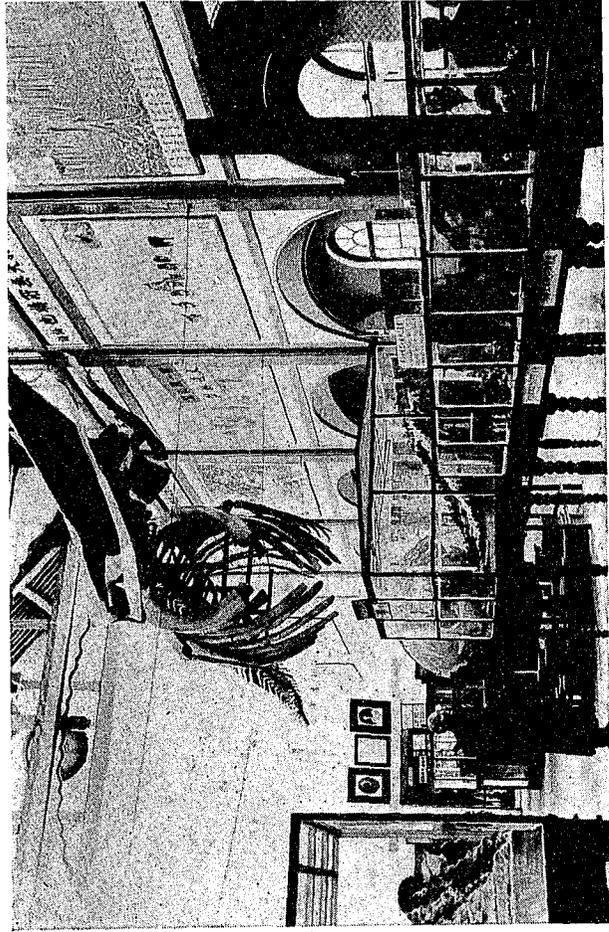
Campus view showing Gotch-Robinson Theological Building at left, and Bergen Hall



Alumni Gateway



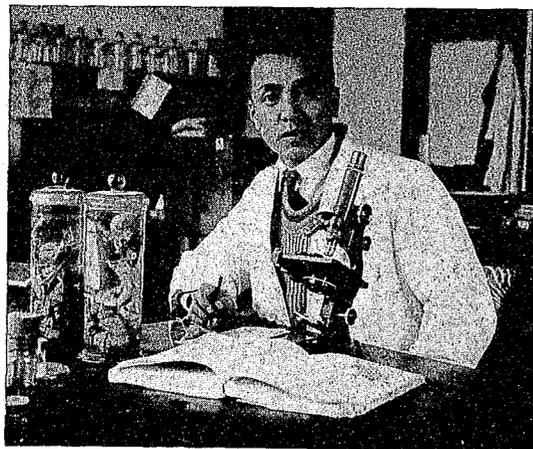
Bergen Science Hall



University Museum



Dr. Thomas Gillison, Head of Translation Bureau with assistant

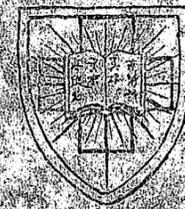


Hard at work in the laboratory

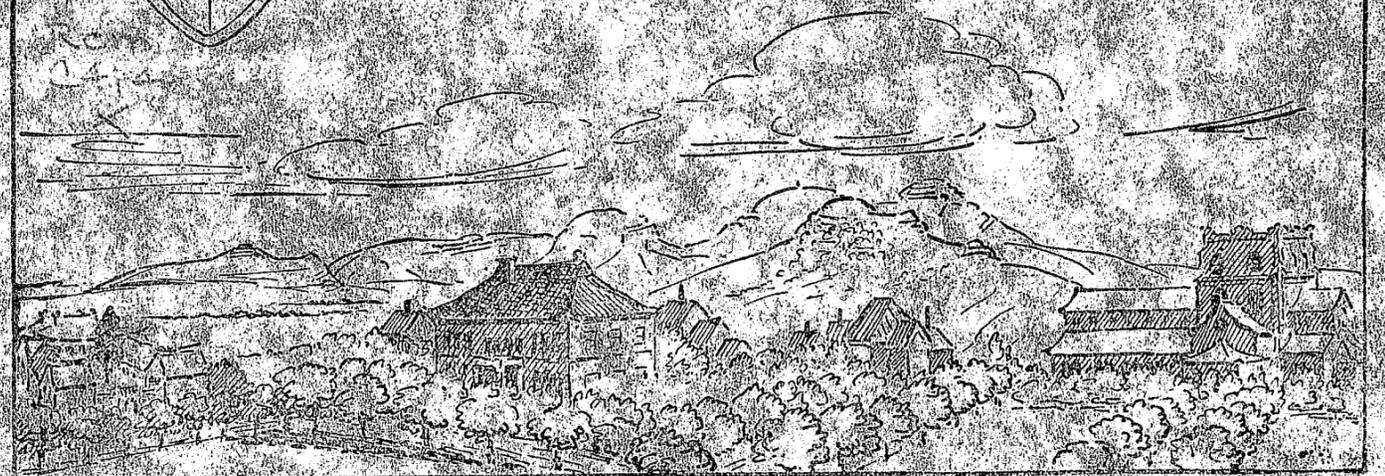


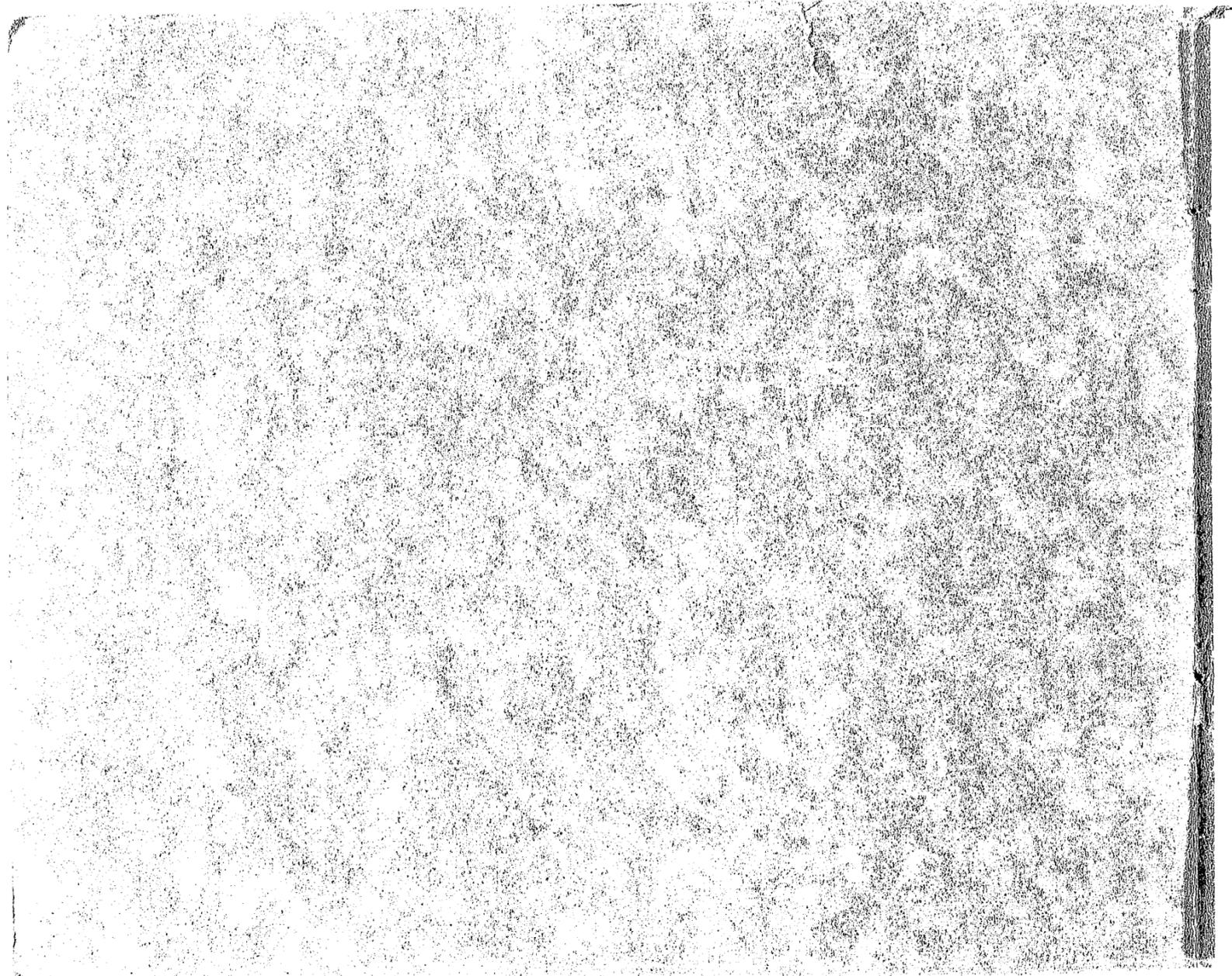
Baby Clinic, Dr. Annie Scott weighing a baby

SHANTUNG CHRISTIAN
UNIVERSITY



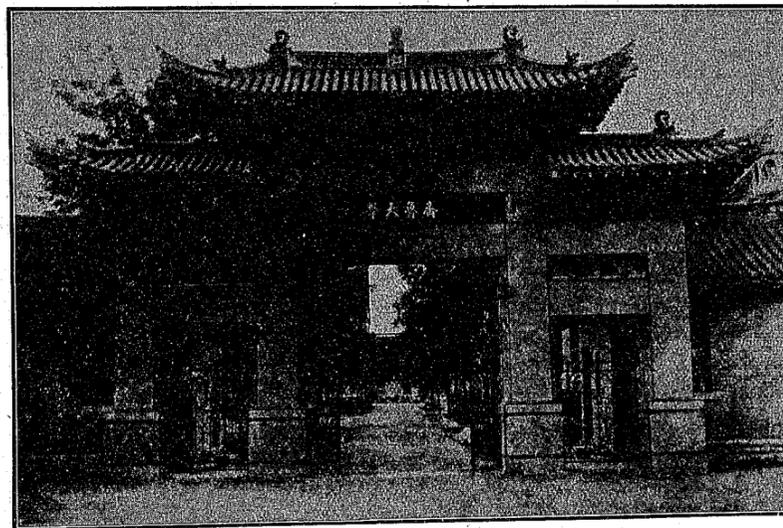
學大魯齊





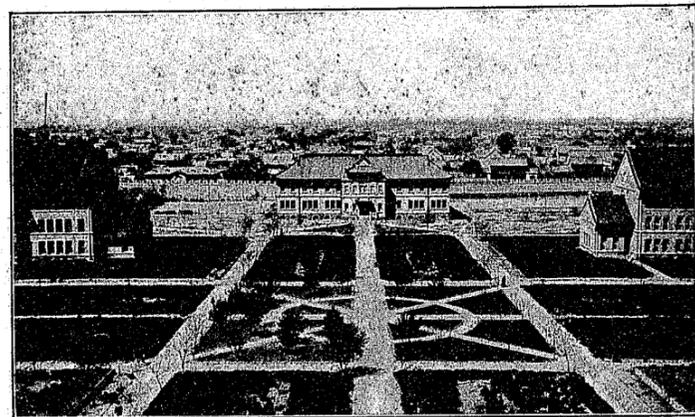
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校 友 門



The Alumni Gateway

勢形望北巔堂禮大自



Looking Northward From The Chapel Tower

學大魯齊

女子之帝上於務服藉

步進之國之帝上求以衆民國中卽

SHANTUNG CHRISTIAN UNIVERSITY

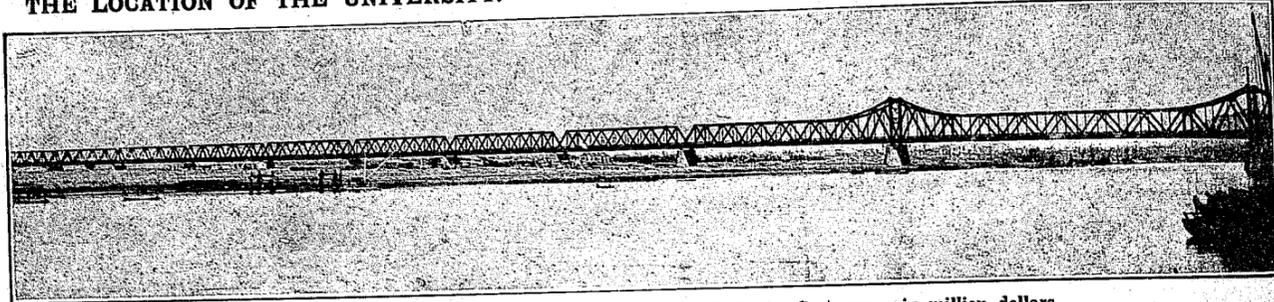
Seeks the Advancement of the Kingdom of God

Through Service to His Children

The People of China

THE LOCATION OF THE UNIVERSITY.

勢地之在所學大本



Bridge Across the Yellow River at Tsinan. Length, 4,120 ft. Cost, over six million dollars.
元萬百六過超值價 尺英十二百一千四長 橋鐵大河黃南濟

THE Shantung Christian University is in Tsinan, the crossroads city.

Tsinan is the crossroads of the Yellow River, the Shantung Railway, and the Tientsin-Pukow Railway, three of the greatest trade routes of the Far East.

It is the crossroads between the historic holy land of Confucius and the newer political centers of North China—Tsingtao, Tientsin, and Peking.

It is the crossroads of modern Chinese education. The students of the University come from ninety-five preparatory schools, both mission and government institutions, scattered over seventeen provinces of the Republic.

It is the crossroads of the Past and the Future. In this melting-pot of traditions the conservatism of ancient Confucian China blends with the liberalism of modern industrial China.

山東為齊魯故都孔孟桑梓史冊所載人
咸稱之泊乎清未葉德人以曹州教案佔
據青島建築鐵路直達濟南宣統元年以英
德借款修築津浦鐵路中經濟南兩路既成
而東西八百里南北二千里之間商賈輻輳
往來如鯽實以太平洋會集以後山東問題全
都注目雖彈丸青島亦幾與倫敦紐約齊名
在此最緊要之地方建立一齊魯大學誠所
謂事理必須而刻不容緩者也本大學之
設及新建理內設宏敞幾為全國大學之
冠北統城郭南抱佛山夕風晨春秋佳日
花木深處亦饒焉負月夕風晨春秋佳日
七行省及鄰邦高麗學子歌於斯讀於斯
戲食於斯及鄰邦高麗學子歌於斯讀於斯
大學之地理上及環境上之實在情形也

FORCES COOPERATING IN THE UNIVERSITY.

團教各之學大本辦協

魯省為孔孟之鄉邦古文化之策源地寰球學者莫不瞻仰自歐風東漸各省學校林立山東尤不可較高學府以資人美友邦人士基督博愛精神咸樂予助大學之建設本大學於輪軌輻輳之山東省會濟南地方現計協辦此大學之會長及美屬於北美長老會安立甘會倫教會循道會及長老會屬於坎拿大長老會美以美教會信義會及美女布道會與我國學子切磋砥礪鎔為一爐初無此疆彼界之分可見學術大同與政治超然有別此外本校醫科醫院並受美國羅氏駐華醫社及山東省議會之津貼尤為中西攜手世界大同之朕兆

THE University is the product of large cooperative efforts in China, England, the United States, and Canada.

The forces in China are the Provincial Assembly of Shantung, the China Medical Board, the Chinese Church, and the Alumni Association.

The forces in England are the Baptist Missionary Society, the Society for the Propagation of the Gospel, the London Missionary Society, the Wesleyan Methodist Missionary Society, and the English Presbyterian Missionary Society.



A Group of Administrative Officers
The Acting President, the Deans, the Registrar, the Librarian, the Health Officer, and the Director of Admissions.
Representing China, England, the United States, and Canada.

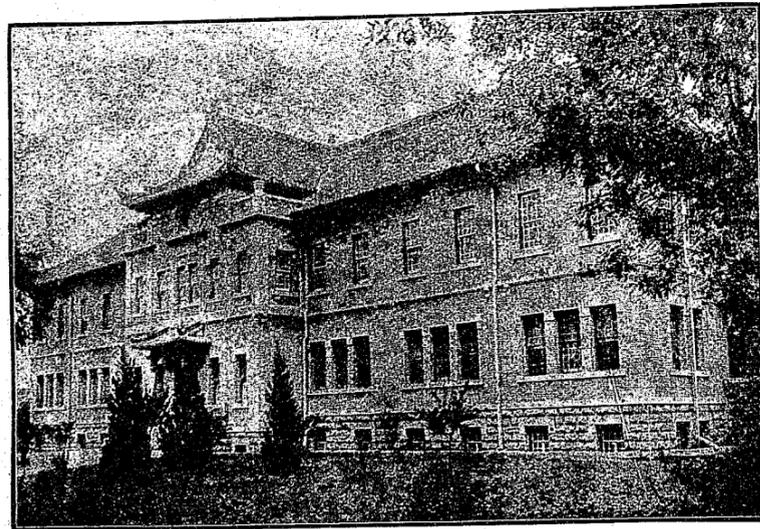
The forces in the United States are the Presbyterian Board of Foreign Missions (North), the Presbyterian Board of Foreign Missions (South), the American Board of Commissioners for Foreign Missions, the United Lutheran Mission, the Methodist Episcopal Women's Foreign Missionary Society, the Church of the Brethren Mission, and the Methodist Episcopal Mission.

The forces in Canada are the United Church of Canada.

- 本大學之執行委員會
- 代理校長
- 各科科長
- 會計
- 圖書管理員
- 衛生部長
- 招生委員
- 以上委員代
- 表中英美坎
- 四國協辦本
- 校之各教團

AN IMPORTANT CENTER OF CHRISTIAN INFLUENCE.

點心中之力勢教督基



McCormick Administration Hall
From which Christian Influences extend throughout China.

樓公辦學大
地各國中於達之由力勢教督基

THE primary *raison d'être* of the University is service to the Kingdom of God and the people of China through the training of Christian leaders in evangelism, education, medicine, business, and statesmanship.

It possesses, however, a large and growing influence in still wider fields of service. It is annually the host of numerous evangelistic, educational, and medical gatherings where missionaries and Chinese leaders labor prayerfully together in the initiation, organization, and application of important far-reaching policies.

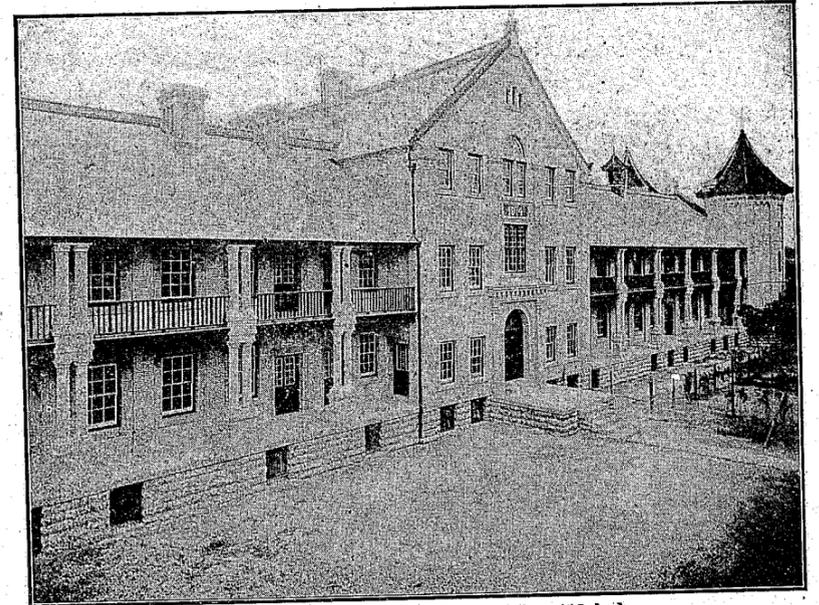
It is a center for the production and distribution of literature, chiefly in the Chinese language, designed to meet the demands of Christian evangelists, teachers, and physicians who are everywhere in the most urgent need of an adequate literature to assist them in their work.

辦公樓為本大學建築物中之最新式而最壯麗者可代表此協和機關之團結精神
種種教育及教會之集會多假座於此其內
部有校長及其他職員之辦公室教務及評
議部會議廳與客堂樓底為大學印刷所

務服之者病受於對學大

THE UNIVERSITY'S SERVICE TO THE SICK.

齊魯大學醫院之養病院及診所與醫學科毗連養病院面廣凡四百英尺在一九一五年落成養病院現能容男女病人百十五人設備純採新式診所大廳為候診處連以各科門診室及發藥室X光線室現正籌備建築新醫院將來能容病榻二百張並分設特別療養室及傳染病隔離室一九二三與一九二四兩年度之間計住診者一千四百九十六人門診受治者三萬零一百五十二號該年度之養病院及診所所經費達六萬五千圓



Present University Hospital, containing 115 beds.

張五十百牀病容內樓病養有現院醫學大

A. THE UNIVERSITY HOSPITAL

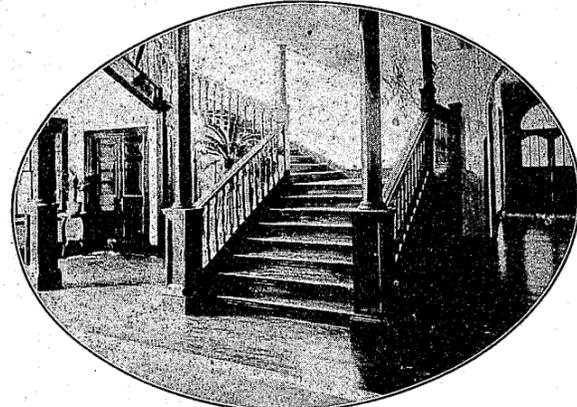
IN all ages and all places Christ's followers have performed a ministry of healing, both to alleviate suffering and to thereby prepare the way for the acceptance of their spiritual message.

The University Hospital last year cared for 1496 in-patients and the dispensary treated 30,152 out-patients, many of whom carried away with them, in addition to renewed health, the germinating seed of the Christian message, which is blossoming forth in transformed lives and homes and villages.

The quarters of the present hospital are now seriously over-taxed, and a new building is soon to be erected with additional accommodation which will more than double the existing capacity.

醫藥為生命之保障

大學醫院養病樓為最新式之建築物建築費多為英國人士所捐助開幕於民國十三年開幕日曾有山東督軍後任國務總理之靳雲鵬氏參與開幕典禮



THE University Hospital, which is fitted throughout on modern lines, was erected with funds contributed from Great Britain.

It was opened in 1914 by H.E. Chin Yun-peng, Military Governor of Shantung and afterwards Premier of China.

Central Hall, University Hospital
大學醫院養病樓之內過廳



Holiday in one of the Women's Wards.
女養病室展開覽會之時景像

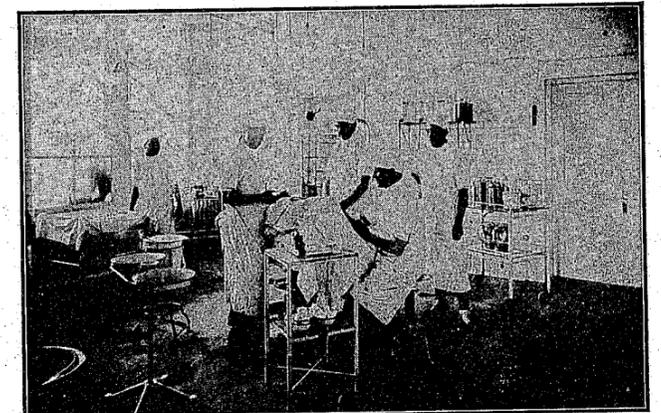


A Ward for Men Patients
男養病室之一

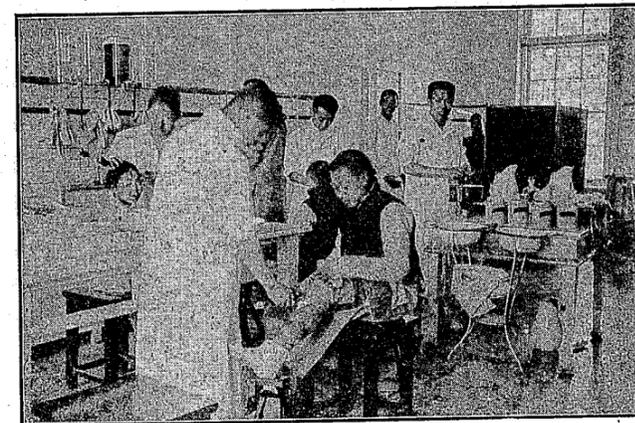
"THAT THEY MIGHT HAVE LIFE."

THE surgical staff of the University Hospital serve not only Tsinan city, but also the entire province of Shantung. They act as a base unit for all the country mission hospitals in the area.

The Out-Patient Department gives the best possible medical attention free of charge to needy patients. It is one of the important forms of mission work in the provincial capital. Patients travel long distances in the hope of securing medical help which their own communities are unable to provide them.



The Operating Room
手術室



The Out-Patient Dispensary.
診病所

本校所有醫士服務之地點不限於本埠其足跡遍及山東各地即此可為全省各教會機關之總匯
診病所收取病人之醫藥費比較各省大埠多數教會醫院所收取者皆輕有極多病人在本地不便醫治者咸來此求診

"THE LEPERS ARE CLEANSSED".

LEPROSY, one of the most dreaded diseases in the world's history, has at last been proven curable.

Modern medical science is now totally and permanently curing 98% of the cases treated within two years after the disease was contracted, and is completely arresting all symptoms in even the most advanced cases.

Shantung, especially the area just south of Tsinan, is one of the badly infected spots of the world, having more than thirty thousand persons condemned to this living death.

The University dispensary is now successfully treating all the cases it can possibly handle with its present facilities.

In cooperation with the Mission to Lepers and local officials and philanthropists, the University is now constructing a modern, thoroughly equipped Leper Hospital, which will ultimately care for two hundred patients, and will revolutionize the treatment of leprosy in Shantung.



Physician and leper patients.

A group of lepers, almost completely cured, attending treatment at the University dispensary.

者病風麻及士醫校本
愈痊及將養療之院醫校本得人病風麻中圖

淨潔得可者病風麻

世界最驚人之麻風病現經證明可獲治愈自施用此新醫術後知每百人中可醫愈九十八人且永不再發此項病人皆係得病後在二年之內者雖患病極久者之一切症狀用此新法亦可消退此瀕於死亡

山東南部為世界麻風傳染最猖獗之處之一約有三萬餘人罹此瀕於死亡

本大學近聯合麻風會及本省官廳並當地慈善家擬於大學附近籌建一麻風收容所麻風病者以杜絕其傳染現已購妥所址不久鳩工建造成立以後不但病者可得治療之所而本校醫科學員亦可多得研究該病之機會也

務服之業醫展發校本

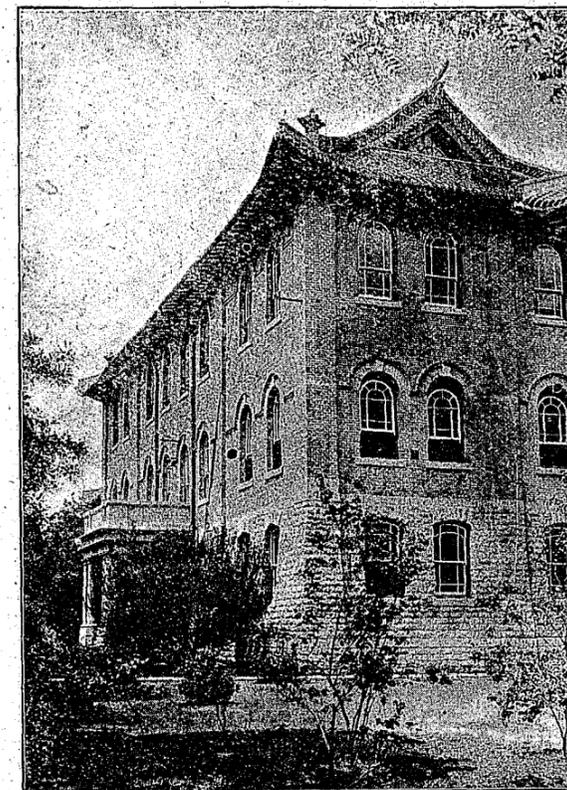
SERVICE IN DEVELOPING THE MEDICAL PROFESSION.

B. THE SCHOOL OF MEDICINE

In China there is only one physician with adequate modern training for each four hundred thousand people. At that rate there would be but twenty physicians in Canada, one hundred in all Great Britain, and two hundred and sixty in the United States.

The appalling medical needs of the Chinese people can be met in only one way—through the training of China's young men and women so that they may both minister to the suffering and may in turn give the best of modern skill and knowledge to their own students.

The Medical School of the University takes high rank among the all-too-small group of institutions in China giving adequate training in modern scientific medicine. Men and women students are admitted on equal terms. The medium of instruction is the Chinese language. Students are drawn from all parts of China, and graduates are practicing in provinces widely distant.



Central Building of Medical School.

Containing classrooms, laboratories, and administrative offices

堂講大科醫
室公辦員職及室驗實室課級各括包

醫學科於一九一七年改組之後設在南關新建門內與大學總校址祇隔一郭垣本科校宇為三層大樓一座東西各聯一翼樓內容除宏敞之五個教室外備有各種實驗室五所設備完善為各學科分門實習之用並有大禮堂一所別有齊魯大學醫院可資本科四五年級學員臨牀實習及病理考究有教員為之指導一切醫科經費由十個教會差會分擔外羅氏駐華醫社及山東省議會亦酌予援助及津貼計有男女教員二十五人助手不在其列一九二四至一九二五年度學員名額達一百零二名現在校宇尚不敷分配擬籌建一新醫院後將現在醫院作擴充診所及實驗室之用地基經費正在籌措一九二五至一九二六年度之間醫學本科經費不下十五萬五千元

科學研究之訓練

TRAINING IN SCIENTIFIC RESEARCH.



A Laboratory of Biological Chemistry.
生物化學實驗室



A Class in Pathology.
病理學班



Students of Pharmacy.
製藥科學員

科學實驗室為啓迪
庸愚及迷信者之工具
有理想與有研究之
科學方法的完美訓練
為目下中國醫學教育
最不可少之要素

THE science laboratory has always been one of the most implacable foes of ignorance and superstition.

Thorough training in the scientific method of thought and investigation is one of the most indispensable elements of medical education in China.

TRAINING SKILLED CHRISTIAN NURSES.

訓練精幹之基督徒看護人材



The Nursing Staff, 1925.

一九二五年看護學校全體

辦預備科頗獲成效最近復注重社會事業特聘畢業護士一人專司社會施藥及家庭衛生事宜以應社會之急需而謀社會之改良吾人追溯既往頗喜其進步瞻望前途實有更大事業亟待成就

齊魯大學醫院建自一九一四年開幕不久即附設一看護養成學校於其內以資看護人材之造就十年來畢業於本校之護士計三十名男女員額各半畢業後多服務於教會醫院現尚留本院供職者有四員修業期限定為四年現在造就中者男女生計四十六名近兩年內開

SKILLED nurses, cooperating faithfully and efficiently in the care and treatment of the suffering, are almost as vital to the success of the medical profession as are trained physicians and surgeons.

The preparation of nurses, though still a very new undertaking in China, has already demonstrated its great value and importance.

The Nurses Training School at the University has grown rapidly since its organization ten years ago, until it now consists of forty-six nurses in training, under the direction of the Nursing Superintendent assisted by three foreign associates and eight graduate Chinese nurses. They are also responsible for all the nursing work of the University hospital, as well as undertaking a large amount of additional social service.

BUILDING A MEDICAL LITERATURE IN CHINESE. 業事字文學醫國中設建

近世醫學之進步幾一日千里不有醫報雜誌之類資醫者之參
考則不免有所學不合時宜之弊本校醫科自一九二一年四月
起特發行齊魯醫刊一種每三月出版一期每期不五十頁以從
事一切新發明之介紹推孟合理君為主任以各專科主任之
其材料或譯自英美醫學雜誌或由本館各專家本其經驗之所
著為論文或紀錄新穎之醫案務求增進各專科之知識抑本大學
科為北京南京漢口濟南四處之教會醫校歸併而成諸友咸冀
得母校之校外教益並互通聲氣則本館實負其責焉發行以來每
期售出三四百冊不等國內各省醫界皆有訂閱者



The Medical Translation Bureau.
部譯編學醫

TSINAN is the center of medical missionary education in Chinese, so it is natural that the Translation Bureau of the China Medical Association should have its headquarters in the Medical School of the University.

This carefully organized department of medical literature is in charge of a departmental head, who devotes his full time to literary work. Of the Medical School faculty, nineteen professors and their assistants give varying amounts of time to this translation of medical books.

More than forty medical works have been published by the Bureau, one of the most important of which is the English-Latin-Chinese Medical Lexicon. The Bureau also cooperates with various Chinese and foreign bodies in establishing a uniform scientific terminology for the teaching of science through the medium of the Chinese language.

醫學編譯部隸屬中國博醫會之出版委員會其總機關附設
本大學醫科內已編譯之醫書不下四十餘種由英美著名醫
籍譯成華文間有由名家編譯之醫書所出各書風行全國許
織中國科學之總動力除編譯各種醫書外復編同其他學術團
以爲統一科學名詞之利會審定各種醫書名詞編譯上海漢
書局承印此館有三家編譯員之總發所亦分駐北四川路協
漢口者專任此職者中西共九員以一半駐濟亦分駐滬上北
十員其中多爲醫科教授

材人育教就造

SERVICE THROUGH PRODUCING EDUCATED LEADERSHIP

文理科目的在文學科學
之知識成中國有用之專門
人才及師資附屬本科學之
預備文理科課程計分醫學
預備文理科課程計分醫學
然科學社會科學教育學
內算宗教歷史政治社會經濟
天算宗教歷史政治社會經濟
教育十大系而研究之入選
其一爲主系而研究之入選
概須新制高級中學畢業並經
考取惟現在他大學或專門學
校肄業而欲轉入本校者可酌
量收爲本科專修生

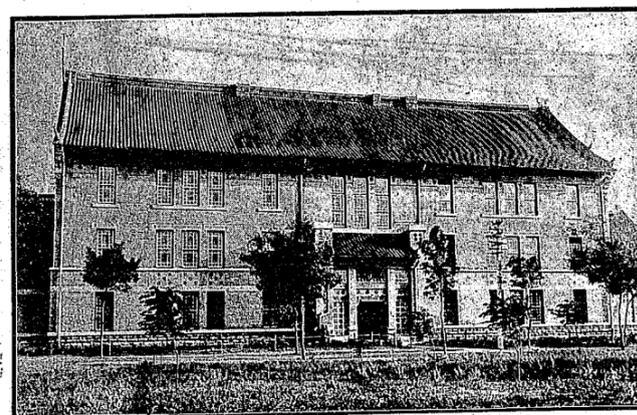
C. THE SCHOOL OF ARTS AND SCIENCE

The School of Arts and Science is, both in student enrolment and number of courses offered, the largest of the three colleges of the University.

The school offers pre-medical, pre-theological, and pre-arts courses; as well as giving a comprehensive four-year collegiate training in natural sciences, social sciences, and literature.

English is offered as a language study, and in certain cases is used as a medium of instruction, but the great bulk of teaching is carried on in Mandarin.

Courses in teacher-training are required of all students, for a large majority of Arts graduates go into teaching work in middle schools and colleges.



Mateer Hall, Arts and Science.
樓理物科理文

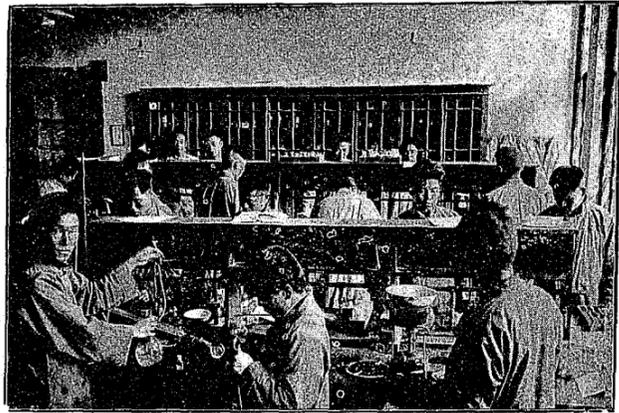


Bergen Hall, Arts and Science.
樓學化科理文

友良之國中成學科然自使

MAKING NATURAL SCIENCE CHINA'S ALLY.

皆力無理
 驗為以成想
 室自資見與
 之科人之人
 背學類習決
 景利價斷精
 課用制堅確
 室之取不楚
 與能天撓公
 實力然胸平
 之

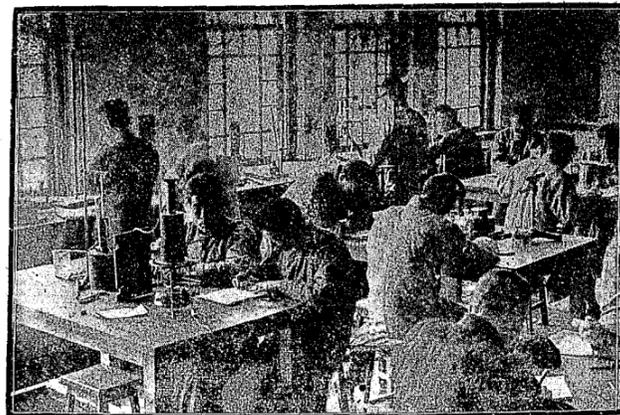


Laboratory of Organic Chemistry.
 室驗實學化機有

CARE, accuracy, clear and impartial reasoning and judgment, the habit of patient and unprejudiced research, ability to harness the forces of nature for the service of humanity—these are some of the ideals ever in the background of the classroom and laboratory work in the natural sciences.



Laboratory of General Chemistry.
 室驗實學化通普



Laboratory of General Physics.
 室驗實理物通普

APPLYING SOCIAL SCIENCE TO CHINA'S NEEDS.

學科會社獻貢求需之國中應

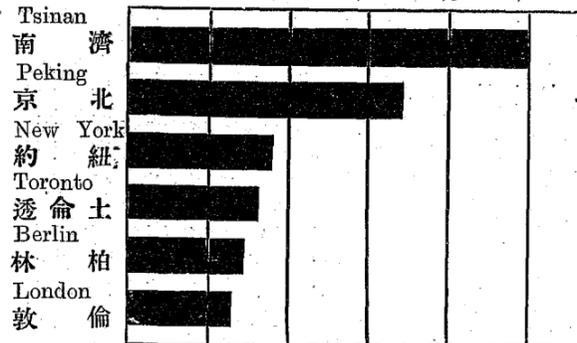
THE social science departments all endeavour to make social science a vital, practical subject which can be effectively applied to the needs of present-day China.

The history and political science courses familiarize the student with the civilization and governments of both East and West, and then use this broad basis for practical courses dealing with the problems of the Chinese Republic today.

The sociology and economics departments put primary emphasis upon the social and industrial conditions of China. A detailed social survey of Tsinan has been made. The charts below are taken from the report of this survey.

者列南實現問序廣及學有中要努
 之社業首題以大其生歷實國而力
 圖會的先題解之其生史效今日有使
 說情注社解大文熟史效今日有使
 即况現注社解大文熟史效今日有使
 由詳本中經國為形西及政給需之科
 調細系國濟今實並各治學要上目為
 查調已社學日行即國學上目為
 而查將會兩日行即國學上目為
 得下濟與門項程此府在作能一
 同

Population per square mile 民居有所哩方每
 10,000 20,000 30,000 40,000 50,000



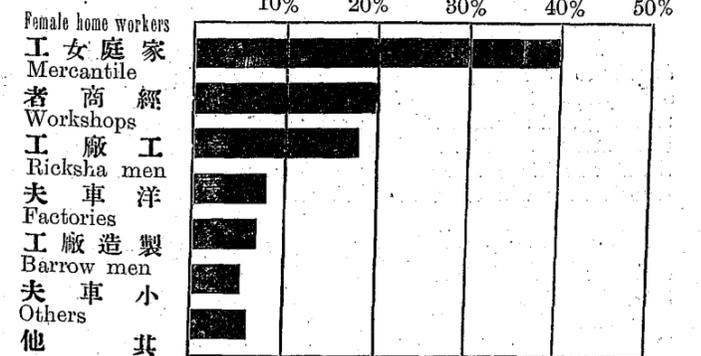
Density of Population in Six Cities.

度密之民居城大六

While certain sections of Western cities are more congested, as a whole Tsinan is much more densely populated, even though nearly all its houses are but one-story buildings.

南濟在但密稠外格民居份部一有亦雖市城國西
 然皆城全實密之烟人而築建之層一為俱屋房雖

Percentages of total number 數分百之數全



Industrial Occupations in Tsinan.
 業工之南濟

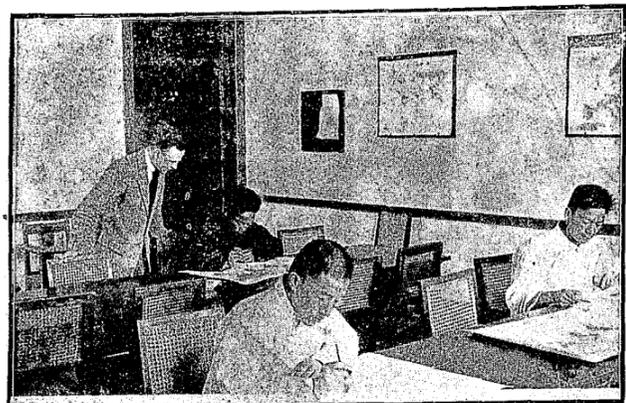
Only 61% of Tsinan's industrial workers are in modern factories, the rest being employed in more or less primitive forms of industry.

新在一之分四又六之分百有只人工南濟
 工作廠工式舊在皆餘其工作內廠造製式

THE TRAINING OF TEACHERS.

As recommended by the China Christian Educational Commission, Chee-loo has made teacher-training a point of special emphasis.

The Department of Education of the Arts College, organized in 1923, gives the specialized teaching preparation required of all graduates. The demand for well-trained teachers is already far in excess of the supply.



Map drawing by Geography Students.
業作員學班授教理地

Students are introduced to the theoretical and practical aspects of teaching and administration in other countries and periods, but their preparation centers chiefly about the educational conditions and problems they must meet in the schools they will enter as teachers.

Observation and practice teaching are conducted under careful guidance and supervision in various schools throughout the city. Classes in educational measurement have directed standardized tests in numerous schools, and have rendered assistance in constructing intelligence tests for university entrance. Actual research and investigation form a large part of many of the courses.

It is earnestly hoped that during the coming year the University may be able to open an affiliated middle school which will serve as a much-needed educational laboratory.

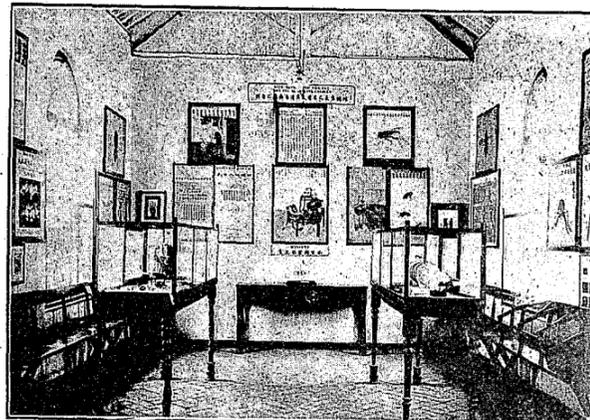
資 師 就 造

教育系成立於一九二三年本系主任李天祿教授明憲文葛思德林森目的在以最新之原理及方法養成各級學校之師資以應教育界之急需凡關於教育原理教育心理智力測驗教學方法實地教授學校管理等科無不悉備

正科外尚有教育專修科為小學中學教師繼續研究教育者而設凡於舊制中學畢業而有三年教授程度者可酌量收入為教育專修生女生欲入此科者亦可照以上資格收錄之

作工之「學大眾民」之出特最

THE WORK OF A MOST UNIQUE "PEOPLE'S UNIVERSITY".



Visual Education by Hygiene Exhibits.
育教察視之覽展生衛

D. THE EXTENSION DEPARTMENT

"THE most effective piece of university extension work which is to be found in Asia, if not in the world"—thus Dr. Robert E. Speer describes the Tsinanfu Institute, Extension Department of Shantung Christian University.

The Institute began in Tsingchowfu in 1887, and grew so rapidly in size and influence that in 1904 Rev. J. S. Whitewright, the founder and director of the work, was transferred to Tsinan, the provincial capital, where he has since carried on the undertaking on a much larger scale. Since 1917 the Institute has been a part of Shantung Christian University.

So far-reaching has been the Christian educational influence of the Institute that it well deserves the title of "The People's University."

當一千八百八十七年英浸會牧師懷恩光先生設教於山東青州郡治爾時風氣未開誤會孔多遂於辦學而外致力社會教育凡關於天文地理化電聲光飛潛動植輪舟鐵路表解模型莫不廣為搜集開堂陳列任人觀覽顏其名曰博物院斯時科學未停每遇試期士子如雲多資觀感至是不惟疑慮頓釋而感情且極融洽是以佈道工作多獲贊助克符創辦者之宣揚天道聯絡中外感情增進社會知識之宗旨



Teaching Public Health by Models and Pictures.
生衛共公導指畫圖與型模用

普 福 傳 廣 育 教 及 普

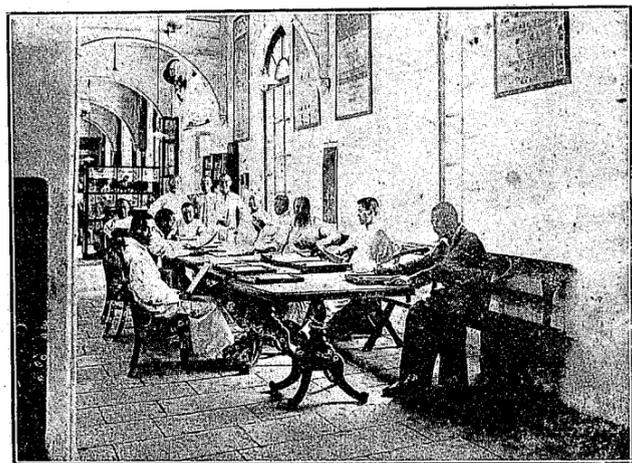
EXTENSIVE POPULAR EDUCATION AND EVANGELIZATION.

擴充亟圖改建尙望各界熱誠諸君子利濟而成全之

遇特別講演來賓尤形踴躍致講堂兩所都嫌狹小刻正力謀

到院參觀者達七百餘萬人而去歲一年中即達五十餘萬每

工商務交通建築以及諸般慈善事業各種圖表模型計至今



Reading Room at the Institute.

室書閱之院智廣

州博物院於濟南改稱廣

智院就原有範圍力加擴

充內分博物陳列部講堂

閱報室學生遊戲室並添

設森林道路橋梁灌溉河

UPON entering the Institute one is confronted by a vast number and variety of exhibits. Hall after hall is filled with models, specimens, displays, charts, and pictures; covering such subjects as biology, geography, geology, astronomy, history, ethnology, transportation, agriculture, architecture, hygiene, public health, and religion. The exhibits are designed to meet Chinese needs and problems; are easily understood, and supply material for a broad liberal education.

There is a large lecture hall where frequent lectures are given to large crowds on such topics as education, afforestation, health, and hygiene. Also there are recreation rooms, reception rooms, reading rooms, and the interesting workshops where the exhibits are prepared.

All passages lead to a central preaching hall where at frequent intervals each day informal evangelistic addresses are given by members of the Institute staff, or by students or teachers of the University. Over fifty percent of the visitors attend these services, many carrying the first tidings of the Gospel to their homes and villages.

Since the Institute was opened in Tsinan it has received over seven million visitors. In 1924, 416,000 passed through the recording turnstile, while tens of thousands in addition entered by the doors of the lecture hall or the Department for Students of Government Schools.

THE UNIVERSITY'S SUPREME SERVICE TO CHINA.

獻 貢 之 尙 高 最 國 中 於 學 大 本

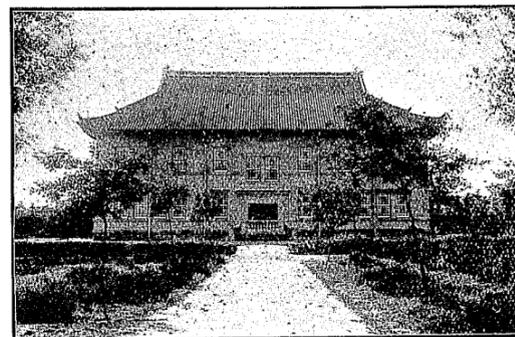
E. THE SCHOOL OF THEOLOGY

ALL departments of the University contribute to the work of Christian evangelization, but it is the School of Theology which is most definitely committed to training leaders for the Christian Church in China.

The University School of Theology had its beginnings in a small theological college founded at Tsingchowfu in 1885 in connection with the English Baptist Mission, and enlarged in 1898 as Gotch Robinson College. When the different units of the University were being brought together in Tsinan, funds were raised in England for rebuilding the Theological School on the present campus. The School of Theology is now an integral part of the University, most of its students taking one or more years of collegiate work in the School of Arts before beginning theological training.

Four denominations—the English Baptists, American Presbyterians, United Church of Canada and American Congregationalists—unite in the work of theological instruction in this School. They are soon to be joined by the Church of the Brethren. Study in the School makes for an appreciation of the richness of the Christian heritage and lays the foundations of mutual respect and understanding between Christian believers called for by the Chinese Church of the future.

基 相 會 產 欽 愛 公 老 四 目
 根 互 之 而 崇 會 理 會 公 公 下
 了 之 建 而 基 會 加 會 會 協
 解 基 成 建 督 入 不 坎 會 辦
 相 督 將 成 徒 來 久 拿 日 本
 互 徒 來 將 彼 中 將 復 大 英 科
 敬 此 中 此 豐 學 有 者 者
 重 間 國 盛 者 可 友 美 者
 之 之 教 嗣 可 友 美 者



Gotch Robinson Hall—School of Theology

樓 大 科 神 校 本

神 學 科
 本大學各科皆甚致力於基督教義之宣傳而尤以神科對此
 項造就中國基督教會領袖特別專注
 本校神科於一八八五年創設於青州府隸屬於英浸會一八九
 三年擴充為魯濱遜神學教師館當本大學合併於濟南時自英國
 募集之款用建神科樓於今日之校址魯濱遜神學遂於大戰後移
 徙於此成為本大學之一科學生大半在未入神科以前先在文科
 修業一年或數年始入本科

PRACTICAL TRAINING IN LEADERSHIP.



Primary School Group at Social Center

Where theological students organize and conduct much social and religious work.

辦創所員教及員學學大本由 校日之處務服會社

THE Theological School's policy of keeping instruction in Mandarin helps to maintain a close touch with Chinese life and thought, and to relate the Christian message to the best in China's own intellectual and moral heritage.

The preparation of Christian religious leaders in China today must of all things be strongly practical. The practical service of our Theological students is closely related to class-room instruction. Special attention is being given to the principles of religious education and the problems of the church in the great rural areas of China. In both these fields admirable practice grounds are at our very doors.

材人袖領練訓地實



Reading Room in Theological Building

Theological students are keenly interested in current affairs and thought.

室覽閱報書之科神

授以本校神科係用國語教
 生充實思想使基督福音
 得精神與道德上
 之精成今日中國之宗教
 領袖務期能實地使學員
 將學得有鑒於此特設學
 更與特別注重宗教教育
 理於中國鄉村教會問題
 對以上二者鄰近場資學
 員之實習

SERVING IN BOTH THE CITY AND THE COUNTRY.

村鄉及市城於務服



Daily Vacation Bible School, Social Center

Organized by University Student Volunteers.

織細所團勇義生學學大本為校學務義童兒令夏處務服會社

ONE of the important places for practical service on the part of theological students is the University Social Center, located on one of the main thoroughfares of Tsinan. The Center was opened in 1922 simply as a street-preaching chapel, but has now grown until it has become an institutional church, with all departments manned by volunteer workers, directed by an active executive secretary who is an alumnus of the University. Evangelistic meetings, kindergarten work, primary classes for boys and girls, a public reading room, special English classes, student Bible groups, Sunday School classes, half-day schools for women, night schools for workmen, and Daily Vacation Bible Schools in the summer:— these are a few of its varied activities.

The School of Theology also maintains work of its own in the country, centering at Lung Shan, about 60 li distant by railroad.

齊魯大學社會服務處為神科學員實地練習之主要地點之一
 成立於一九二二年先有熱心基督徒李瑞雲先生捐其在南關新
 建之房屋一所作為佈道之用適神科科長張思培君利用之為學
 員練習之處定名曰南關佈道堂是年十月延張思培君為幹事
 事業日見進步惟嫌會所狹小於是并李宅後院而租之凡三十餘
 間房舍軒昂地點適中工作亦漸增多因改名為齊大社會服務處

張牧他調乃延郭金南君為駐處幹事現除佈道及通俗演講外
 為應社會之需求並設兩等小學閱報室英文班學生查經班主日
 學婦女半日學平民夜學等兩年以來設備粗就服務事業雖未普
 及濟南社會然亦稍盡吾人之天職一切工作端賴本大學文神醫
 三科男女學員分任以期遠達福社之目的又本校神科為使學
 員練習鄉村佈道起見別選在膠濟路線上距濟南約六十里之龍
 山鎮為工作場

BUILDING FOR THE CHURCH OF THE FUTURE.

將 來 教 會 之 柱 石

領袖使中華基督教會將來得有教育高上精神健全之使者
 圖上畢業班十八人來自八公會現已任各省公會之重要工作皆
 為不可多得之人才



Faculty and Class of 1924, School of Theology
 一 九 二 四 年 神 科 教 員 及 畢 業 生

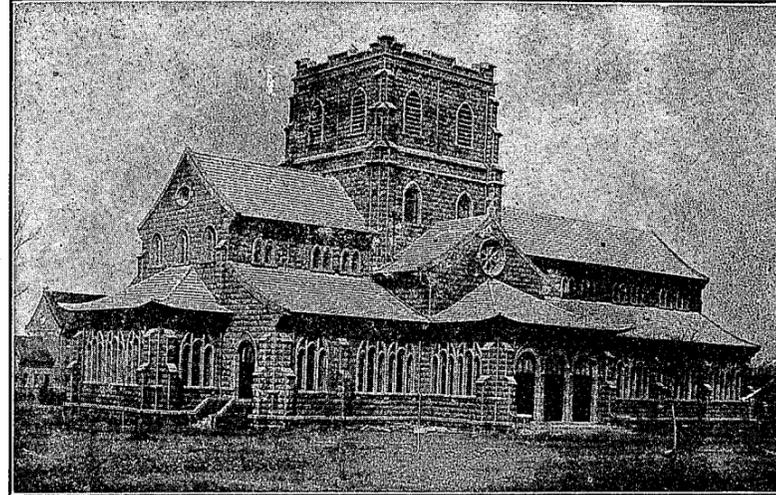
"FOREIGN missions in China are the scaffolding, and the Church the permanent building. All our policy and work should be church-centric rather than mission-centric". Such were the remarks of Dr. Cheng Ching-yi at the great meeting which gave birth to the China-for-Christ movement. As the first objective of the University is the preparation of trained leadership, so the final goal is the establishment of a well-educated, spiritual ministry for the Christian Church of China.

The members of the above class come from eight different Mission churches, have returned to important religious work in as many provinces, and are the type of men for which the demand far exceeds the supply.

誠靜一博士在中華歸主運動成立大會對衆宣稱「西國公會在中國為暫時的而教會本身則為永久的建築故吾人之計畫與工作在精力集中於教會並非集中於公會」本大學之首要目的在造就幹練

大 學 宗 教 生 活 之 中 心 點

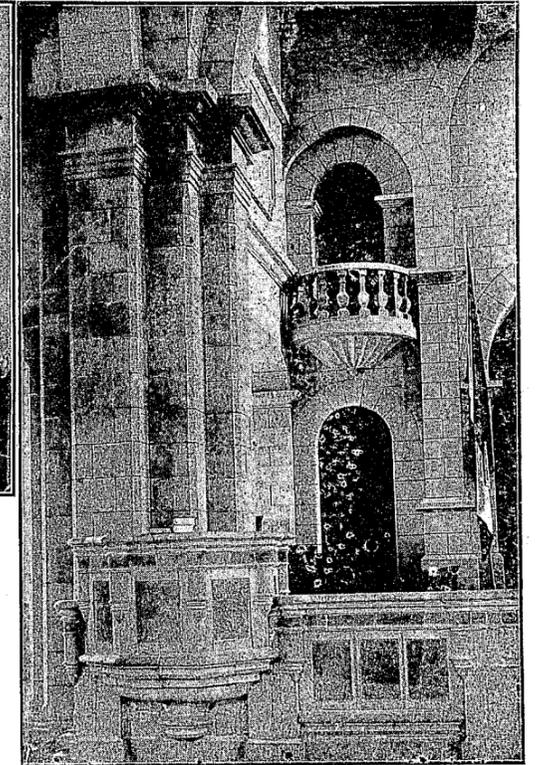
THE CENTER OF UNIVERSITY RELIGIOUS LIFE.



Exterior View, Kumler Memorial Chapel

大 禮 堂 之 外 觀

大禮堂純以石成仿古禮拜堂建築式惟加以改良中外人士之瞻禮登堂者莫不肅然致敬



View of Pulpit and Choir

大 禮 堂 之 講 臺 及 詩 歌 臺

THE religious life of the University community centers around the beautiful Kumler Memorial Chapel, built of gray Tsinan limestone in a style which gracefully combines Chinese styles with Western church architecture. The Chapel is used for all general University religious services, as well as numerous other special religious meetings, and is also kept open daily for quiet meditation and prayer.

THE LIBRARY SERVES AN EXTENSIVE COMMUNITY.

THE Augustine Library is an invaluable asset not only to the staff and the student body but also to a much wider educational and missionary community which makes use of it.

The size and rapid growth of the Library are well indicated by the following statistics:

Total books in Chinese	...	10,647
Total books in English	...	12,020
Added during last year	...	1,200
Magazines in Chinese	...	29
Magazines in English	...	62
Newspapers	...	10
Total books borrowed, 1922	...	3,909
Total books borrowed, 1923	...	7,666
Total books borrowed, 1924	...	10,473

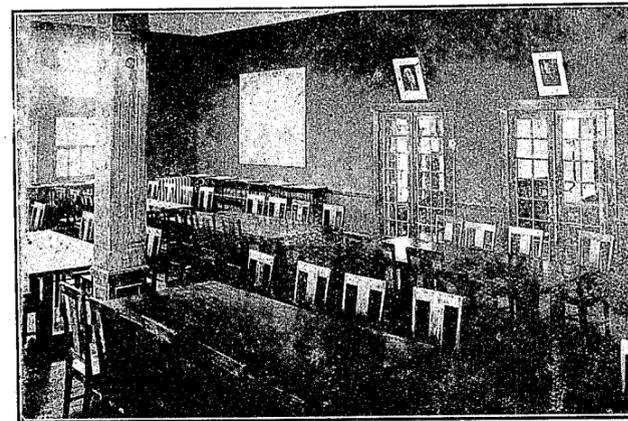
會社之大廣於獻供館書圖



Stack Room of the Augustine Library
室書藏之館書圖丁士古奧

奧古士丁圖書館不但為本校職教員
學員無價之寶且於極多教育界與宣教
士有至大之貢獻
其內容及發展迅速之情形一覽左表
便知

中文書籍共	一萬零六百四十七冊
英文書籍共	一萬二千零二十冊
去年新增書籍共	一千二百冊
中文雜誌共	二十九種
英文雜誌共	六十二種
報紙共	十種
一九二二年出借書籍共	三千九百零九冊
一九二三年出借書籍共	七千六百六十六冊
一九二四年出借書籍共	一萬零四百七十三冊

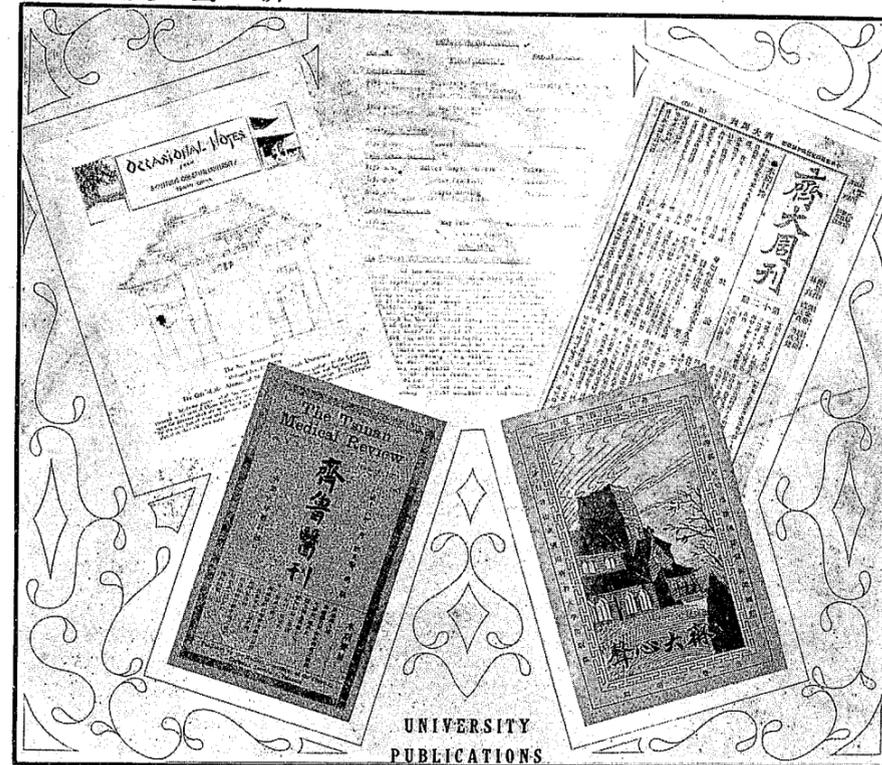


The Main Reading Room
室書閱大

絡聯之朋友舊新

KEEPING OLD FRIENDS AND WINNING NEW ONES.

以上係本校按期出版之報類計分季報及齊魯週刊
俱係英文齊大週刊及齊魯醫刊俱係中文又出齊大心
聲雜誌一種乃中英文合刊者



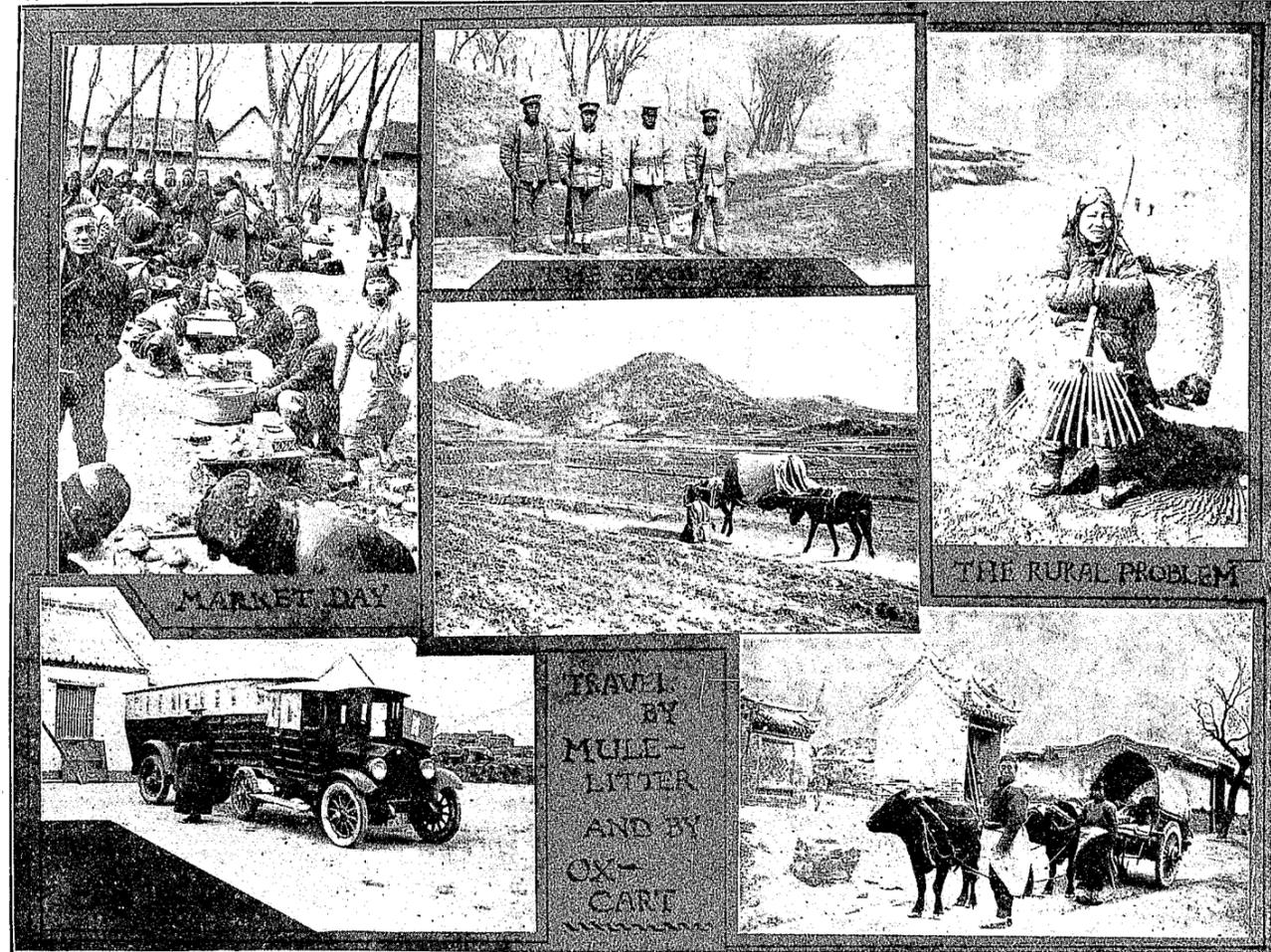
欲求齊魯大學之繼續發展與進步亟應固結其舊日
之朋好及招致中西新友與夫善意相助之人士於是本
校各種出版之報告與通信以及多數之個人聯絡乃皆
從事於此項緊要之工作焉

If Cheeloo is to continue her growth and progress, it is necessary for her to keep old friendships and be ever winning new friends and well-wishers both in Western countries and in China. Printed publications, letters, and innumerable varieties of personal contacts enter into this essential work.

Above are the regular publications of the University, which are in most cases supported wholly or chiefly by subscription and advertising charges. Occasional Notes and the Cheeloo Weekly Bulletin are in English; the Cheeloo Weekly and the Tsinan Medical Review are in Chinese; while the Cheeloo Magazine is bilingual.

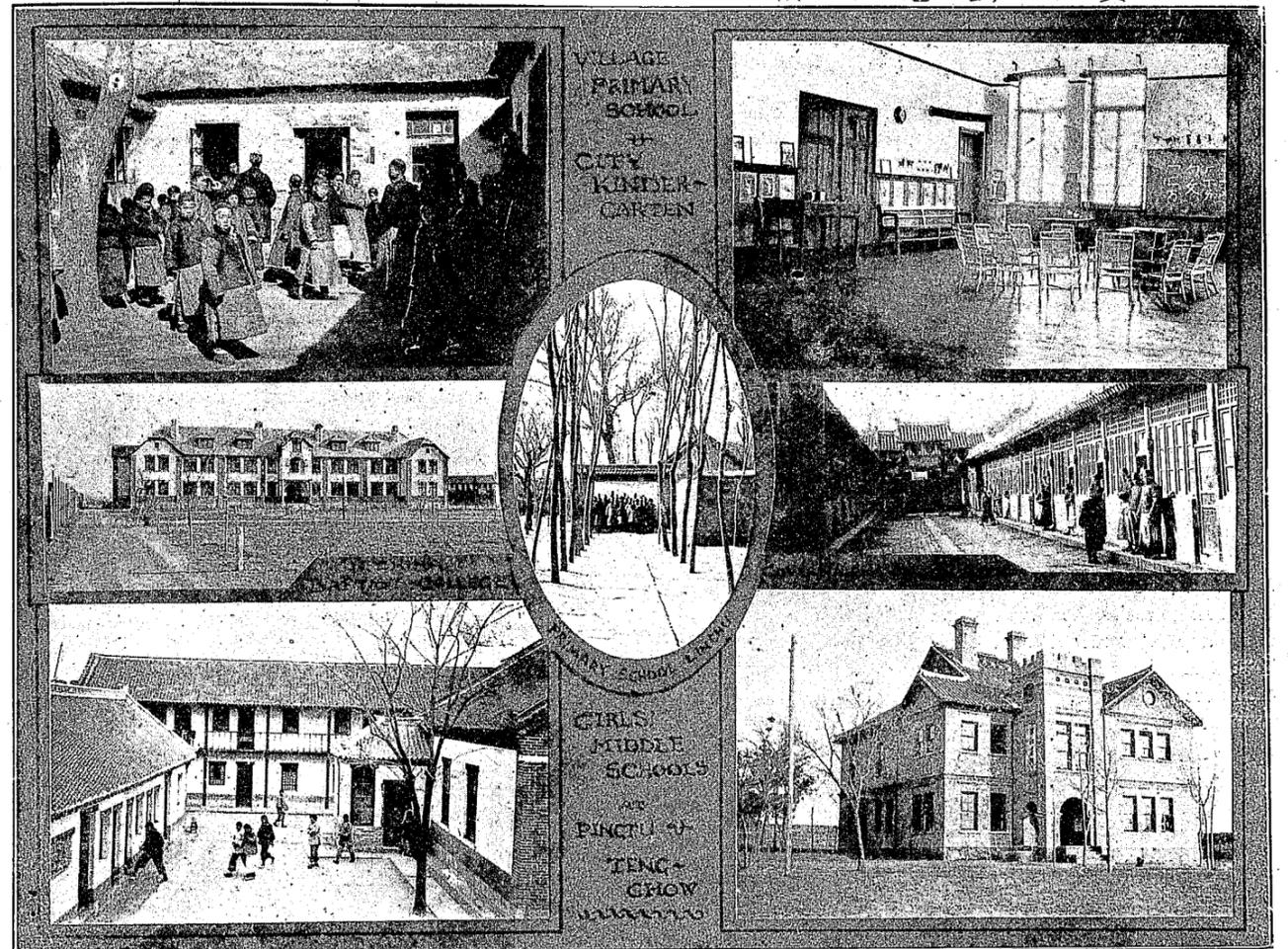
點地及序程之行旅員觀參

WHERE AND HOW OUR SCHOOL VISITOR HAS TRAVELLED



AND SOME OF THE SCHOOLS HE HAS VISITED.

校學之到所員觀參



AT HOME WITH THE UNIVERSITY STAFF.

大 學 教 職 員 住 宅



Glimpse of the "Model Village", occupied by members of the University Staff.
(大 學 教 職 員 住 宅) 景 全 村 範 模

Most of the residences occupied by the members of the University staff and their families are located along the southern edge of the campus, with an unobstructed view of the beautiful southern mountains a few miles away. There are, however, a considerable number of University residences within the walls of the south suburb; and at present several additional Chinese houses have been leased by the University to provide for staff members who cannot be accommodated in the limited number of University residences.

Although the residences occupied by the University staff may be divided into three rather distinct types—Chinese style, foreign style, and bungalow style combining Chinese and Western features—both Chinese and foreign members of staff may be found living in each of these types of houses.

本校教職員之住宅大半係建在郭垣外校址之南端地勢傲朗其南十數里之遙羣山環抱風景絕佳每一瞻眺極極幽懷本校又在郭垣內為教職員築備住宅不少惟仍不敷用現復由校租賃中國式平房數處以濟急需

綜計本校教職員之住宅可分為三類(一)中國式(二)西式(三)中西混合式本校中西教職員分居以上各式住宅

學 生 宿 舍 及 餐 廳

ABOUT THE STUDENT DORMITORIES AND COMMONS.



Dormitories of Theological Students and Arts and Science Students.

文 神 二 科 學 生 寄 宿 舍 全 景

本校學生宿舍可分為四組(一)在郭垣外有文理科及神科學生宿舍及餐室(二)在郭垣內有醫科學生宿舍及餐室(三)在郭垣外有女生宿舍及餐室(四)在聖公會樓有學生宿舍並有一部分房舍專備學生社交與傳佈福音之用此組宿舍之學生分別加入文神兩科之餐室

其本校宿舍之設備大抵取其舒適而不求其精麗所有各餐室皆由學生自行推選委員管理飲饌素淨而富於滋養料

THE student dormitories of the University may be divided into four groups:— (1) The Arts College and Theological College dormitories and dining-halls, outside the suburb wall; (2) The Medical College dormitories and dining-hall, inside the suburb; (3) The women's dormitory and dining-hall, outside the suburb; and (4) the quarters provided for students connected with the Society for the Propagation of the Gospel, located in the St. Paul's Hostel. The students in the last-named group have their meals at the regular Arts and Theological dining-halls.

The dormitories are in general comfortably but not elaborately furnished. The dining-halls serve plain but substantial food and are managed wholly by student committees chosen by the students themselves.

警一之活生員學校本

GLIMPSES OF STUDENT LIFE.

務服之子女年青國中於對

SERVICE TO THE YOUNG WOMANHOOD OF CHINA.



Tiffin-time in the dining-hall
Students have very wholesome and nourishing food.
膳午用內廳餐在



The morning chapel period
Medical students in their assembly hall.
拜禮早守生學醫



The Medical dormitories
Basketball and tennis courts are nearby.
(場球網球籃有近附) 面外舍宿寄科醫



Room in a Medical dormitory
There are two students in each room.
舍宿科醫之人二容室每



Young Women Students and Members of Staff, at Women's Dormitory.
影攝前樓生女在員教職及生女校本

長神生內
更本科之繼
必校醫醫範續
有女科圍招
可生醫醫現收
觀性預利限女
質敏捷極文數
敏捷極能理漸
極能服科之本
務來教之校
日育致教招
方系育育收
及女及女

在時十議
中男二案一
國女八後九
各合分遂二
地校別有三年
亦一插北九
屬事入京月
甚不本女本
早僅校子校
合在醫協通
校本醫科和
後校及醫過
至為醫學男
今創預女女
二辦科生合
年即當三校

In September, 1923 the University effected an amalgamation with the North China Union Medical College for Women, and received thirty-two young women students into its medical and pre-medical courses. This experiment in co-education was not only a new undertaking on the part of this University but marked a very definite forward step in co-educational college organization in China.

During the last two years the number of young women students has increased and the departments to which they are admitted have broadened, until they are now found in the School of Medicine, the School of Theology, and the Educational Department of the Arts College.

The splendid manner in which these young women have with quiet dignity and self-possession entered wholeheartedly into the life and work of the University, augurs well for the future of co-education in the universities of China.

VALUE AND WORK OF STUDENT ORGANIZATIONS.

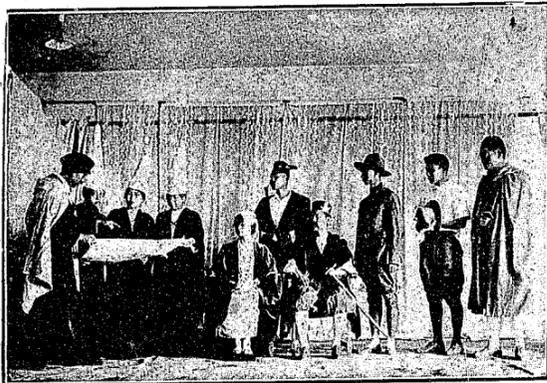


Tableau from play "Columbus"

Produced in English by the University English Club.

員會會樂俱文英

幕一之劇新洲美現發布崙哥演排

THERE are a large number of organizations among the students of the University which have come into being to meet the needs in various fields of activity—administrative, athletic, scholastic, and religious. All such organizations contribute to unifying the student body in spirit and purpose, and all make an invaluable contribution to the training and practice in the qualities of leadership which must form an essential part of higher Christian education in China. In such organizations, though the students are encouraged to take a maximum of initiative and responsibility, there is always a spirit of cordial co-operation with the faculty, and usually members of the staff are invited to act as leaders or advisors.

Self-government among the students is in charge of the Self Government Council, elected by the student body at large. This body controls the students' Commons, is in general responsible for dormitory discipline, and serves as a connecting link between student body and faculty.

The athletic affairs of the University are directed by the Athletic Association, which includes all students. The Association approves all budgets for athletic expenses, chooses captains for the various teams, and elects the Athletic Committee, composed of student and faculty members.

Among student scholastic organizations are the Natural Science Association, the English Club, and the Chinese Literature Association. In each of these, studies are made which materially strengthen the departments represented, give the students valuable training in independent research and investigation, and at the same time furnish pleasant social contacts which unite the students and bring them into closer relations with their teachers.

There are a number of religious organizations, the largest being the Young Men's and the Young Women's Christian Associations, the Student Volunter Band, and the University Choir. All religious groups cooperate in deepening the spiritual life of the school and in extending Christian influences into the community beyond the limits of the campus. At the beginning of each autumn term the leaders of the student body, together with a few selected members of the staff, meet on Hsing Lung Shan for their Annual Retreat, where they discuss in an earnest and prayerful spirit the religious needs and problems which they must face.

Most of the student organizations are open to women students as well as men. The young women have from the first demonstrated their ability to carry successfully their full load of responsibility.

神 精 體 團 之 員 學



Officers of Combined Young Women's and Young Men's Christian Associations

員 職 會 年 青 女 男

學員宗教生活的概況

(一) 禮拜與早禱的自由 本校宗教生活的特色素無校章的束縛又無權勢的督促純粹出於學員方面的自由自動凡關於宗教生活的信仰儀式禮節學員方面有隨時提出討論和建白改善的責任故每當朝曦初升金鐘數叩時同學諸君三三兩兩載欣載往魚貫而入按次列坐歌唱雅穆和叶可感可興祈禱則心向神往如左如右講經則聽聽則

勵立已立人着實人人莊肅個個欽敬再於每安息日敦請各地名人蒞堂演說又佐以特詩歌此種形而上的精神生活實為青年事業成功的要素

(二) 青年會辦法的優點 青年會是輔助學校宗教生活團體生活的無尚機關本校青年會各科有各科分部之制度各科因勢制宜辦理查經班祈禱會以及社會服務等類宗教生活但遇有關於全體會務的商榷仍由青年會總部取集權政策聚合各科職員共籌進行本校青年會既本着自治的精神所以成績與效果也就日新月異

(三) 社會服務的精神 本校為欲實行宗教生活起見特有社會服務之工作凡本城社會所組織的各機關與各教會各教會學校以及附近之鄉村莫不有本校學員所擔負之義務或開設查經班與主日學或擔負平民學校與貧民夜學或辦理佈道事業與童子軍或提倡夏令兒童學校與公共衛生之宣傳種種工作皆由學員自動的遴選專員各司其事學員諸君無不毅勇從事熱忱贊助

ATHLETICS MAY CONTRIBUTE MUCH TO TRAINING LEADERS.

體育訓練之成績

練即知體育事業進步之迅速而本大學尤稱獨步



Cheeloo Track Team, 1925, Champions of North China.

第十二次北華運動會本校田徑賽選手

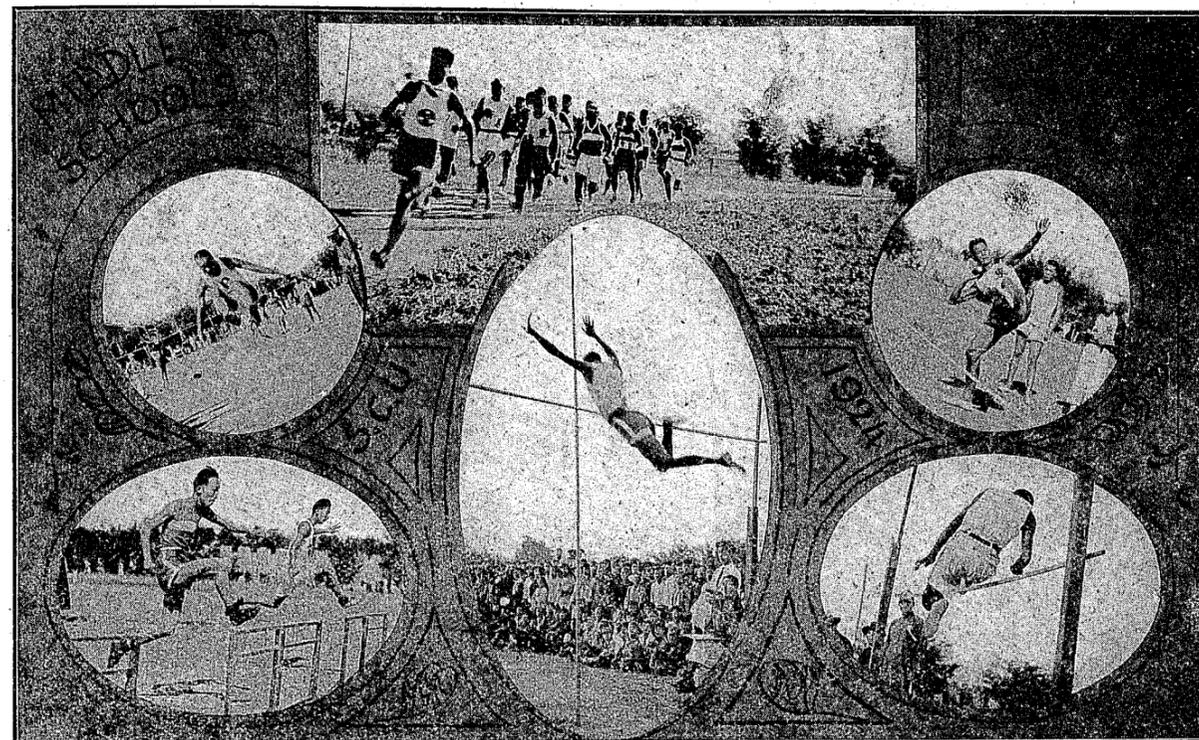
IN China during recent years remarkable progress has been made in all types of athletic competition. There has been a rapid improvement in the skill of the competitors, but even more noteworthy has been the transformation of the spirit which permeates the games and contests. Courage, endurance, and clean, courteous sportsmanship are rapidly becoming the dominant characteristics of Chinese athletics.

Cheeloo has for years had reason to be proud of both the ability and the sportsmanship of her athletes.

觀近數年中國運動家在精神上技術上之煥發與幹

魯省中等學校之體育精神

STIMULATING ATHLETICS IN THE MIDDLE SCHOOLS.



EACH year, on October 10th, the Anniversary of the establishment of the Chinese Republic, the University is host for a large and very popular athletic meet which is open to all the middle school students of the province.

每年國慶日由本校招集山東全省中等學校聯合運動會一次提倡武精神



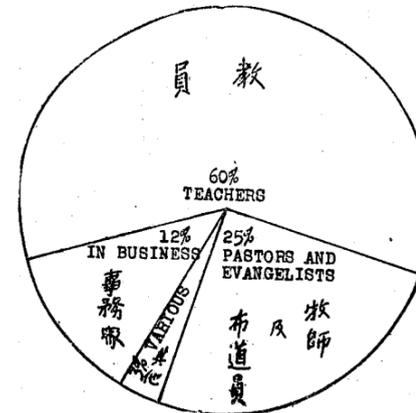
The University Staff, Board of Managers, Graduating Class, and Alumni

Assembled at dedication of new Alumni Gate, erected by the Alumni at a cost of over two thousand dollars. Presented to the University at the Alumni Home Coming, June 17th, 1924.

念紀影攝禮成落門友校行舉日友校學大即號七十月六年四二九一於友校及事董員教職
獻捐所友校校本係皆元千二過超費築建物築建之式新最一為門大之學大本即門友校該

AND SOME OF THE THINGS THEY ARE DOING.

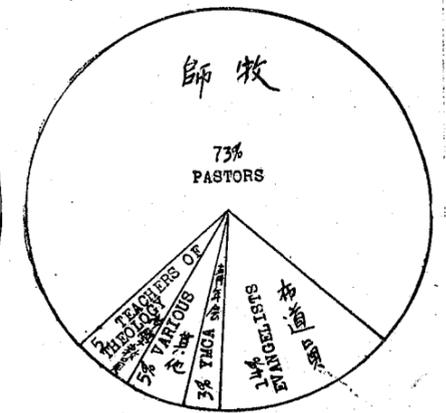
作工之上會社在友校



Positions Held by Arts and Science Alumni
科 文



The Work of our Medical Graduates
科 醫



Service Rendered by Graduates of Theology
科 神

THERE have been in all 925 graduates of Cheeloo, of whom 95 are now deceased. The splendid types of service being rendered by the 830 living graduates of the school are indicated by the above charts.

Of the 519 Arts graduates, a majority are in the teaching profession, though many have gone into evangelistic service and others into various business pursuits.

Most of the 148 graduates in Theology are in pastoral work, with smaller numbers serving as evangelists, teachers in theological colleges, and Y.M.C.A. secretaries.

Of the 163 graduates in Medicine, more than three-fourths are in mission hospitals, others carry on their ministry of healing in private practice, and some go to supply the urgent medical needs of the Chinese armies.

除了我們已經去世的九十五位校友外其餘八百三十人所作之事業都在上圖內看得出來
五百一十九位文科畢業生當中當教員的佔百分之六十作布道事業的有四分之一營別業的算是少數
神科畢業生一百四十八人大半是當牧師並傳道其餘當神學教員的充青年會幹事的要算是少數了
一百六十三個醫科畢業生在教會醫院內服務的差不多佔全數的四分之三其餘服務於軍隊中的或私人營業的也有



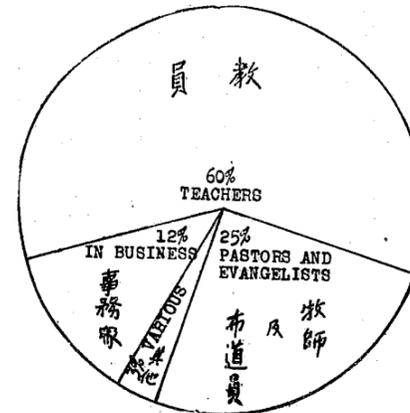
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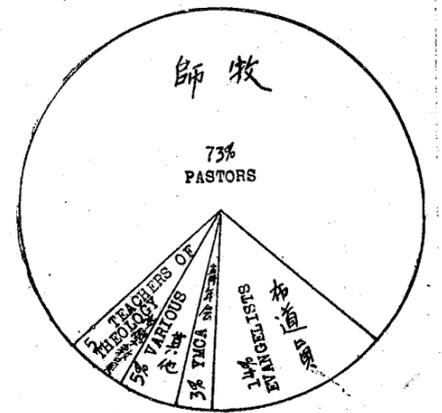
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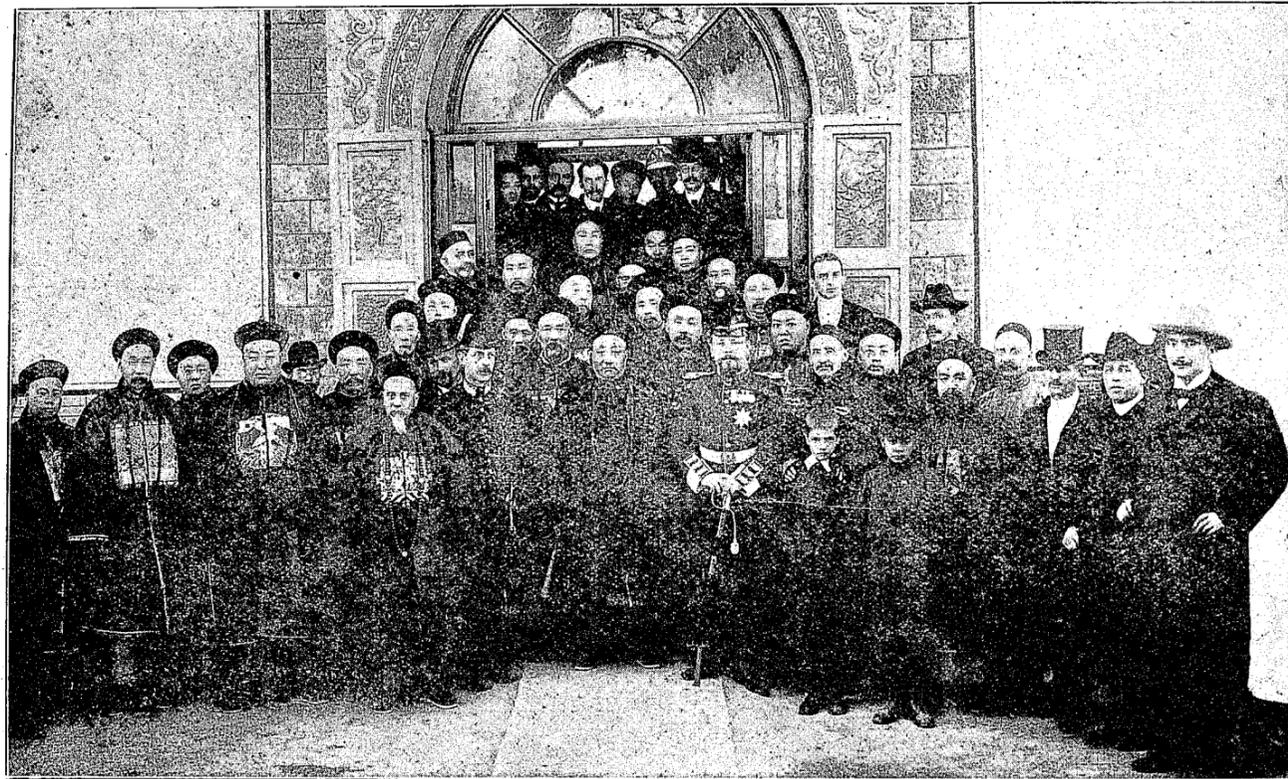
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Group at Opening of Institute in 1905 by H. E. Yang Shih-hsiang.
H. E. Yang Shih-hsiang, Provincial Governor, in center, surrounded by officials, consuls, and mission workers.

君驥士楊撫巡東山有時禮幕開行年五零九一在科育教會社校本即院智廣
袖領諸中會教並事領國各及員官要重外中日當係則圍周央中之圖在席列

HISTORICAL SKETCH OF SHANTUNG CHRISTIAN UNIVERSITY.

THE history of Shantung Christian University and the convergent forces of Christian education which produced it covers sixty years of mission progress and expansion, and touches more or less closely much of the Protestant missionary work which has been done in Shantung and the other provinces of North China. Yet through it all one dominant theme may be traced—the continuous growth of a Christ-like spirit of cooperation and mutual respect among widening circles of Christian believers, and the gradual blending of national and credal differences into a unified purpose and fellowship.

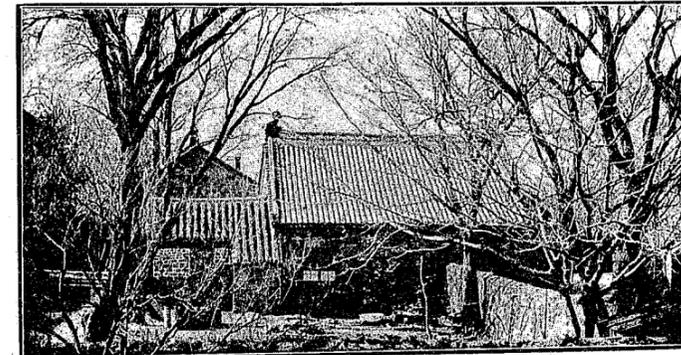
A brief sketch of the University's growth can do little more than outline the course of the three main streams of educational progress from whose final confluence Cheeloo had its origin.

The first of these streams had its source in the work of Dr. Calvin W. Mateer, who, with a vision of the need of a trained Chinese leadership, began in 1864 the development of Tengchow College. The school was begun with a group of only six small boys meeting in Dr. Mateer's home, but grew rapidly in size and influence, and for forty years made Tengchow an important educational center. In 1904 the college was moved to Weihsien, where the American Presbyterian forces were joined by workers from the English Baptist Mission, and later by others from the Anglican Mission. For the next thirteen years the Arts College remained at Weihsien, where it grew rapidly.

Meanwhile there had been growing up in Tsingchowfu, a city about forty miles west of Weihsien, an institution devoted to training in theology. This

school was opened in 1836 by the English Baptist Mission, under the leadership of the Rev. J. S. Whitewright. It began on a small scale in rented quarters, but in 1893 moved into new and commodious quarters and became known as the Gotch-Robinson Memorial College. In 1905 American Presbyterian missionaries joined the staff and for the next twelve years the two missions conducted the institution as the Union Theological College.

In connection with the theological school at Tsingchowfu there also grew up a new type of popular education which soon proved exceedingly valuable. In 1887 a small museum was opened in the outer court of the school of theology, its immediate purpose being to



Goddess of Mercy Temple at Tengchow
Where the future Cheeloo was born

(地祥發校本)廟音觀州登

reveal the West to the East through the medium of models, charts, and pictures, descriptive of Occidental civilization, culture, and science. From the first the undertaking proved of immense benefit in overcoming the misunderstanding and prejudice of the people, especially the higher classes; did much to promote a widespread feeling of friendliness; and proved an invaluable agency for spreading the Christian gospel. The work grew so rapidly in scope and influence that it was at last decided to found a similar institution in the provincial capital, so in 1904 Mr. Whitewright was transferred to Tsinan where he developed the Tsinanfu Institute along similar lines but on a much larger scale than had been possible in Tsingchowfu.

The third of the elements which have gone into the formation of the University has been medical education. Training in Western medical science began in Shantung

HISTORICAL SKETCH, CONTINUED.

about 1884, but for many years students were instructed in peripatetic fashion, the classes moving at intervals from one hospital to another. For twenty years Dr. J. B. Neal, assisted by a number of other medical missionaries, conducted classes in this manner, graduating in all about fifty trained physicians. Then in 1910 a great advance was made with the opening of the new plant of the Union Medical College in the south suburb of Tsinan.

As early as 1904 these three fields of educational work were linked together under the name of the Shantung Christian University, carried on by the American Presbyterian and the English Baptist missions. As time went on it became increasingly apparent that all the schools should be located in one place, so Tsinan was chosen as the most strategic center, and campaigns were launched in England, Canada, and the United States for funds to provide the necessary lands and buildings. The appeal met with a generous response, and sufficient funds were obtained to purchase about sixty acres of land outside the south suburb and to erect on this site the new buildings of the Arts College and the



Main Building of Arts College at Wehsien
樓大學大文廣縣濰

scope of the forces cooperating in its service for the people of China. have rapidly increased until now more than a dozen missionary organizations are sharing in its work, and several Chinese Christian and governmental agencies are taking a growing part in its direction and support.

Theological School. The first of the Arts College buildings were occupied in 1917; and at the same time the Tsinanfu Institute united with the University as its Extension Department and the Medical School was greatly enlarged by taking over the work of the University of Nanking Medical School and the Hankow Union Medical College as well as some of the classes of the Peking Union Medical College.

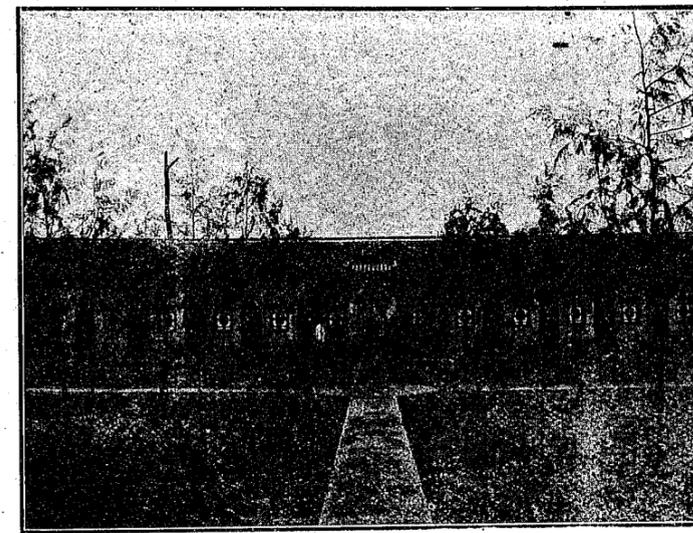
In 1923 the University amalgamated with the North China Union Medical College for Women, a step which opened the way for Cheeloo to become a co-educational institution.

In 1924 Shantung Christian University was incorporated under the laws of the Dominion of Canada, enabling it to grant degrees, and giving it a firmer basis legally and educationally.

Since the University was organized in 1904

述簡史校學大魯齊

考之齊魯大學實胚胎於登州蓬萊之文會館館由美國長老會秋考文博士親辦成立於一八六四年即前清同治三年歲次甲子其時即授學子以理化天算等科洵為我國科學教育之嚆矢狄君慘澹經營垂三十六年之久人才輩出庚子之亂引退路義思君繼任館長於一九零四年遷至濰縣歸併青州英國浸禮會庫壽齡領士所辦之廣德書院大學班改名為廣文學堂以柏爾根君為堂長此本校文理科之始也



Students Rooms, Gotch-Robinson College, Tsingchowfu
舍宿生學堂學道神州青

一八八五年英國浸禮會懷恩光牧師設神道學校於青州一八九三年改稱郭羅培真書院維時美國長老會亦於數處設班教授神學至一九零五年遂與郭羅培真書院合併地址仍取青州稱曰青州神道學堂此本校神科之始也

一八八二年美國長老會聶會東博士設醫學堂於濟南前後畢業生凡五十餘人維時英國浸禮會武成獻巴德順諸君亦曾辦醫學堂於青州至一九零六年二校歸併合組成共合醫道學堂於濟南
一九一零年校舍落成遂正式招收新生及至一九一六年羅氏駐華醫社改組北京協和醫校將該校學生三班咨送來濟並協款十五

(續) 述 簡 史 校

聶會東以病告休今校長巴慕德君年富多才各科職教員均通學幹練之士前途之發達正未可限量



Officials, faculty, students, and visitors at dedication of hospital in 1914

賓外及生學員教職官長方地有者到禮成落院醫

萬元為擴充校舍儀器及五年常年經費之用在一九一六與一九一七
 年之交經中國博醫會之醫學教育委員會之建議將南京金陵大學醫
 科及漢口大同醫學學校亦歸併於濟南之醫學此本校醫科之始也
 以上三科既經先後成
 立協辦教會教育者咸認
 為有合作之必要遂購地
 數百畝於濟南南關新建
 門外建築校宇於一九一
 七年將濰縣之廣文學堂
 及青州之神道學堂悉遷
 至濟與醫學合稱齊魯大
 學同時英浸禮會懷恩光
 牧師亦將其於一九零四
 年設於濟南之廣智院併
 入大學改稱社會教育科
 合之文神醫而為四科最
 近(一九二三與一九二
 四年度之間)北京之華
 北協和女子醫學校亦歸
 併本校醫科爰築女生宿
 舍而規模乃大備一九二
 四年復經坎拿大議院及
 政府認為合格准予立案
 現計協辦本校之教會凡
 十有一大學成立以來數
 易校長卜道成因事辭職

GLIMPSE OF UNIVERSITY CAMPUS.

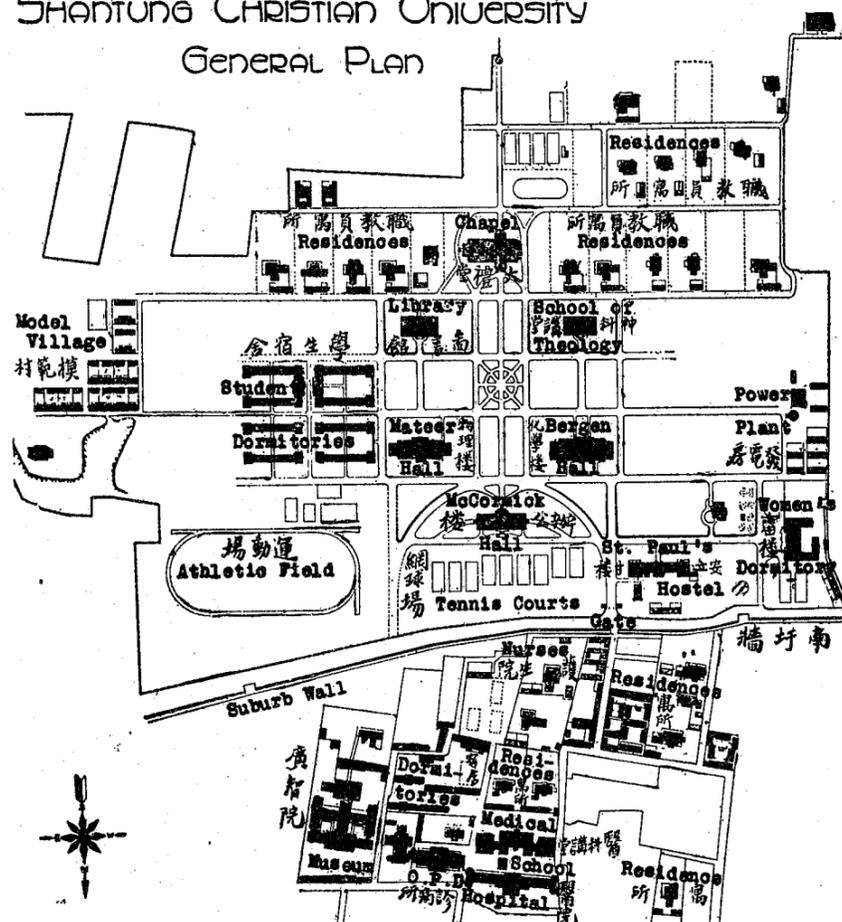
覽一勢形校本

THE University campus contains about eighty English acres, lying both without and within the walls of the South Suburb of Tsinan.

Outside the wall are located the class-rooms and dormitories of the Arts College and the Theological College, as well as the Library, University Chapel, Administration Hall, and a large number of residences.

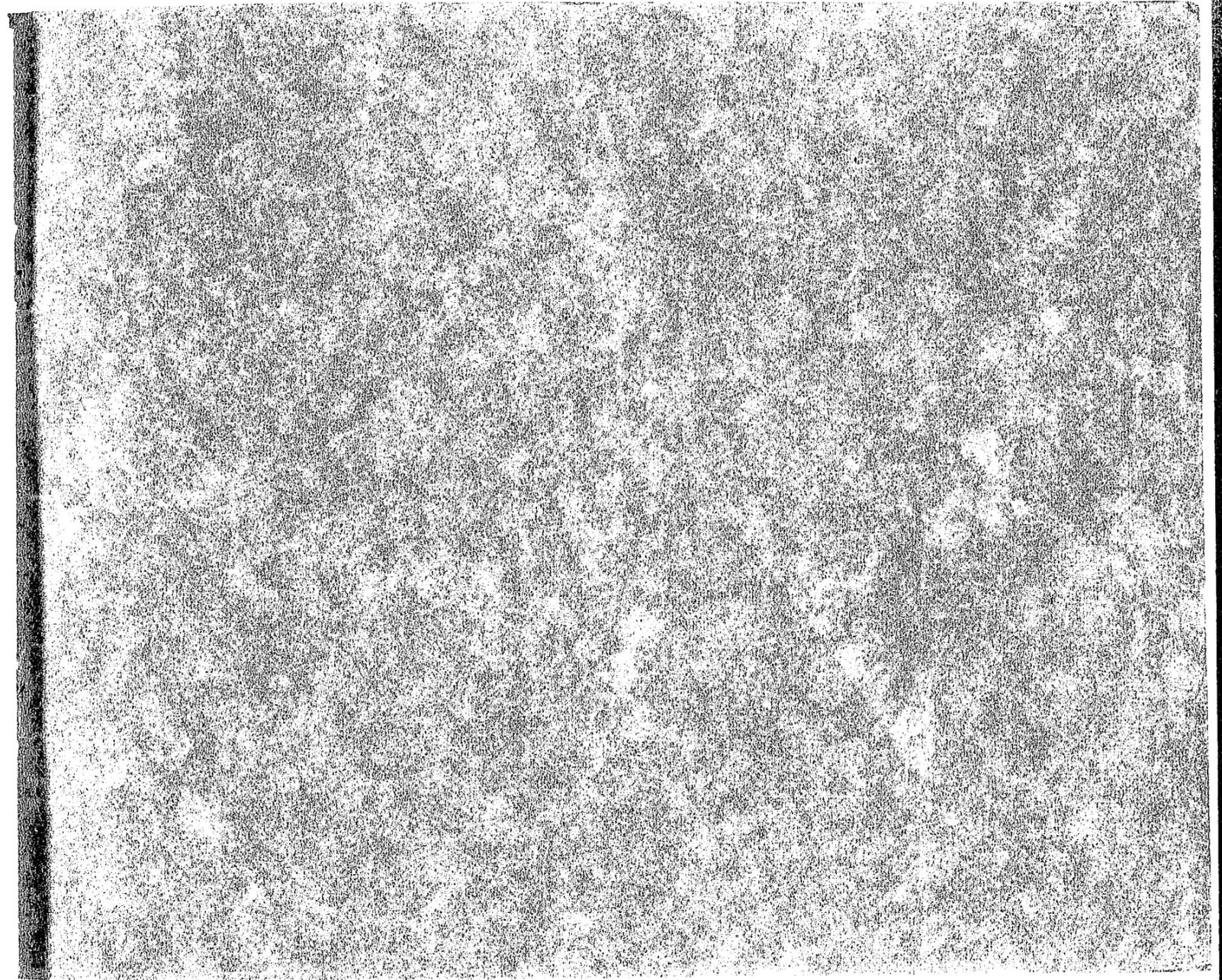
Within the wall are the Medical School, the Hospital, and the Extension Department, together with dormitories for medical students and nurses and residences for a number of the staff.

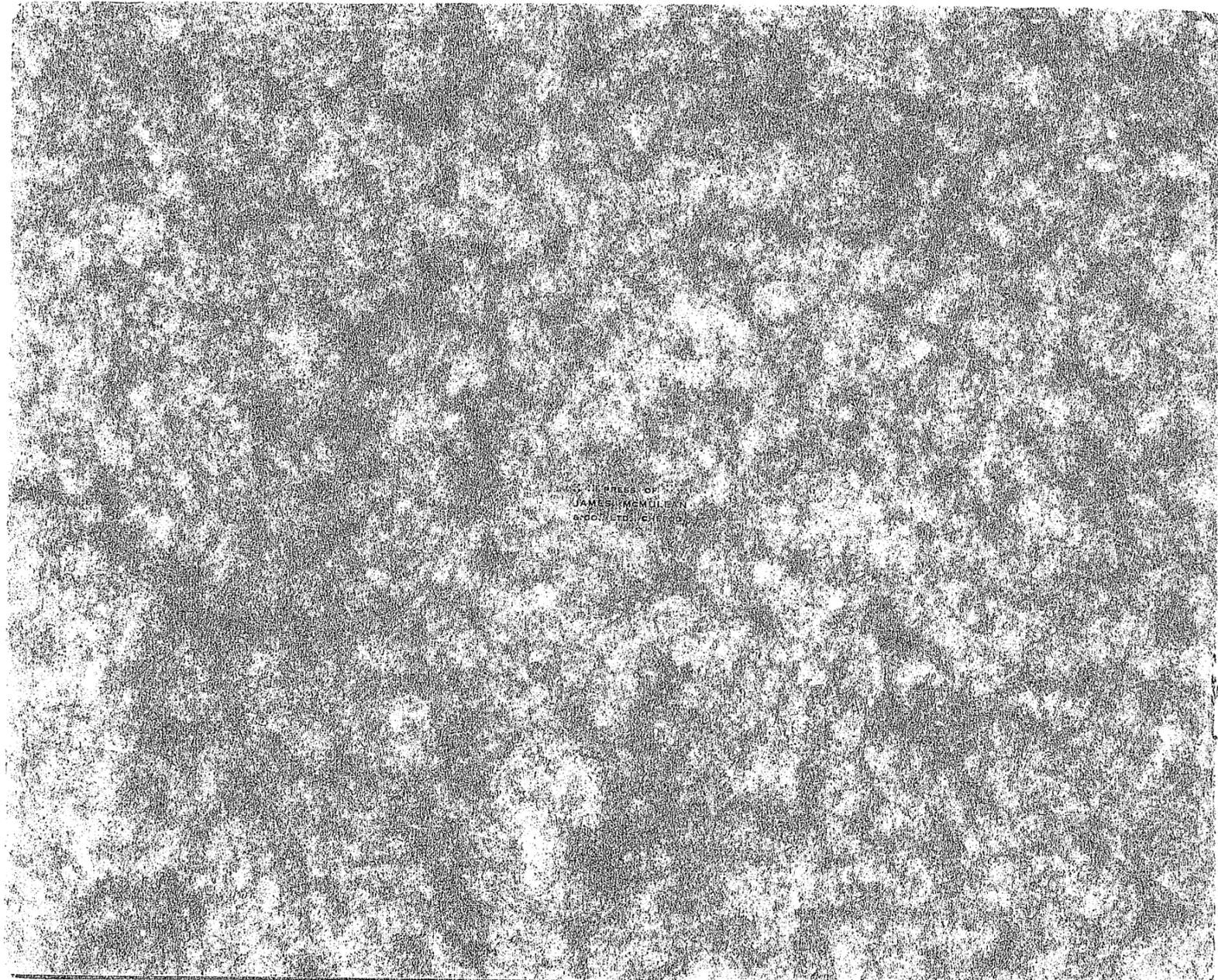
SHANTUNG CHRISTIAN UNIVERSITY
General Plan



校址面積三百餘畝跨南圩牆內外文理科神科所有課堂及宿舍
 皆建在新建門外大禮堂辦公樓南北相對校址東南有本校圖書館
 東首為模範村大禮堂左右則有中西職教員之住宅若醫科醫院社
 會教育科醫學生宿舍男女護生院等則概在新建門內







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