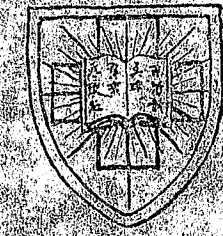


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SHANTUNG CHRISTIAN
UNIVERSITY

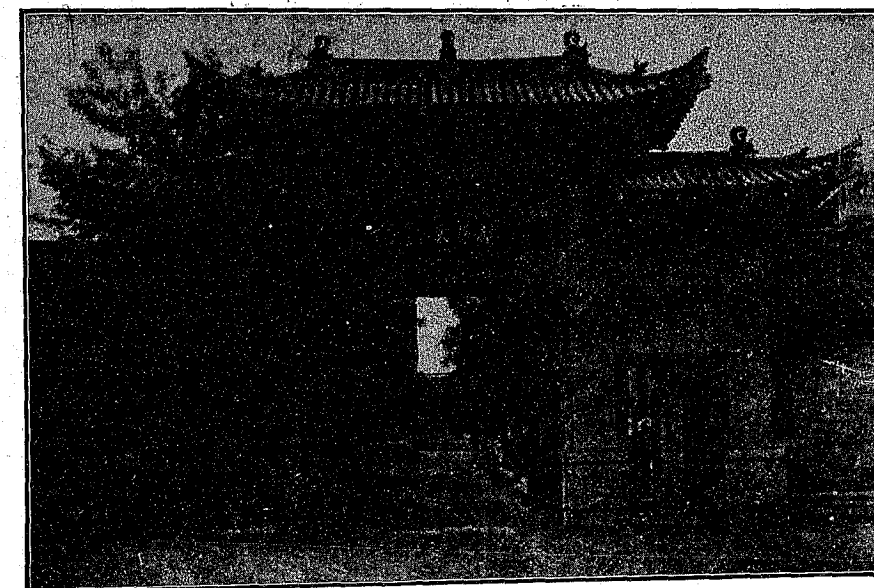


學大魯齊



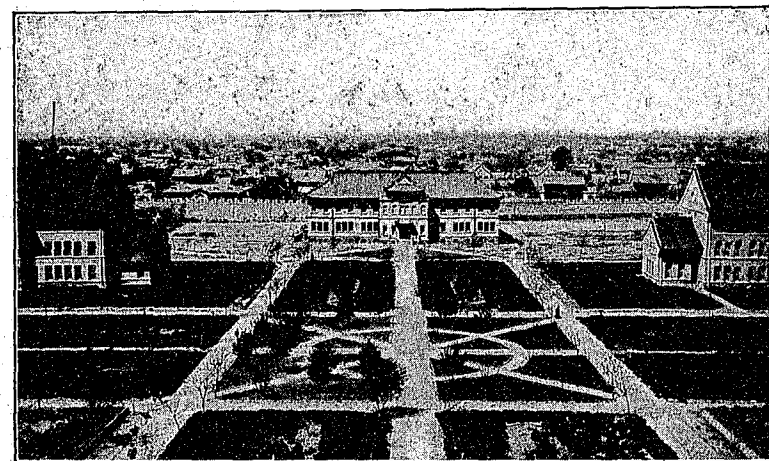


門 友 校



The Alumni Gateway

勢形望北嶺堂禮大自



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

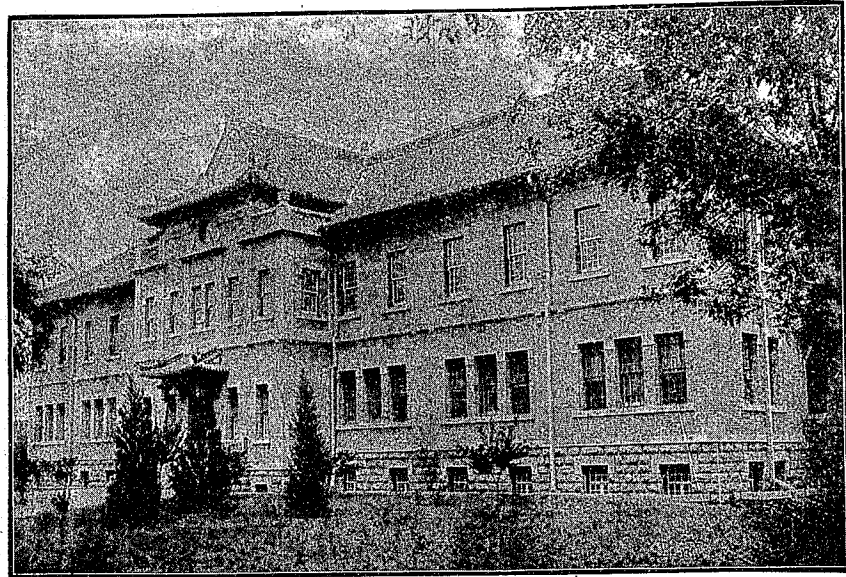
Seeks the Advancement of the Kingdom of God

Through Service to His Children

The People of China

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

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

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.

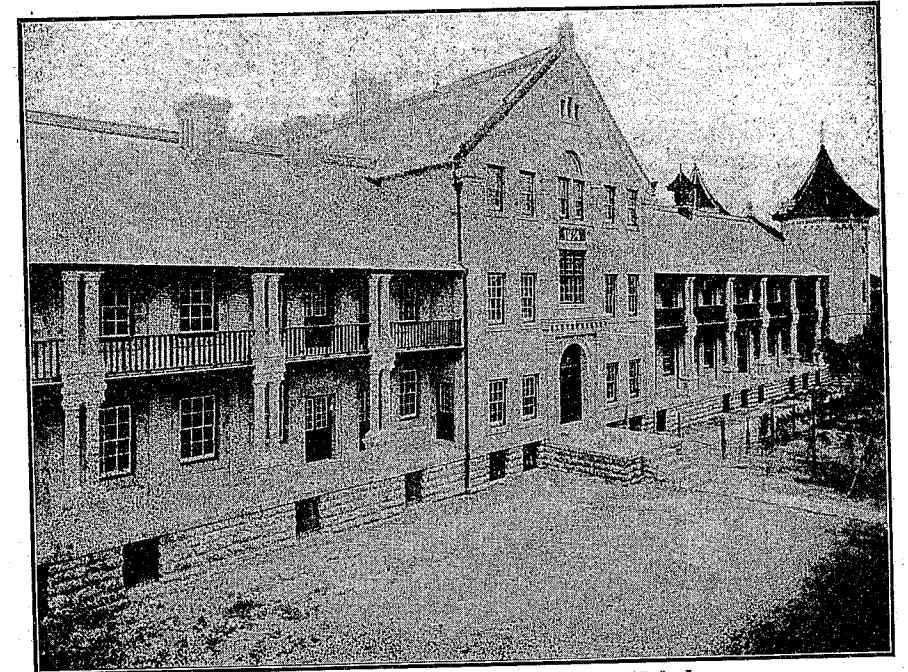
It possesses, however, a large and growing influence in still wider fields of service. It is annually the host of numerous evangelistic, educational, and medical gatherings where missionaries and Chinese leaders labor prayerfully together in the initiation, organization, and application of important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

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
毗連養病院現能容男女病人百十五人設備純採
成養病院所大廳為候診處連以各科門診室及
新式診病所光線室現正籌備建築新醫院將來能
發藥室二百張並分設特別療養室及傳染病隔
容病榻一九二三與一九二四兩年度之間計住診
離室一千四百九十六人門診受治者三萬零一百
者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

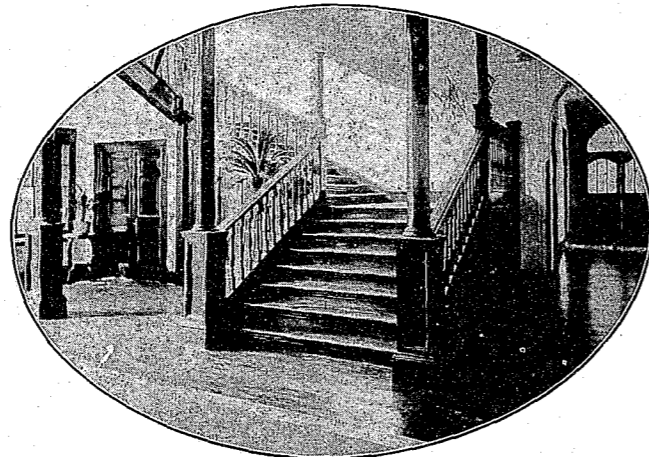
IN all ages and all places Christ's followers have performed a ministry of healing, both to alleviate suffering and to thereby prepare the way for the acceptance of their spiritual message.

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.

障保之命生為藥醫

與國幕為新大
開務日開英之學
幕總曾幕國醫
典理有於人建醫
禮之山民士物院
之斬東國所建病
雲督十三捐建養
鵬軍三年助築樓
氏後任開費為最



Central Hall, University Hospital
廳過之內樓病養院醫學大

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.



Holiday in one of the Women's Wards.
像景之時會覽展開室病養女

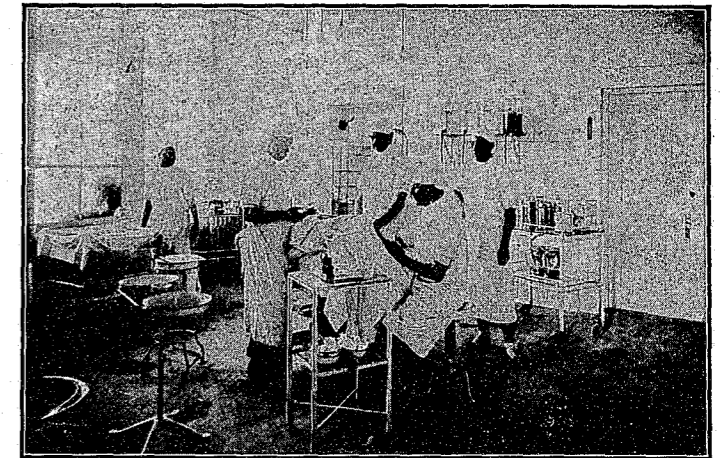


A Ward for Men Patients
一之室病養男

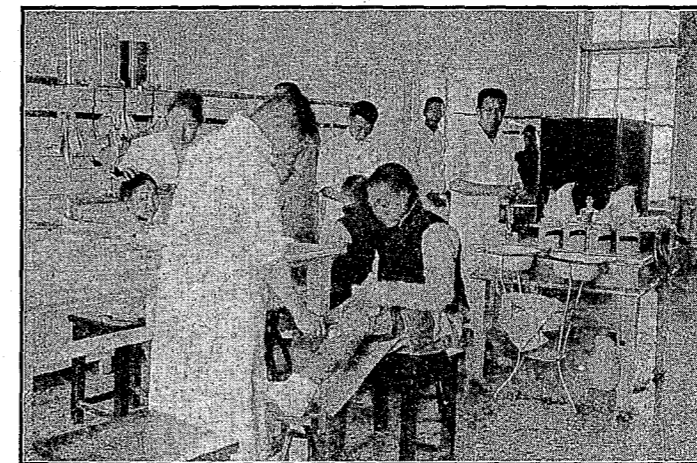
"THAT THEY MIGHT HAVE LIFE."

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
室術手



The Out-Patient Dispensary.
所病診

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

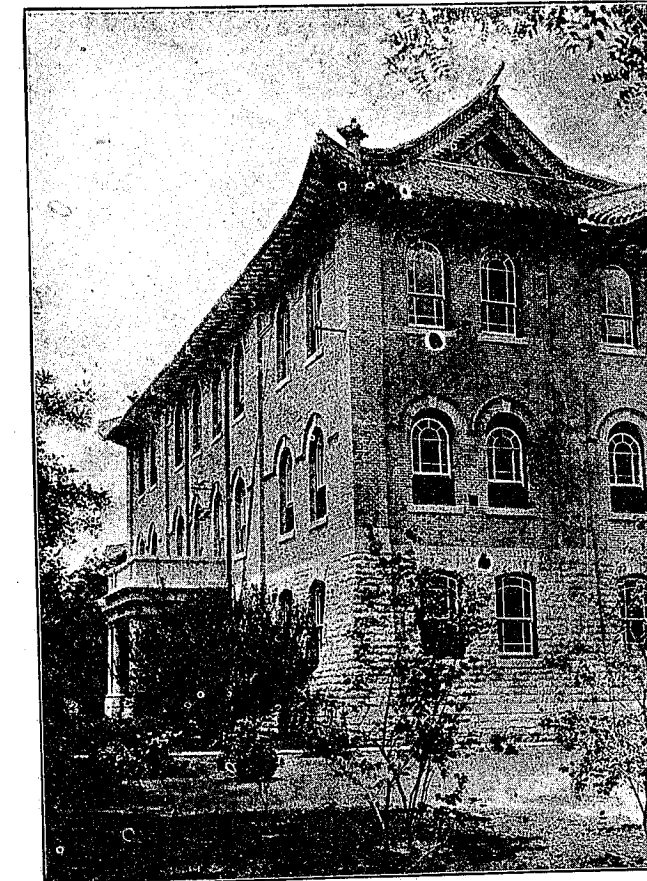
SERVICE IN DEVELOPING THE MEDICAL PROFESSION.

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

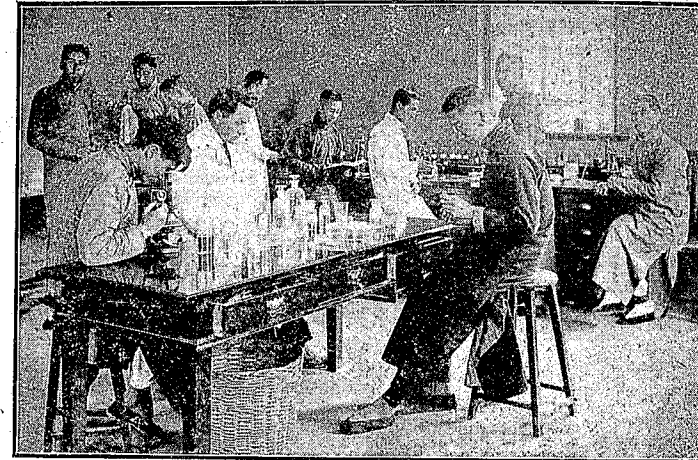
醫學科於一九一七年改組之後設在南關新建門內與大學總校址祇隔一郭垣本科校宇為三層大樓一座東西各聯一翼樓內容除宏敞之五個教室外備有各種實驗室五所設備完善為各學科分門實習之用並有大禮堂一所別有齊魯大學醫院可資本科四五年級學員臨牀實習及病理考究有教員為之指導一切醫科經費除由十個教會差會分擔外羅氏駐華醫社及山東省議會亦酌予援助及津貼計有男女教員二十五人助手不在其列一九二四至一九二五年度學員名額達一百零二名現在校宇尚不敷分配擬籌建一新醫院後將現在醫院作擴充診所及實驗室之用地基經費正在籌措一九二五至一九二六年度之間醫學本科經費不下十五萬五千元

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.

訓練精幹之基督教徒看護人材



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下五十頁以從
事一切新發明之介紹推孟合理君為主任以各專科主任輔佐之
其材料或譯自英美醫學雜誌或由本館各專家本館主任之所得
著為論文或紀錄新穎之醫案務求增進閱者之知識抑本館所冀
科為北京南京漢口濟南四處之教會醫校歸併而成諸校友咸冀
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

T'SINAN 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機關附設
本大學醫科內已編譯之醫書不下四十餘種多由英美著名醫
籍譯成華文總動由名家編譯各種醫書外復協同其他學團組
織中國科學名詞審查會審定各種醫書名詞編譯其他學團組
以爲統一科學名詞之利其書之總發行所爲上海英漢辭彙
書局承印此館有三四家編譯員之總發行所亦爲上海英漢辭
漢口者多任職者中西共九員以一半駐滬四路協和
十員其中多爲醫科教授

材人育教就造

SERVICE THROUGH PRODUCING EDUCATED LEADERSHIP

C. THE SCHOOL OF ARTS AND SCIENCE

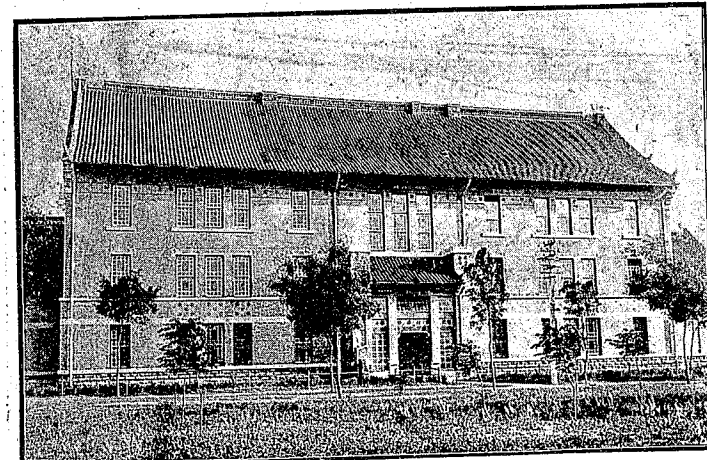
THE School of Arts and Science is, both in student enrolment and number of courses offered, the largest of the three colleges of the University.

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.

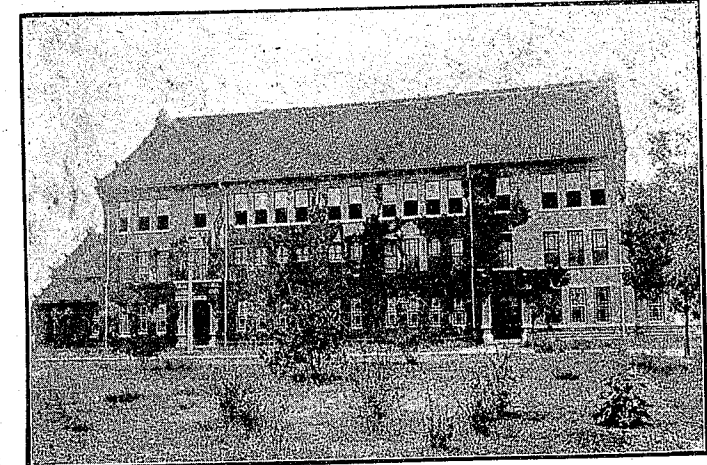
English is offered as a language study, and in certain cases is used as a medium of instruction, but the great bulk of teaching is carried on in Mandarin.

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.

文理科學之
文理科目的在文學科學
才識造中附屬本科學
預備二科爲入醫學神學
預備文理科學教育學
然科學社會科學物理化學
內算宗英文歷史政治社會經濟
教育十大系本科學員可任選
其一爲主系而研究之入學者
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



Mateer Hall, Arts and Science.
樓理物科理文

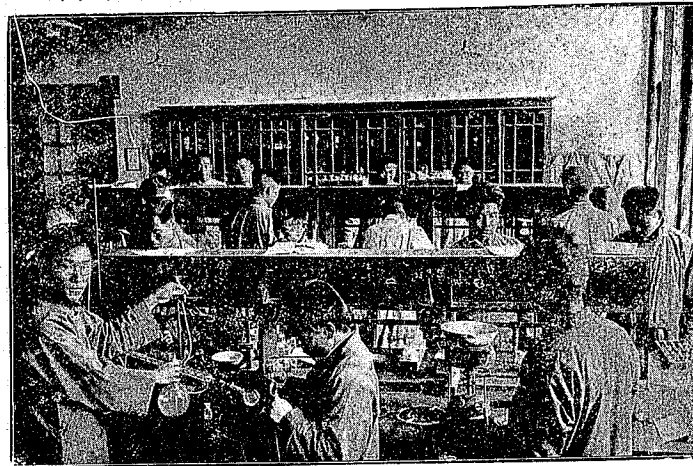


Bergen Hall, Arts and Science.
樓學化科理文

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
之自然人類之
科學利用之
課室之能力
與實然胸

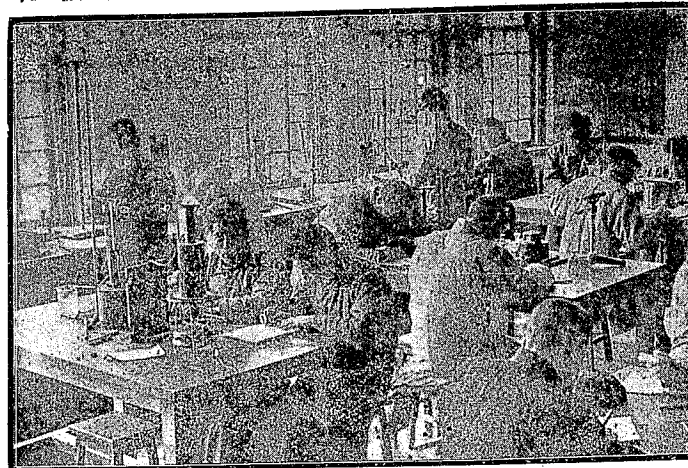


Laboratory of Organic Chemistry.
室驗實學化機有

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

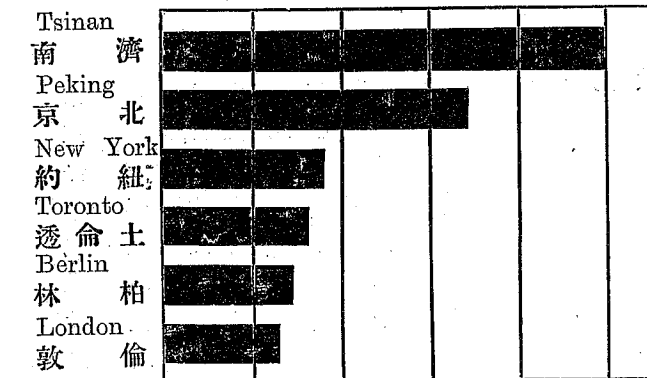
THE social science departments all endeavour to make social science a vital, practical subject which can be effectively applied to the needs of present-day China.

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
之社業的首題以之大其生歷實國而力
圖會的先社解之其文熟史效今有使
說情現注會決之化悉學之的今日之實此
即况狀重學中基礎情東及政供之需之類
由詳本中經國為形西各治給要科學
調細系國濟今日實並西各國治學上目術
查調已社學日行即即國學在作能為一
而查將會兩日各之即即國學在作能為一
得下濟與門項程此府在作能為一

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



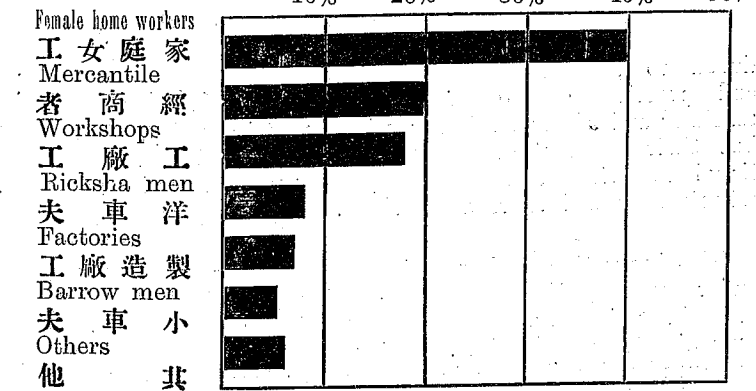
Density of Population in Six Cities.

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每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
10% 20% 30% 40% 50%



Industrial Occupations in Tsinan.

業工之南濟

Only 64% 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 1928, gives the specialized teaching preparation required of all graduates. The demand for well-trained teachers is already far in excess of the supply.

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.



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

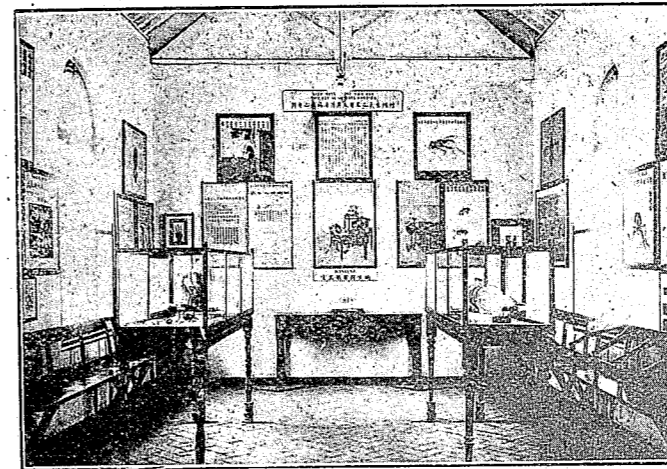
資 師 就 造

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

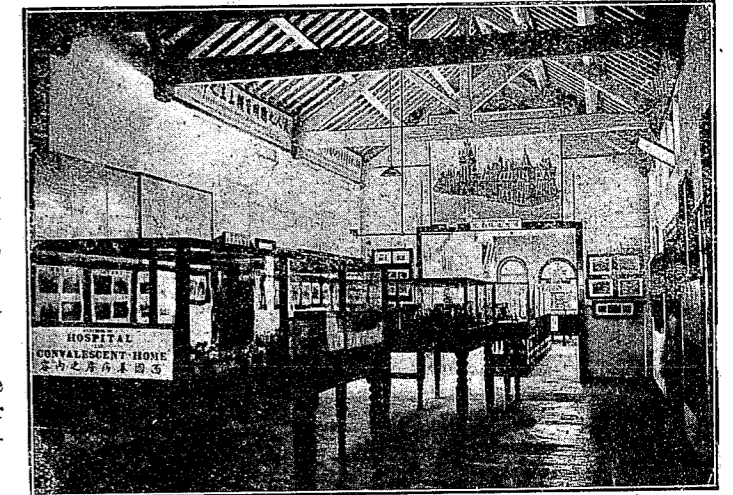
D. THE EXTENSION DEPARTMENT

"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堂斯時科舉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

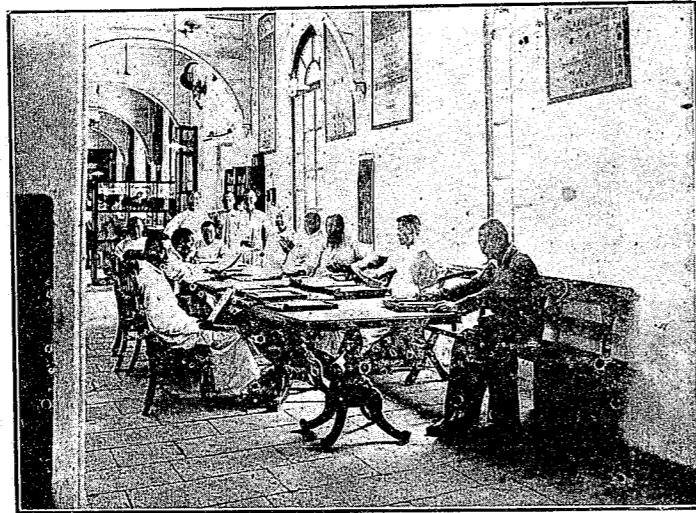


Teaching Public Health by Models and Pictures.

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.



Reading Room at the Institute.

室 書 閱 之 院 智 廣

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 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

州 博 物 堂 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

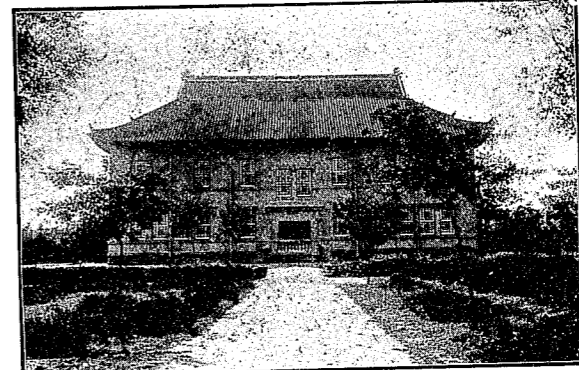
E. THE SCHOOL OF THEOLOGY

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 1893 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
 互 之 而 崇 會 理 會 公 公 下
 了 基 建 基 會 加 會 坎 公 協
 解 督 成 督 入 不 拿 會 日 辦
 相 徒 將 教 來 久 大 英 本 辦
 互 彼 來 之 豐 長 老 漫 本 本
 敬 此 中 盛 會 會 會 科 科
 重 間 國 盛 者 友 美 者 者
 之 之 教 嗣 可 友 美 長 有



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.

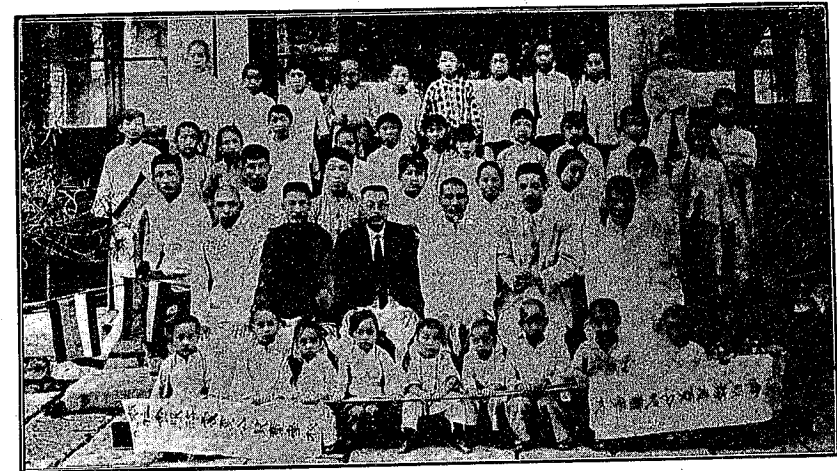
室覽閱報書之科神

員最對理更將神領之得生授
 之好於與特學科袖造精充活以
 實之以上國中別得務期有務成神足與其
 習實地二鄉注之鑒於學日今日道與實思想
 地者村宗論此能學中國上德於使切
 練者教教實地特實用國之宗本
 習近會教實地使特實用國之宗本
 場近會教實地使特實用國之宗本
 資設問教實地使特實用國之宗本
 學有題原驗員校教有音之

SERVING IN BOTH THE CITY AND THE COUNTRY.

村鄉及市城於務服

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服務生查經班主
 學婦女半日學平民夜學等兩年以來設備粗就服本大學文神醫
 及濟南社會亦稍盡吾人之天職一切工作端賴本校神學文神醫
 三科男女學員分任以期遠造福社會之目的又本校神學文神醫
 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



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
 事業口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

BUILDING FOR THE CHURCH OF THE FUTURE.

石 柱 之 會 教 來 將

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 1923, School of Theology
 生業畢及員教職科神年四二九一

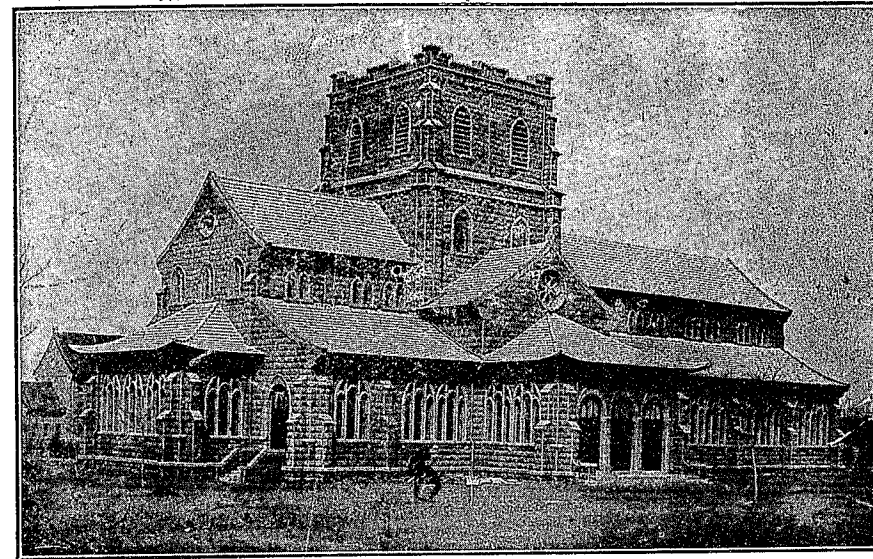
"FOREIGN missions in China are the scaffolding, and the Church the permanent building. All our policy and work should be church-centric rather than mission-centric". Such were the remarks of Dr. Cheng Ching-yi at the great meeting which gave birth to the China-for-Christ movement. As the first objective 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來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

點 心 中 之 活 生 教 宗 學 大

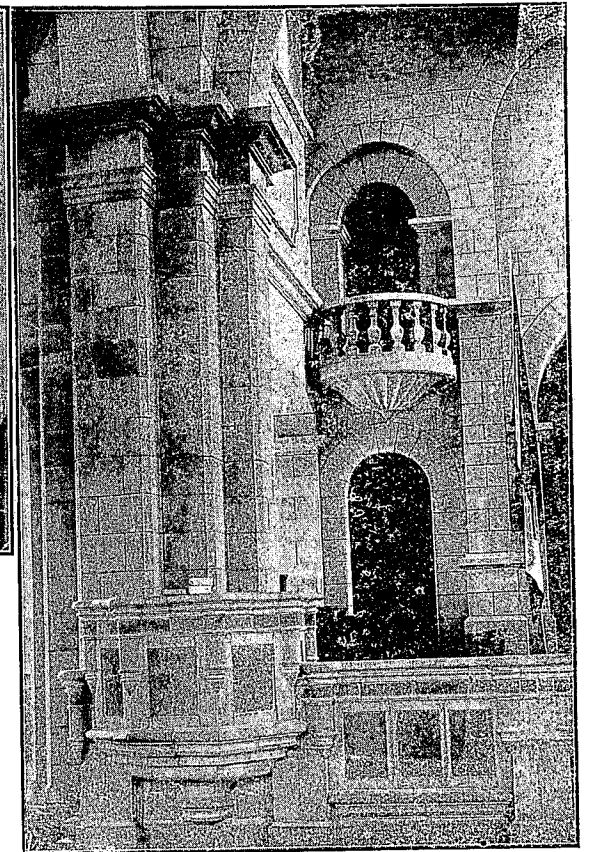
THE CENTER OF UNIVERSITY RELIGIOUS LIFE.



Exterior View, Kumler Memorial Chapel

觀 外 之 堂 禮 大

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

臺 詩 歌 及 臺 講 之 堂 禮 大

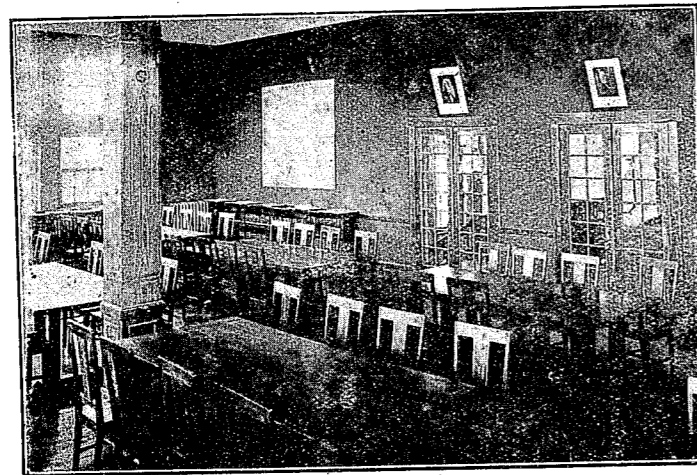
THE religious life of the University community centers around the beautiful Kumler Memorial Chapel, built of gray Tsinan limestone in a style which gracefully combines Chinese styles with Western church architecture. The Chapel is used for all general University religious services, as well as numerous 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.

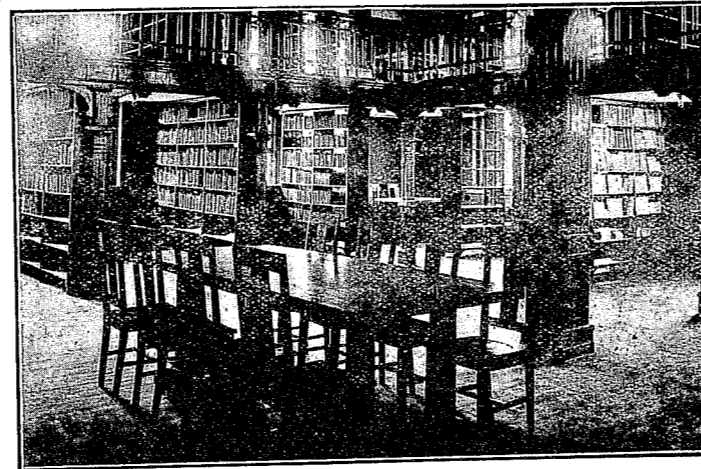
The size and rapid growth of the Library are well indicated by the following statistics:

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



The Main Reading Room
室書閱大

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

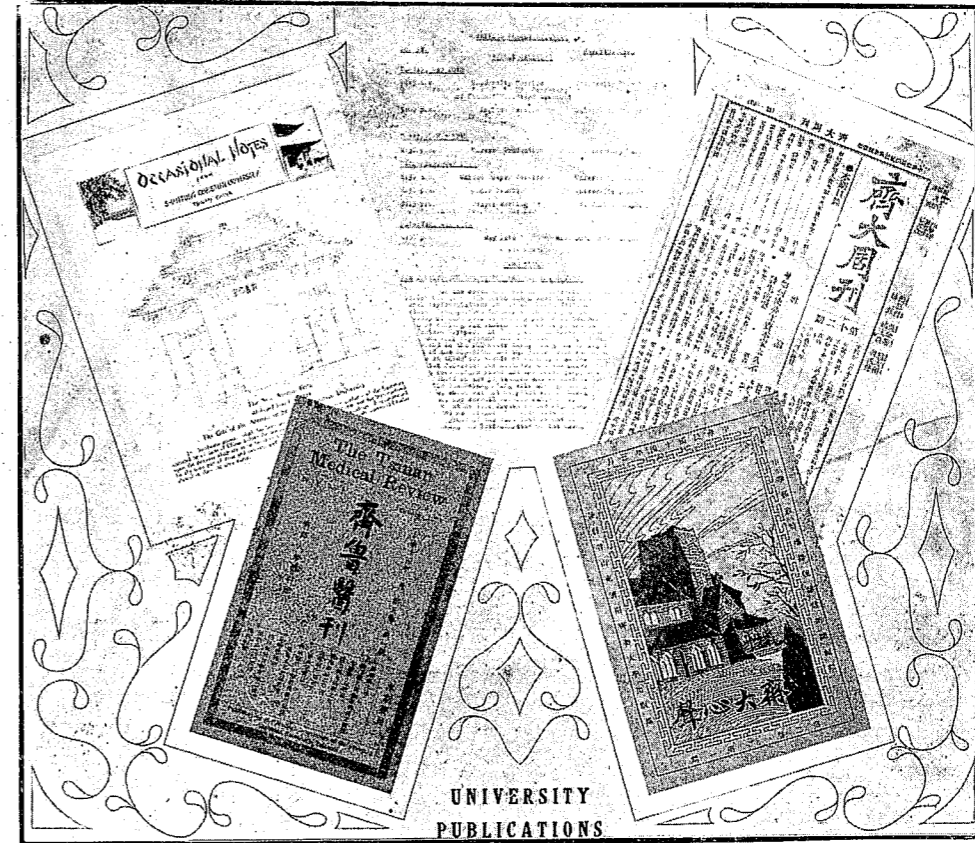
奧古士丁圖書館不但為本校職教員
學員無價之寶且於極多教育界與宣教
士有至大之貢獻
其內容及發展迅速之情形一覽左表
便知

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

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



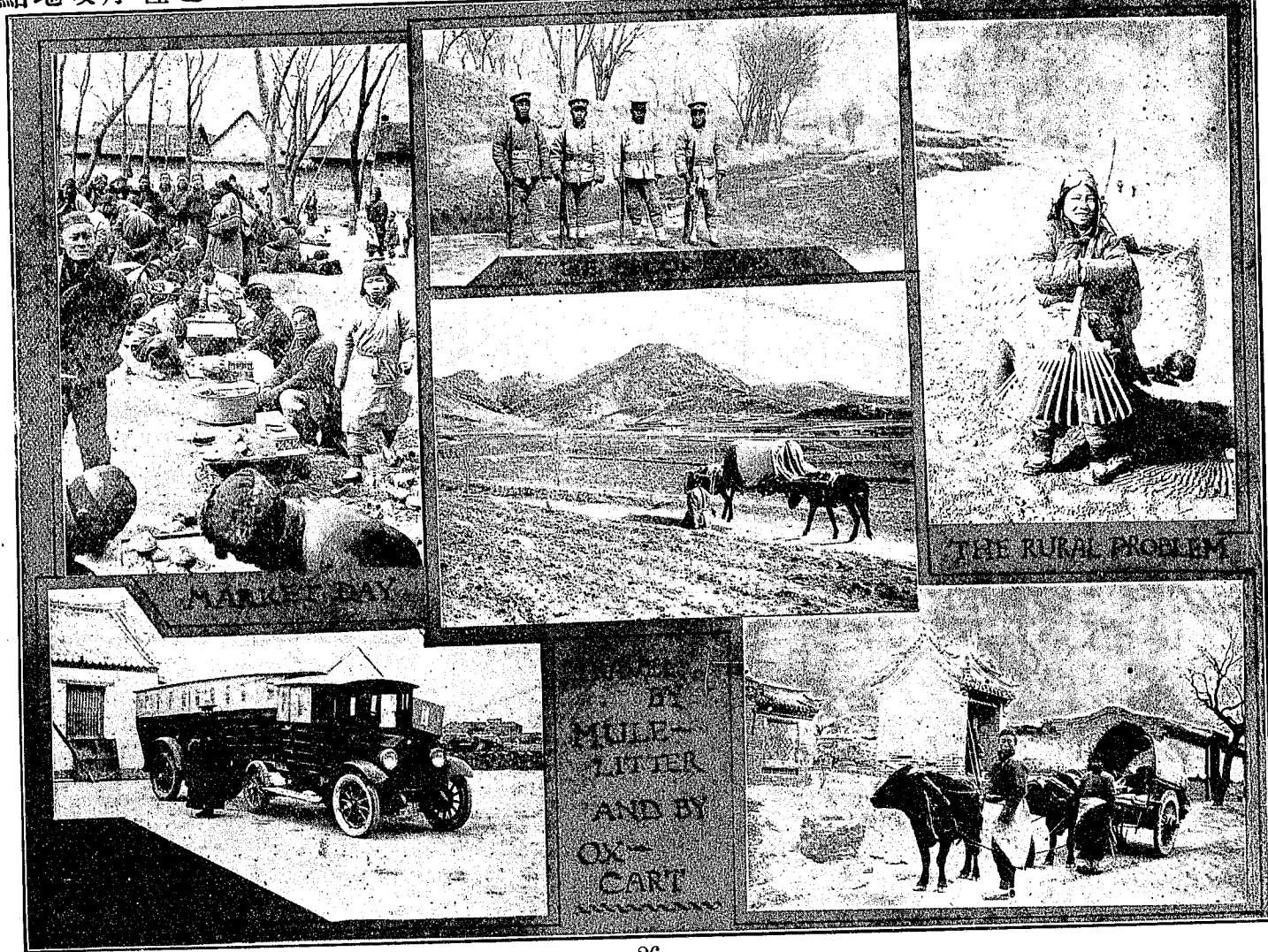
欲求齊魯大學之繼續發展與進步亟應固結其舊日
之朋好及招致中西新友與夫善意相助之人士於是本
校各種出版之報告與通信以及多數之個人聯絡乃皆
從事於此項緊要之工作焉

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.

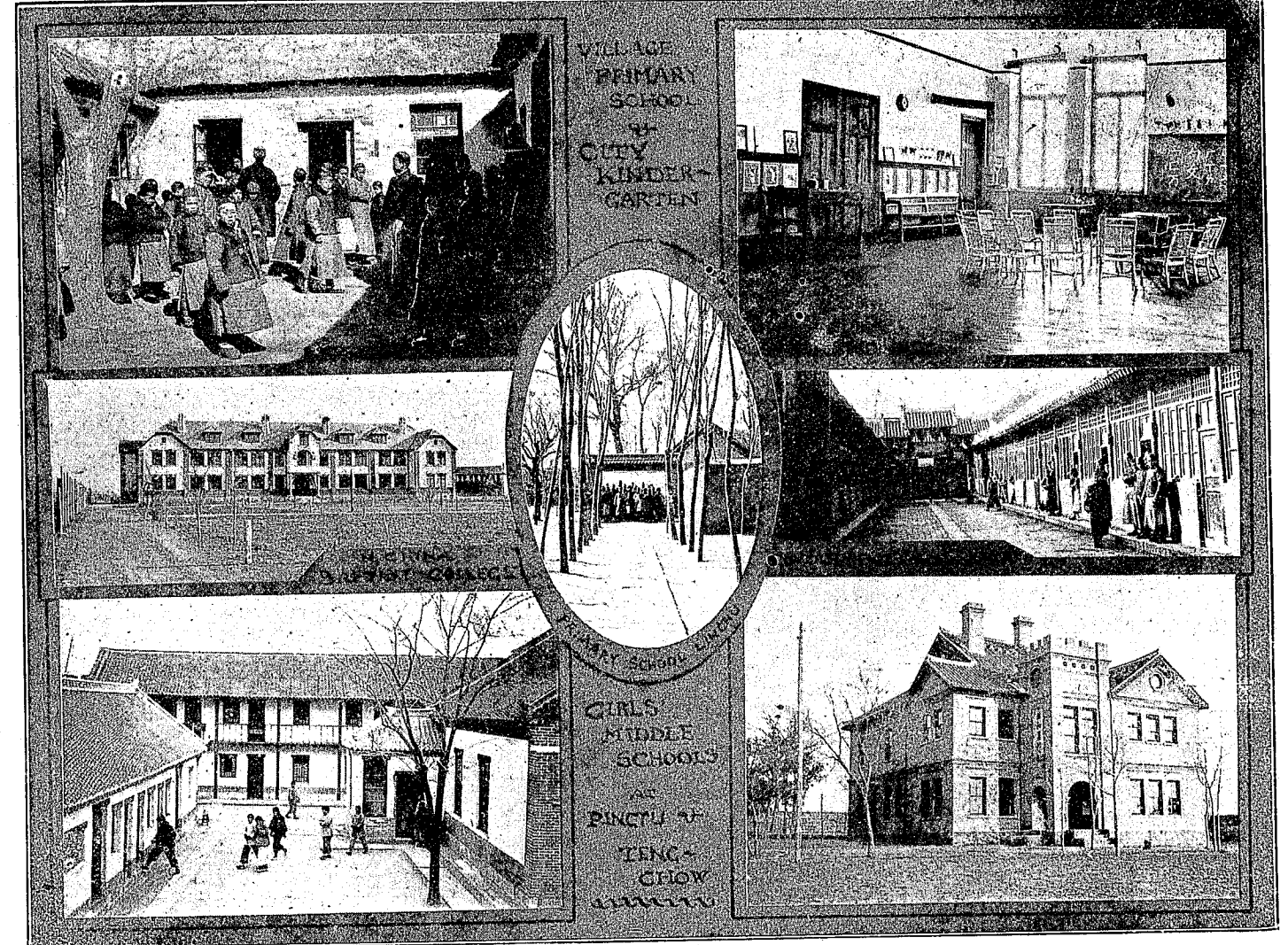
點地及序程之行旅員觀參

WHERE AND HOW OUR SCHOOL VISITOR HAS TRAVELLED



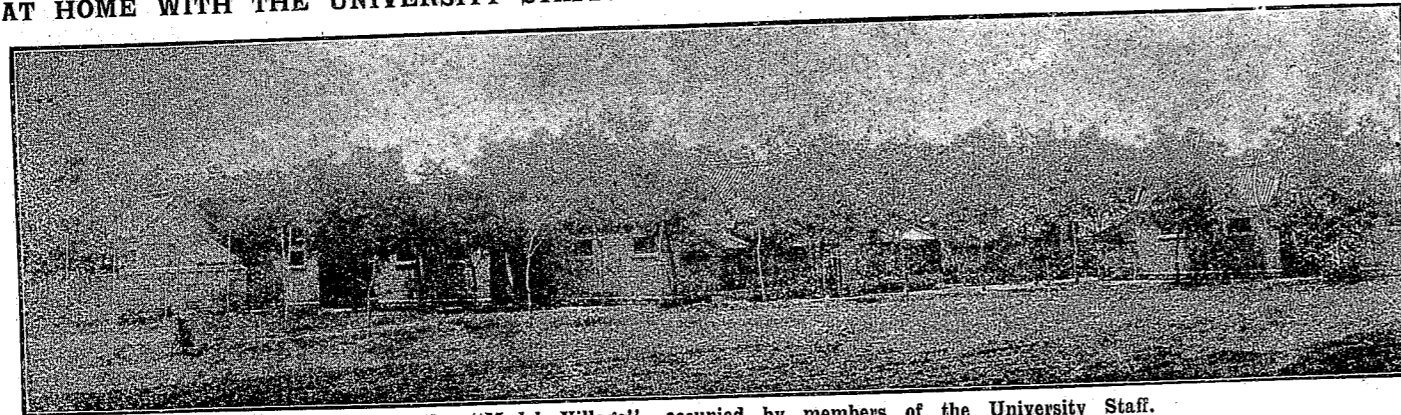
AND SOME OF THE SCHOOLS HE HAS VISITED.

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) 模範村全景

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敞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學科(二)在郭垣內有醫科及寄宿舍(三)在郭垣外有女生宿舍及餐堂(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堂其舒適而不求其精麗所有各餐堂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



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



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

GLIMPSES OF STUDENT LIFE.



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



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

務服之子女年青國中於對

SERVICE TO THE YOUNG WOMANHOOD OF CHINA.

長神生內
更本科之繼
必校醫範續
有女科圍招
可生醫現收
觀性預只女
質利限生人
敏於文數漸
捷極理科多
能服之教本
務來育校招
日方系收女



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

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
校本科和過
後校及醫學
至今為醫預
二年辦科生
年即當三

In September, 1928 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.

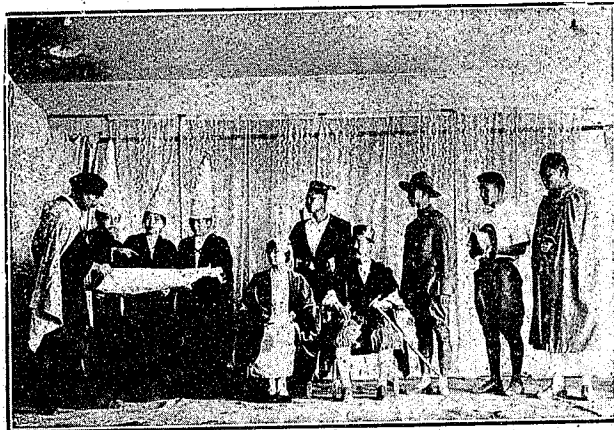


Tableau from play "Columbus"

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 cooperation 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 Volunteer 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程和叶可感可與祈禱則心向神往如左如右講經則聽他率

勵立已立人着實人人莊肅個個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權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而月異

(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臂助

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.

第二十次北華運動會本校田徑賽選手

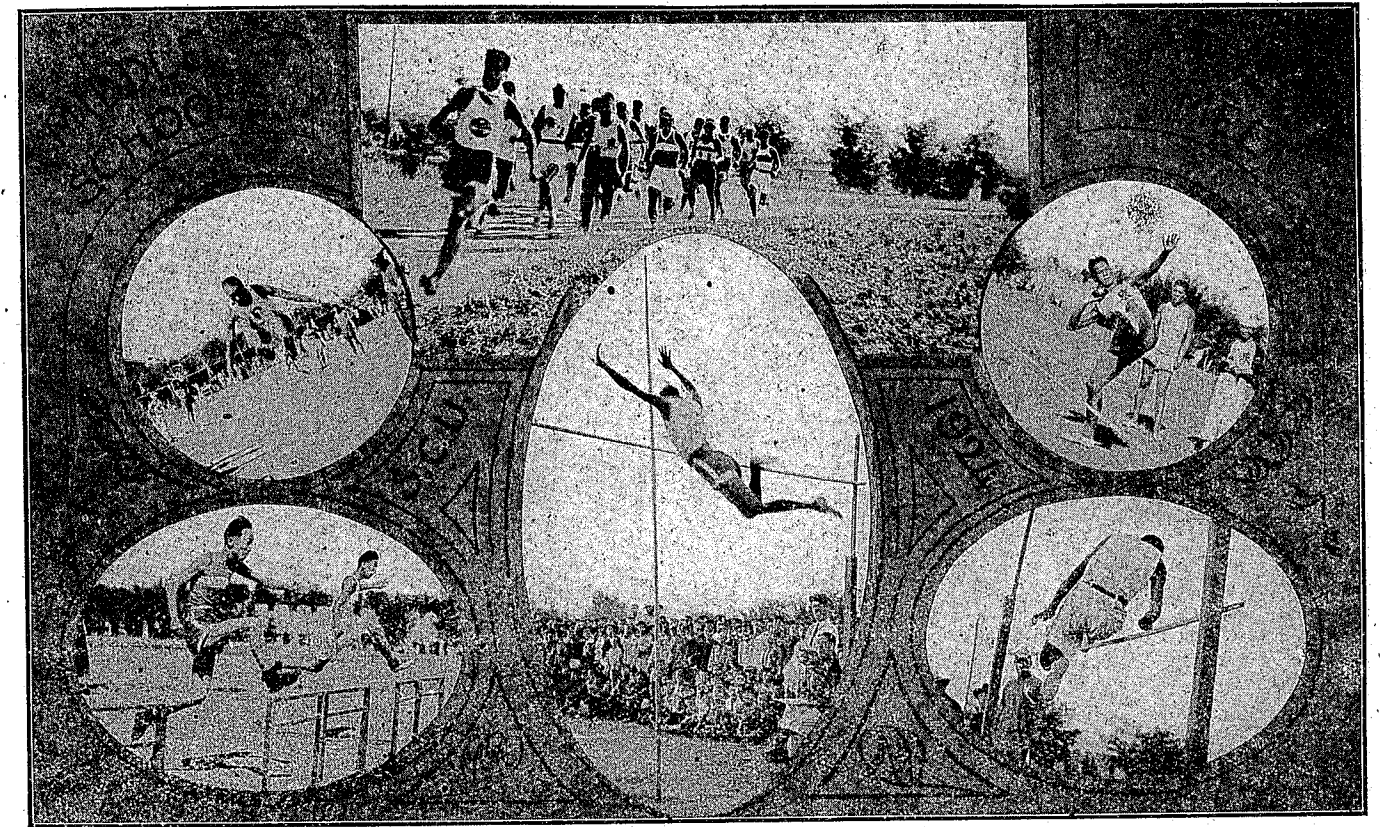
IN China during recent years remarkable progress has been made in all types of athletic competition. There has been a rapid improvement in the skill of the competitors, but even more noteworthy has been the transformation of the spirit which permeates the games and contests. Courage, endurance, and clean, 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各中等學校聯合運動大會一次提倡武精神

友校學大

THE ALUMNI OF THE UNIVERSITY



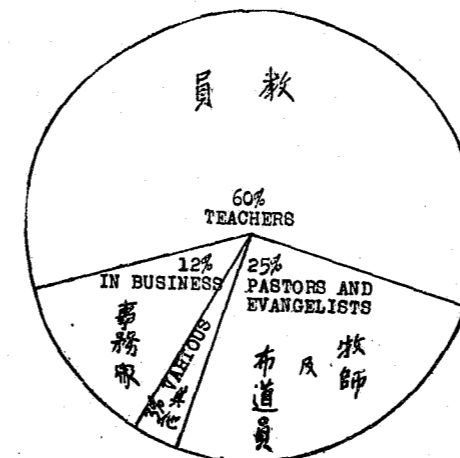
The University Staff, Board of Managers, Graduating Class, and Alumni

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.

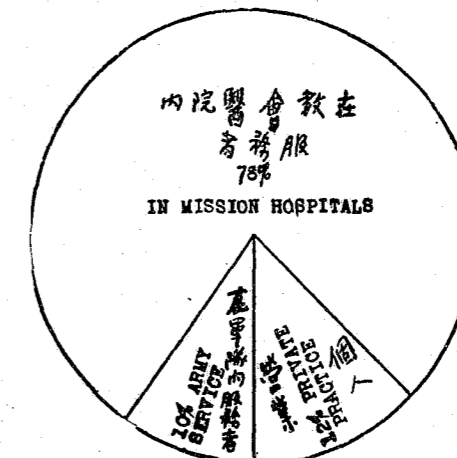
念紀影攝禮成落門友校行舉日友校學大即號七十月六年四二九一於友校及事董員教職
獻捐所友校校本係皆元千二過超費築建物築建之式新最一爲門大之學大本即門友校該

AND SOME OF THE THINGS THEY ARE DOING.

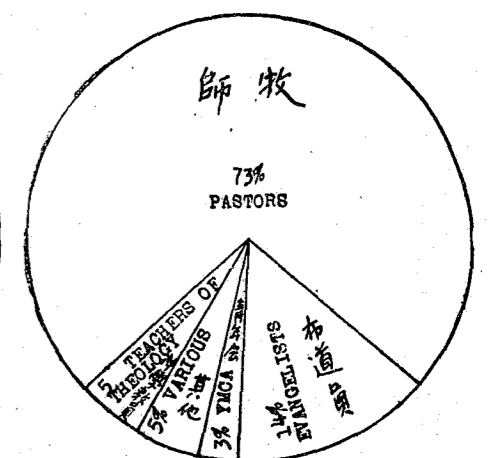
作工之上會社在友校



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.

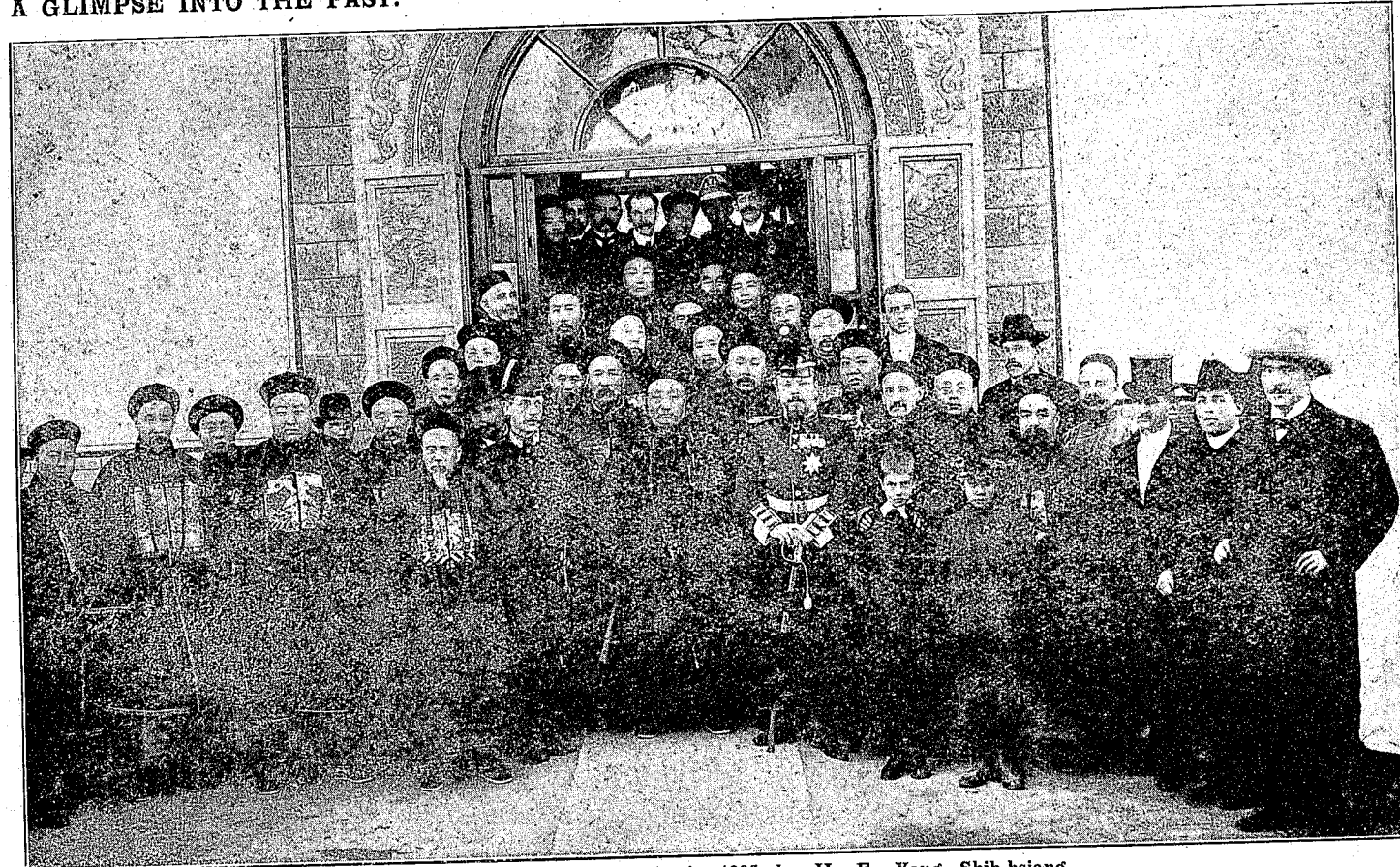
Of the 519 Arts graduates, a majority are in the teaching profession, though many have gone into evangelistic service and others into various business pursuits.

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

A GLIMPSE INTO THE PAST.



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.

君曩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.

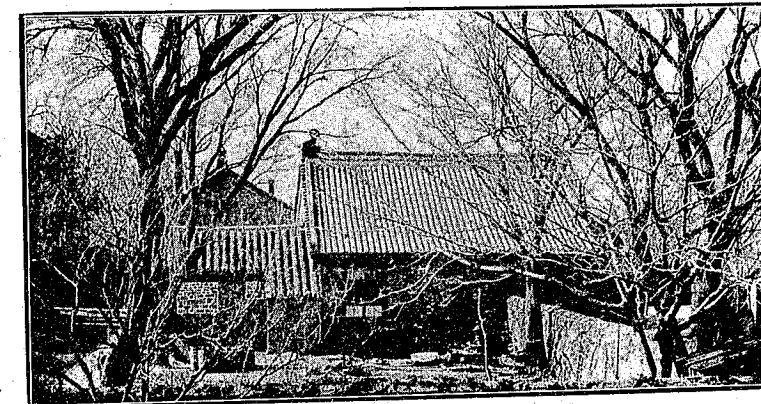
A brief sketch of the University's growth can do little more than outline the course of the three main streams of educational progress from whose final confluence Cheeloo had its origin.

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 Weih sien, 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 Weih sien, where it grew rapidly.

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

school was opened in 1896 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 1898 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

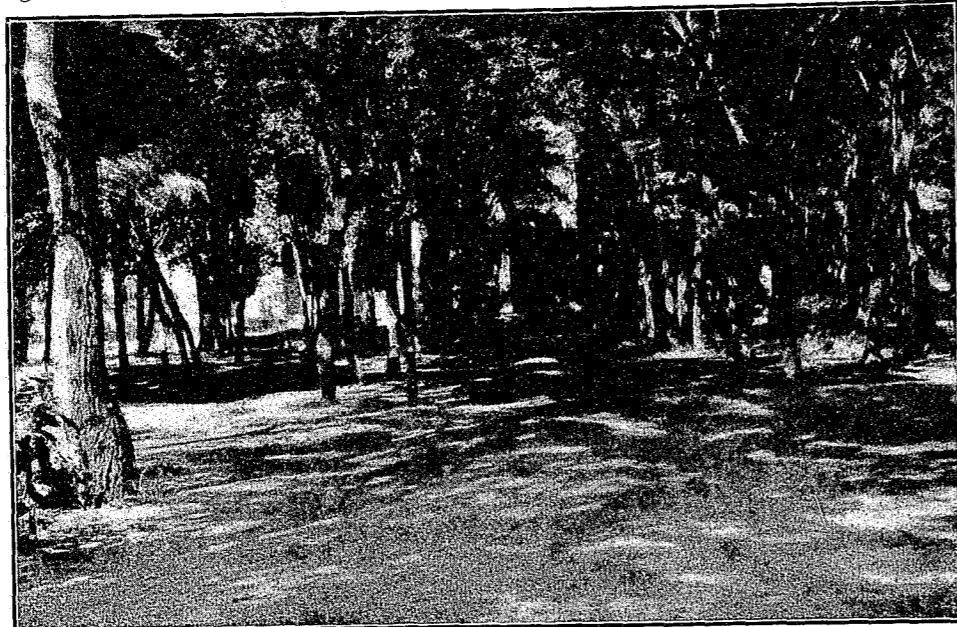
reveal the West to the East through the medium of models, charts, and pictures, descriptive of Occidental civilization, culture, and science. From the first the undertaking proved of immense benefit in overcoming the misunderstanding and prejudice of the people, especially the higher classes; did much 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 Weihhsien
樓大學大文廣縣濰

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 the number and

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.

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碩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

一八八一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

品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

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(一九二二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愛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

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校亦歸併於濟南之醫學此本校醫科之始也

GLIMPSE OF UNIVERSITY CAMPUS.

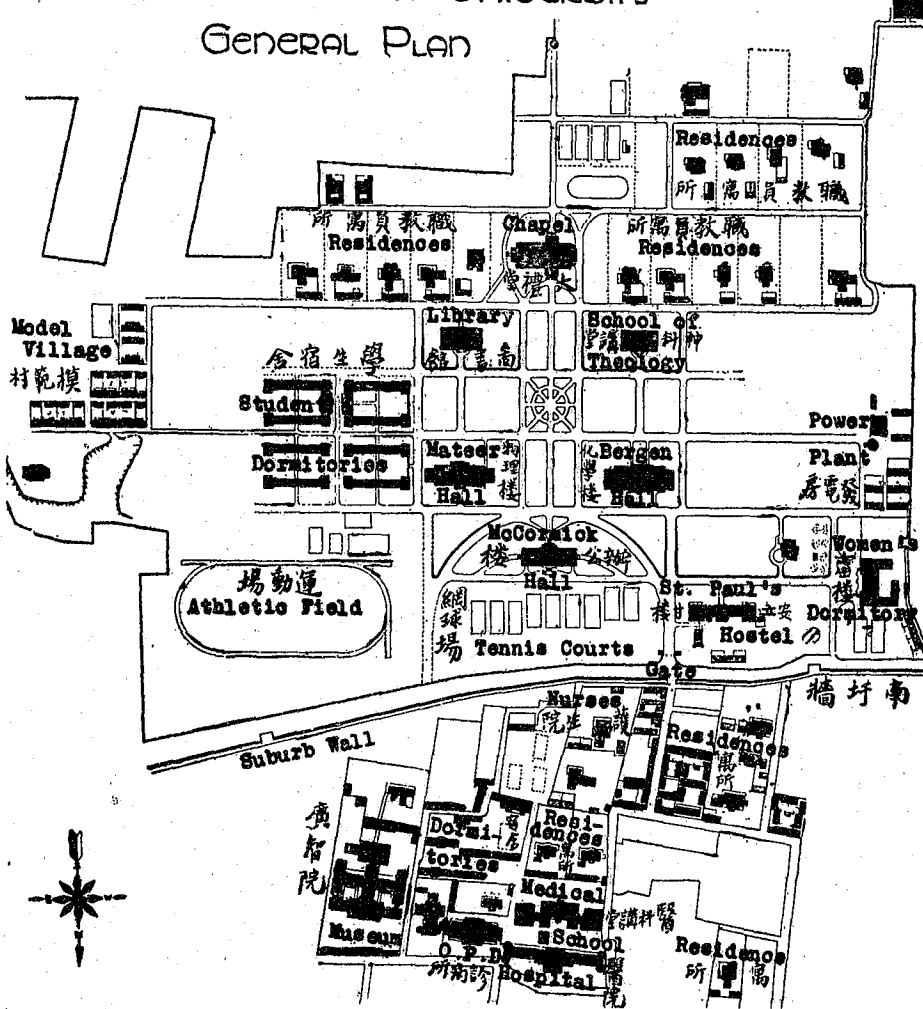
覽一勢形校本

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宿舍男女護生院等則概在新建門內

UNIVERSITY ORGANIZATION AND ADMINISTRATION.

理管及織組之校本

SHANTUNG Christian University is incorporated under the laws of the Dominion of Canada, and is under the control of a Board of Governors. Administration on the field is in charge of a Field Board of Managers.

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 J. S. Whitewright Director Extension
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 神理
 醫科
 文理科
 女生理
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 長
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 長
 長

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 柯德仁
 李天祿
 麥美德

代理神
 廣智
 醫院
 會計
 會文
 理會
 計

懷恩
 惠義
 胡約瑟
 賴恩源

執行部職員

本校內各部文牘處索閱當即寄奉
 董事部主席阿保羅副主席富灼書記高膺及
 校內各部詳細報告及辦事章程可向理事部及

案受理部之指揮理事部辦事機關及地點可看右邊
 本校曾經坎拿大議院及政府認為合格准予
 立案受理部之節制至若校內之管理則間接受
 事部之指揮理事部辦事機關及地點可看右邊
 文

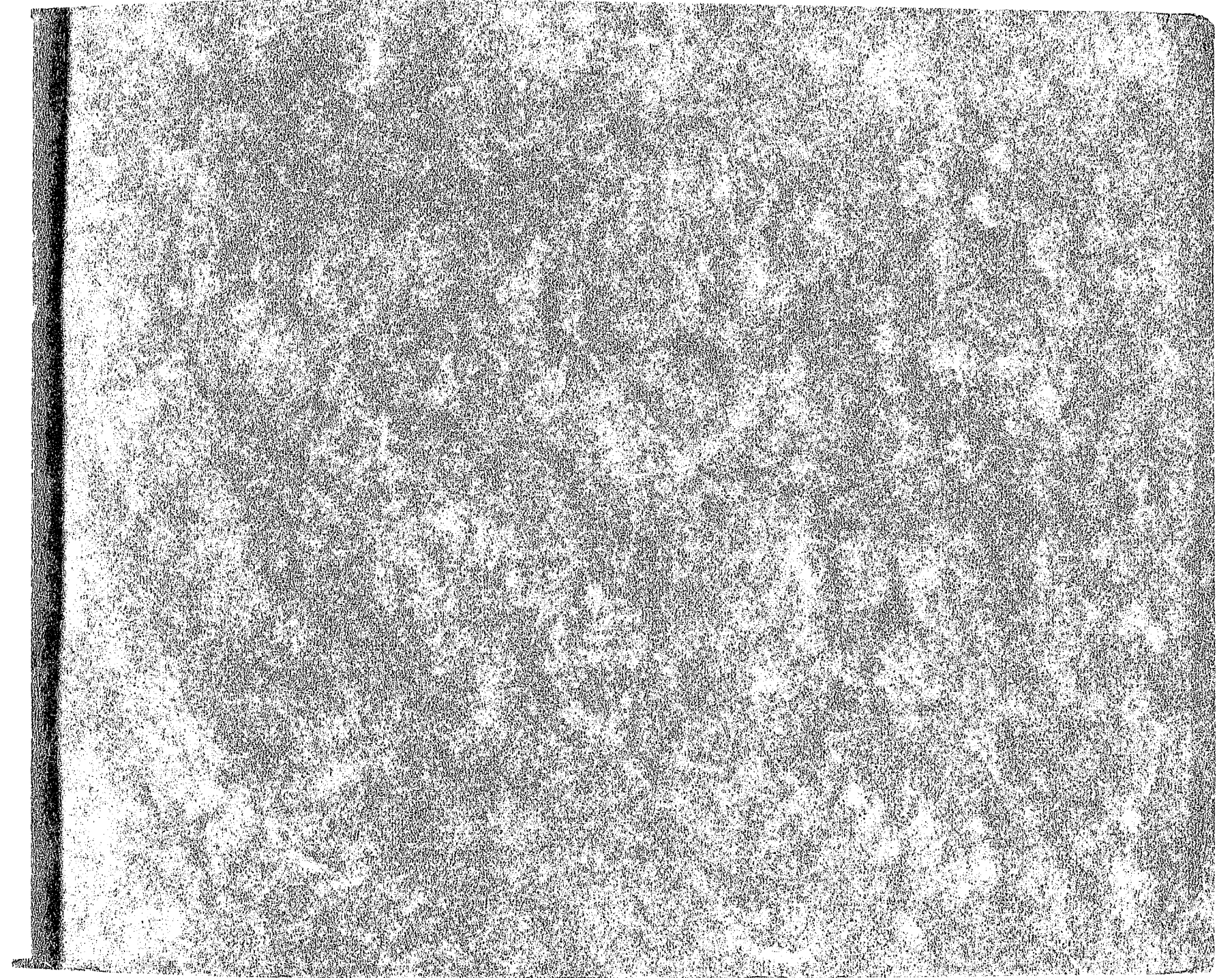
Detailed information concerning the work of the University as a whole, or any of its various departments, will gladly be supplied by the different offices of the Board of Governors, or by the Registrar of the University.

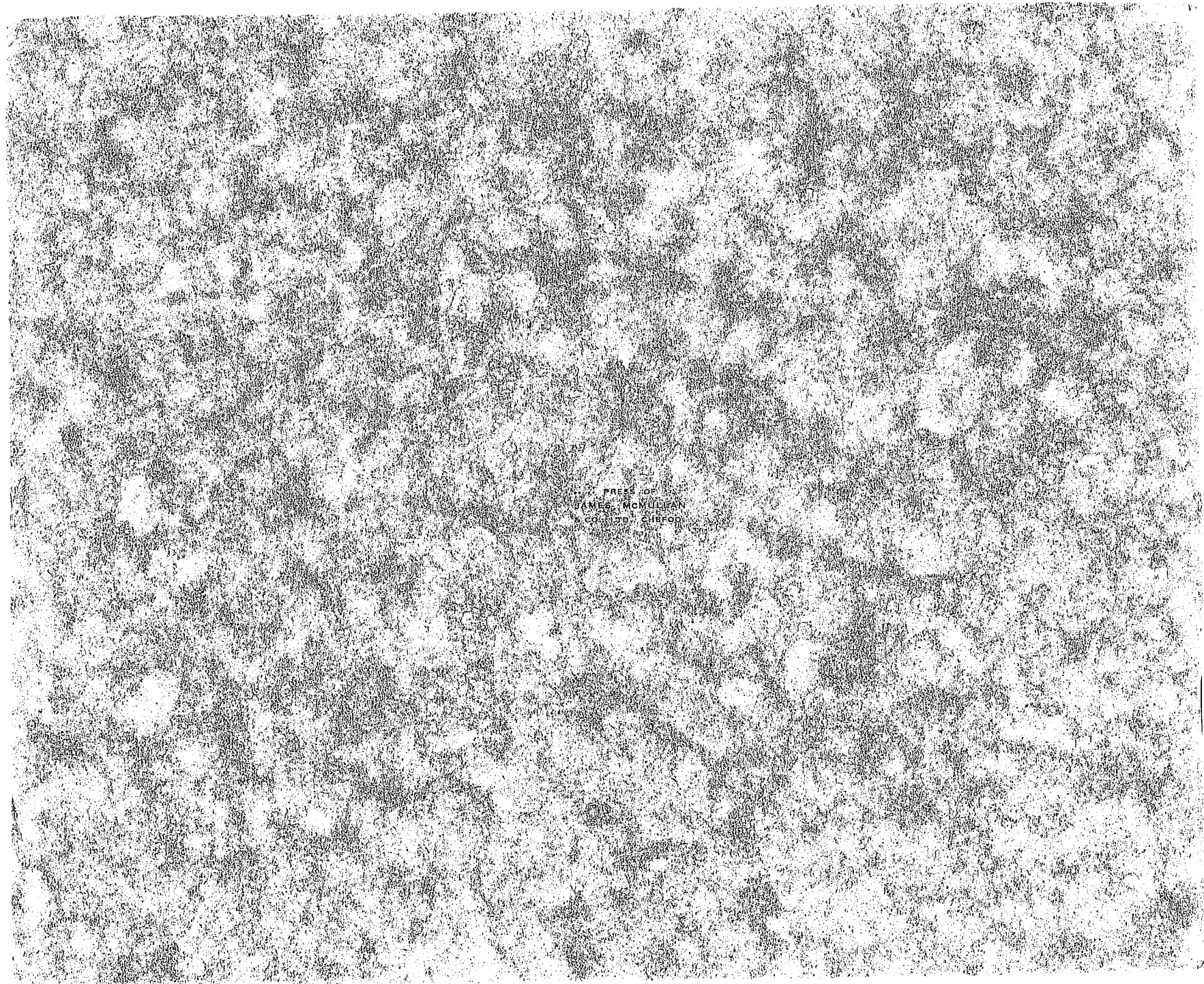
亭下歷上湖明大



View on the Great Clear Lake







ca. 1925

Glasgow Cheeloo Association

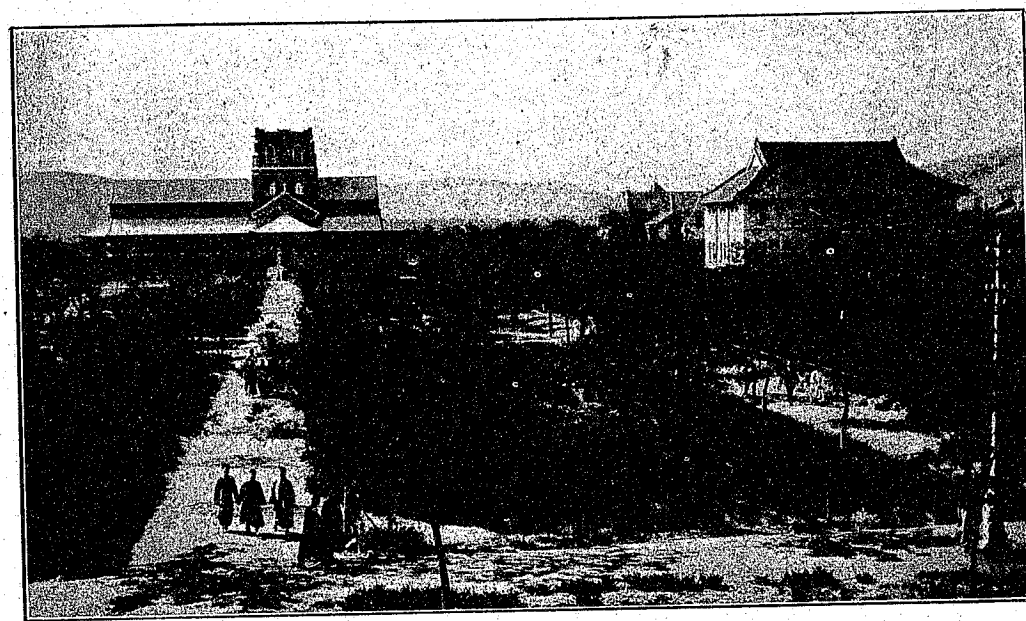
in aid of the

Shantung Christian University.

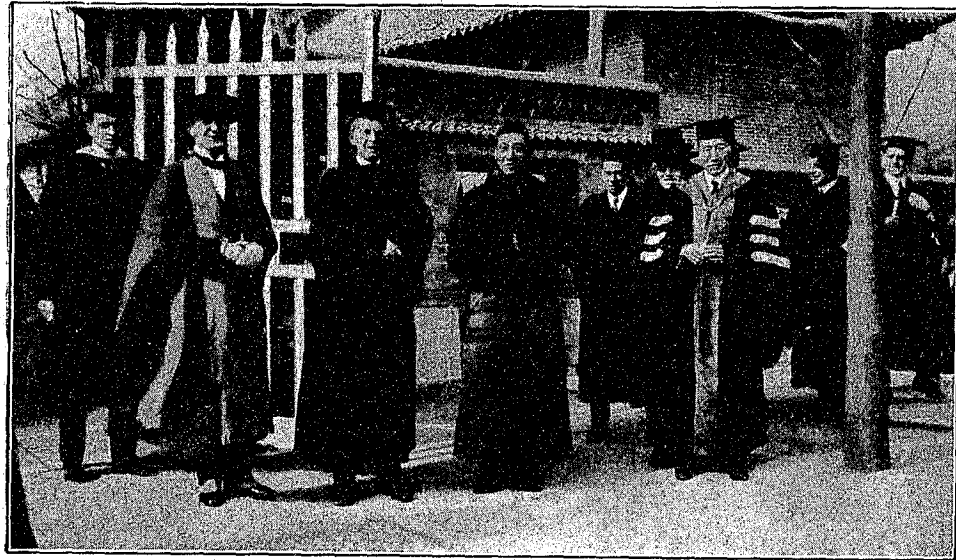
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齊魯

Chee-loo



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



A GROUP OF STAFF MEMBERS ON GRADUATION DAY.

The central figure in this group is the Commissioner of Education of the province of Shantung. On his right (in academic dress) is Dr. Samuel Cochran, Dean of the School of Medicine, whilst on his left (in similar costume) is Dr. Li Tien-lu, Dean of the School of Arts and Science.

GLASGOW CHEELOO ASSOCIATION.

Chairman:

Professor T. K. MONRO, M.A., M.D.

Hon. Treasurer:

J. R. MENZIES WILSON, B.A., 10 Southpark Terrace, Glasgow, W.2.

Hon. Secretaries:

Miss YOUNG, "Homelea," Burnside.

Miss N. G. EDWARDS, 1219 Pollokshaws Road, Glasgow, S.1.

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Dr. J. B. MACKENZIE ANDERSON, M.A.

Professor R. M. CAVEN, D.Sc., F.I.C.

Rev. Principal W. M. CLOW, M.A., D.D.

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Mrs. J. T. FORBES.

Mrs. BROWN KELLY.

Mrs. A. C. MACDIARMID.

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The Very Rev. Prof. MILLIGAN, D.D., D.C.L.

Rev. J. E. ROBERTS, M.A., D.D.

Dr. A. BANKIER SLOAN.

Mrs. J. R. MENZIES WILSON.

In the course of a recent article, Mr. H. G. WELLS remarked that "China is remaking her education from the foundation."

China's latest messenger to the West, Mr. T. Z. KOO, speaking with the 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 fifteen such bodies are grouped together in happy and inspiring fellowship. A list of the 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 Sections of the Board of Governors the responsibilities of control and administration.

On 19th July, 1924, the University 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 the 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 grants from the co-operating Societies, together with 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 Glasgow Cheeloo Association has recently been formed with the object of establishing a link of practical sympathy between the University and Town of Glasgow 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 two-fold 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 5s. will entitle subscribers to receive a copy of the news-bulletin "Cheeloo Notes" as periodically published. Subscriptions and donations will be welcomed by the Honorary Treasurer, Mr. J. R. MENZIES WILSON, B.A., 10 Southpark Terrace, Glasgow, W.2.

At a meeting of Committee held on 25th November, 1925, it was resolved to raise in Glasgow a yearly sum of £300 for the purpose of maintaining the Chair of Chinese Classics at Cheeloo. This important Chair will be held by a thoroughly qualified Christian Chinese, and will serve each of the three Teaching Schools of the University, the entire student body coming within scope of its influence. In these days of change and disruption, Christian educators are more keenly alive than ever to the danger of giving to the young men and women of modern China an education likely in any sense to "denationalise" them or to cut them off from the rich heritage of their past. From the inception of the Shantung Christian University, those responsible for its curriculum have kept before them as a steady purpose the training of the students along distinctively Chinese lines of thought and practice. The study of Chinese Literature and History has therefore been considered of paramount importance; and though hitherto financial stringency has prevented the authorities from engaging such highly qualified Chinese teachers of these subjects as they would desire, this difficulty will now be overcome through the substantial help of our Glasgow Cheeloo Association. It is needless to add that the holder of the new "Glasgow Chair" will be chosen, not only on the grounds of sound scholarship, but especially with a view to the definitely Christian influence which he will contribute to the life of the University.

THE CO-OPERATING MISSIONARY SOCIETIES.

GREAT BRITAIN.

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.

UNITED STATES.

Board of Commissioners of Foreign Missions.
Church of the Brethren.
Methodist Episcopal Mission Board.
Norwegian Lutheran Mission Board.
Presbyterian Board of Foreign Missions (North).
Presbyterian Board of Foreign Missions (South).
Women's Auxiliary of Presbyterian Board of Foreign Missions (North).
Women's Foreign Missionary Society (Methodist).

CANADA.

Foreign Mission Board of the United Church of Canada.

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1925

THE SHANTUNG CHRISTIAN UNIVERSITY.

An Outstanding Instance of Christian Co-operation.

A LITTLE more than twenty years ago a group of British and American Missionaries, at work in the province of Shantung, North China, met together to engage in some constructive thinking with regard to the educational work of their Societies. The Boxer upheaval had just subsided and had left a situation out of which was emerging a New China, to be characterised, *inter alia*, by a thirst for Western knowledge. And the question was—How could Missions best relate themselves to that new world of ideas into which Young China was being born with such astonishing rapidity? Was that thirst to be slaked at Christian or anti-Christian springs? By whose hands was the new knowledge to be given, and what ideals were to govern the China that was to be? Upon the answers to such queries as these depended, in large measure, the moral fate of China, and of the world beyond its borders.

This group of men in that strategic outpost of the Kingdom of God accordingly faced the new problems in the co-operative spirit. They decided that the work of their Missionary Colleges must be combined, and that the best way in which the combination could serve the cause of Christ amongst the new generation was by constituting a Missionary University, with the set purpose of making it "a power-house of Christian leadership!" Thus was formed, in 1904, the Shantung Christian University. It was a noble venture of faith and courage, and it represented on the part of its founders, the British Baptists and the American Presbyterians, a far-seeing belief, in those early years, in the possibility of international and interdenominational co-operation.

As we look back over the years which have passed since then, how abundantly has their faith been justified! The University has attained a position of outstanding influence amongst the Christian forces in China, as the following facts regarding its work and activities will show.

LOCATION. The seat of the University is Tsinan, the third largest city in the north of China, and capital of the Province of Shantung. This province—of international interest in recent years—is situated in the north-east of China and is equal in size to the whole of England and Wales. The men of Shantung are of greater stature and finer physique than are found elsewhere in China, and the population is so dense—about thirty-five millions—that the economic problem is severe. It was from Shantung that over 100,000 men were recruited by Great Britain to form the Chinese Labour

THE SHANTUNG CHRISTIAN UNIVERSITY.

Corps, which rendered such efficient service in the critical days of the world war. Tsinan itself is at the junction of two important trunk railways and is the natural educational centre for a population of about fifty million in the Provinces of Shantung, Honan, Chihli and Anhwei. Peking can be reached in twelve hours and Shanghai in twenty-four hours. Western commerce, represented by factories and mills, is increasingly in evidence, and several important Chinese government colleges are to be found in Tsinan. The University is therefore located at a pivotal point.

DEPARTMENTS. The University has the following four departments, three of which are teaching Schools :—

(a) **The School of Arts and Science.** This has a four-year curriculum through which courses of instruction are being given in the Bible, Chinese Literature, English, History, Mathematics, Chemistry, Physics, Biology, Philosophy, Sociology, Teacher Training, etc. It possesses a large number of excellent laboratories, and here the students of the Medical School take a preliminary Science course of two years. Students are only admitted to this School after they have passed the Matriculation Examination. In this School are trained the future Christian teachers of the schools of China. This department needs to be considerably strengthened both in staff and equipment in order to provide the type of training demanded by modern standards and conditions.

(b) **The School of Medicine with University Hospital.** This school has a full medical course of five years, following upon a two years' pre-medical course, and has been strongly endorsed by the China Medical Missionary Association. The buildings and equipment of the Medical School have been increased through the generous help of the China Medical Board of the Rockefeller Foundation, and are of a very satisfactory order. The hospital of 110 beds is thoroughly modern in character, and is to be doubled in size during the coming year by the erection of a new In-Patient Department. Not only are Medical Students trained here, but an important Nurses' Training School is in successful operation, giving four-year courses to men and women. A large number of the medical graduates of this School go at once into the work of Medical Missions, thus building up a Chinese Medical Missionary body. Recently there has been an important development in the scope of this school through the transfer of the Women's Medical School from Peking to Tsinan, the two institutions now being completely amalgamated, and working on a co-educational basis.

THE SHANTUNG CHRISTIAN UNIVERSITY.

(c) **The School of Theology.** This important part of the University seeks to train the future Ministry of the Christian Church in China. Its students take a full three-years' Divinity course after a collegiate course in Arts, and the service which this School renders in preparing educated pastors and evangelists for the Chinese Church cannot be over estimated.

(d) **The Extension Department.** This comprises an altogether unique and extensive Museum and Institute in which, by an appeal to both eye and ear, the effort is made to give enlightenment in all that makes for the true progress of China. People of all classes visit this department. Last year about 500,000 visits were recorded, and to the great majority of these visitors the Gospel was proclaimed.

ORGANIZATION AND CHARTER. The University is carried on by fifteen co-operating missionary organizations, of which seven are British (representing the Anglican, Baptist, Congregational, Presbyterian, and Wesleyan Churches, and the United Church of Canada) and eight American. The Charter of the University was granted by the Dominion Parliament of Canada by a special Act passed on July 29th, 1924, this Charter empowering the institution to grant the usual academic degrees. The Board of Governors is composed of representatives of the co-operating missionary societies and of the Field Board of Managers, together with certain co-opted members.

STAFF. The University staff consists of seventy-seven professors, instructors, etc., gathered from the leading Universities and colleges in Great Britain, North America and China, twenty-eight of the number being of British nationality (including four Canadians), twenty-five American, and twenty-four Chinese. It is hoped that as soon as the necessary funds are available a far larger number of Chinese professors will be secured. The staff are either members of the co-operating missions, or members of the Chinese Church. Dr. Harold Balme is the President of the University; Dr. Li Tien-lu, Dean of the School of Arts and Science; Rev. John D. MacRae, D.D., Dean of the School of Theology; Dr. Samuel Cochran, Dean of the School of Medicine; and Miss Luella Miner, Litt.D., Dean of Women.

STUDENTS AND GRADUATES. Three hundred and eighty students were enrolled at the beginning of the present academic year (September, 1925), representing nearly all of the provinces of China. The majority come from Christian homes, and a large proportion are members of the Christian Church. The students receive their training in Mandarin

THE SHANTUNG CHRISTIAN UNIVERSITY.

Chinese, and thus the University is closely wedded to Chinese life and thought. In consequence of this fact, growing attention is being given to the translation of textbooks into Chinese and to the creation of a scientific Chinese literature. Co-education has now been instituted in all schools of the University, the women students winning high praise by their dignified bearing, their modesty and their excellent ability. Over twelve hundred graduates of the component schools of the University have entered upon spheres of useful activity in every department of Chinese life. Almost every one of these has been connected with the Chinese Christian Church, and the large majority of them (between 70 and 80 per cent.) have devoted themselves to full-time Christian service.

SUPPORT. The missionary professors are supported by their respective Missionary Societies. In addition, each Society makes a grant towards the general fund for the current expenses of the University. The second channel of support is from Chinese sources, and comprises contributions, which may be classed under the heads of tuition and other fees, donations, and an annual grant from the provincial parliament. These Chinese contributions now furnish approximately £6,000 per annum. Special efforts are being made to secure a large increase in Chinese co-operation and support within the next few years. Meanwhile, the institution is dependent upon a third source of income, namely, special contributions made by interested friends.

As has been indicated in the foregoing paragraphs, the present income of the University is altogether inadequate to its rapidly growing needs. The British Section of the Board of Governors is desirous of augmenting this income by securing in this country an additional sum of £5,000 per annum, which will be mainly devoted to the support of a larger number of Christian Chinese professors and instructors. This sum is being raised by means of the Cheeloo Association of Great Britain (so called from "Cheeloo," the ancient name for Shantung and also the Chinese name for the University). Branches of the Cheeloo Association have already been formed in Bristol, Cambridge, Edinburgh, Glasgow and other centres.

Further information concerning the University will be given gladly on application to Mrs. J. C. Carr, Hon. Organizing Secretary, at 19, Furnival Street, Holborn, London, E.C.4.

A CHRISTIAN UNIVERSITY IN CHINA AND ITS SIGNIFICANCE.

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THE Shantung Christian University, Tsinan, situated in the capital city of the province, is accomplishing big things in these unsettled days.

Its first lesson is one of unity. Its staff and students are a truly remarkable "diversity of creatures." The members of staff are recruited from the different missions of Great Britain, Canada, the United States and China. The students come from over 70 schools in China, representing an ever greater number of religious denominations. The international element could not be more varied, and the crowning glory of it all is that the University wheels go round with a smoothness which is almost incredible.

An important second feature is that of the position of the University during the recent troubles. None of the Chinese staff have found it necessary to resign, in spite of much outside provocation. The spirit of co-operation seems stronger than ever. An astonishing fact is that this autumn's enrolment number far exceeds that of any previous year.

The future success of Christianity and of Christian education lies in giving the Christian message in its purity, without the trappings of Western customs, and in a spirit of friendship and helpfulness. The Chinese want the benefits of Western education without the disadvantages of being westernized. The Shantung Christian University illustrates a third feature in the answer it gives to the reproaches of many thinking Chinese educationalists, who object to mission schools and colleges on the ground that they teach young China to speak and think in a language foreign to them, and that they force a foreign religion on them, a religion whose benefits they cannot see in many of the actions and customs of the Christian western countries. The University teaches in the language of the people it has come to serve. Religious worship is compulsory for no student. What is compelling is the Christian atmosphere which pervades the life of the University.

There must be no forceful imposition of our education and religion on China, but a friendly sharing of the things we hold dear, believing that Christianity has something to give to China, something which the young intellect will grasp and use in the great work which awaits every man and woman of education in that vast country.

N.S.I.—October, 1925.

No. 4.

CO-EDUCATION IN THE SHANTUNG CHRISTIAN UNIVERSITY.

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IT is now two years since the Shantung Christian University carried into effect one of its most progressive and important schemes, and opened its doors to Chinese women students. It seems only yesterday that the question of co-education raised its thorny head in English university life; and how, one might ask, can women's education in the East have reached this stage. Is the time ripe for Chinese women to take their place in the world of education? The answer is most emphatically "Yes."

Modern China is going through a series of the most rapid and startling changes which can fall to the lot of any country, and one of the most striking and significant is the emancipation of women. Twenty years ago China's womanhood was, with possibly a few exceptions, entirely illiterate. Now, while great masses of women are still unchanged, during these years there have arisen in all the larger cities groups, some large, some small, representing the school and college type, the thinking social welfare enthusiast, the pioneer in political interest, and even the Society butterfly, aping Western dress and customs to a deplorable degree. Most important of all, there has

been born in the minds of young feminine China the desire for something better than the past heritage of their mothers. One of the things to which the Chinese girl seems particularly attracted is education and the freedom which it implies. Since the Christian Church was the pioneer in education for girls, it is the duty of all Christian educators to carry on this work to its logical conclusion and to see that Christianity goes hand in hand with the Western education after which the women of China are so eagerly seeking. "Better Homes" is one of the slogans of modern progressive China. How is that ideal to be realised? Where are the educated Chinese men of to-day to find wives who will be their equals and companions, instead of simply the "one within" or "lighter of fires," as the colloquial words for wife mean?

The Shantung Christian University is educating hundreds of young men, each of whom means something to their country's ultimate good, but until there are women educated to share their new life, there is a hopelessly strong factor pulling against the current of advancement.

If any further argument is needed in favour of higher education for women, it is found in the attitude of the women themselves. The University is surrounded by many signs of the times. In Tsinan there is a women's medical school of questionable efficiency, under Chinese auspices, with thirty or forty students. In one of the smallest and most insignificant

schools in the city—a girls' school run by a Christian Chinese lady—the latest acquisition is a huge coloured chart of the human body, and a skull. On enquiring the meaning of these, one is told that a student from our University has been asked to go there at certain times to give a course of instruction on the subject. Lastly, there is the ever-present enthusiasm amongst all Chinese girls of school standing to learn new subjects. We are constantly besieged with appeals to teach them English and piano-playing. This is perhaps only symbolic of their longing to raise themselves to the level of Western women—"The desire of the moth for the star."

The Shantung Christian University has found its new venture in co-education eminently successful. Even the most lukewarm supporters of the scheme have had to admit that the Chinese woman student is one of the greatest wonders of a most wonderful nation. The first women students to enter the University were medicals, and we foreigners watched with astonishment the ease with which these girls adapted themselves to their new and difficult surroundings. They joined the men students in the laboratories, dissecting-rooms, and classes with a dignity and self-possession which many a Western woman might have envied. We have seen them working on various joint committees, and taking part in social activities, with marked success. On a recent occasion, when a certain class gave an informal tea to

several members of staff, the one woman student in this class of twelve men did her share with amazing *sang-froid*. The Chinese woman has accomplished in a few years what we took a generation to do. Our women students represent twelve different missions, and come from thirteen of the twenty-one provinces of China, with one from Korea. There are at present 53 students, an increase of 20 since last year, and the latest report says that the rate of increase in the future seems likely to bring more students than the present dormitory can accommodate. One of the most pleasing features of our co-education is the spirit of helpfulness and friendship which exists between the men and women students, and the complete absence of resentment or jealousy. One man, in reply to a question as to how he liked the presence of women in classes, said this: "It is much the same, except that we find it more expensive, because we have to take more trouble with our clothes and appearance!"

After two years, the women's side of the work is showing so many signs of progress that there can be no possible doubt of the great future which the University is going to give to women's education in China. And we believe, indeed we know, that the education of its women, with the tremendous subsequent effect on national and home life, will be the greatest good which has befallen that country in all the centuries of its civilisation.

ca 1925



SHANTUNG CHRISTIAN UNIVERSITY

A Unique Experiment in International Co-operation
at a Strategic Educational Centre



Office of the Board of Governors
19, Farnival Street, London, E.C.4

THE CO-OPERATING MISSIONARY SOCIETIES

GREAT BRITAIN

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.

UNITED STATES

Board of Commissioners of Foreign Missions.
Church of the Brethren.
Methodist Episcopal Mission Board.
Norwegian Lutheran Mission Board.
Presbyterian Board of Foreign Missions (North).
Presbyterian Board of Foreign Missions (South).
Women's Auxiliary of Presbyterian Board of Foreign Missions (North).
Women's Foreign Missionary Society (Methodist).

CANADA

Foreign Mission Board of the United Church of Canada.

SHANTUNG CHRISTIAN UNIVERSITY

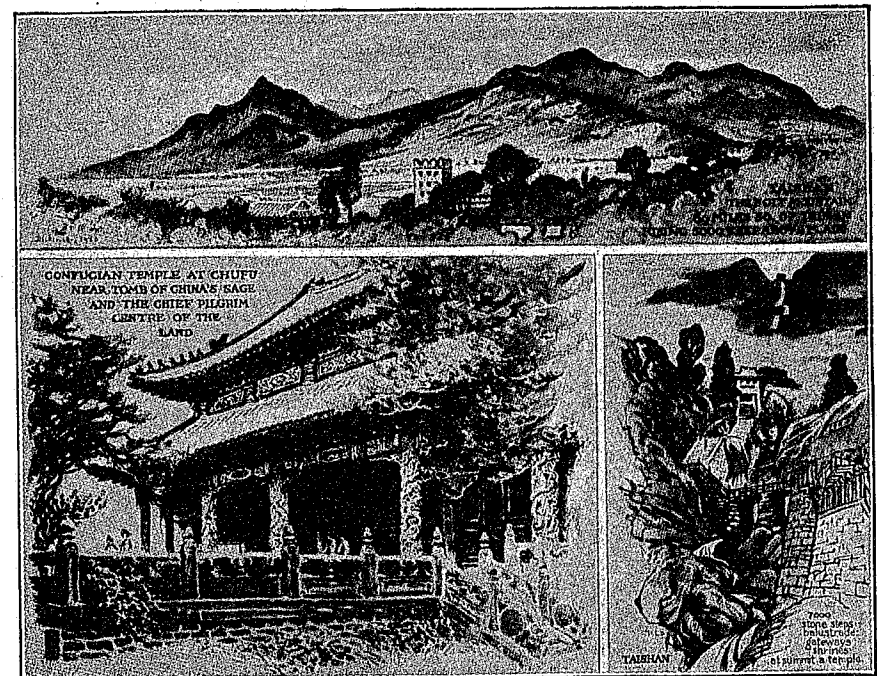
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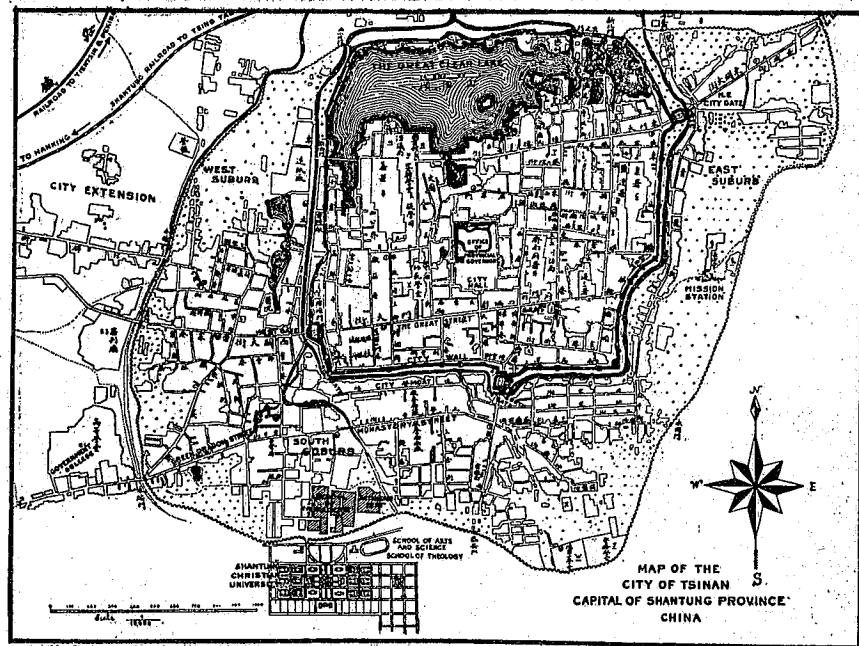
THE Shantung Christian University, which was founded in 1904, represents one of the largest attempts at co-operative work in higher education on the part of Christian Missions in any part of the world. No less than fifteen missionary organisations take part in its maintenance (for details *see* opposite page), whilst its staff is composed of University graduates from the British Isles, the United States of America, the Dominion of Canada and from China itself.

The Charter of the University was granted by the Dominion Parliament of Canada by a special Act passed on July 29th, 1924, this Charter empowering the institution to grant the usual academic degrees.

The purpose of the University is "the advancement of the Kingdom of God through higher education of a distinctly Christian character, having in view the development of a capable and consecrated leadership for the Christian Church and the community in China."

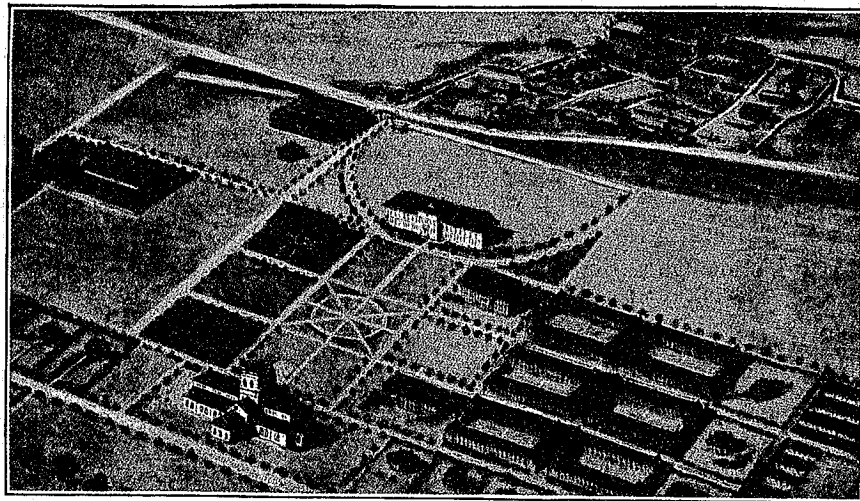
THE Province of Shantung is situated in the north-east of China, it is equal in size to the whole of England and Wales, and the population is about thirty-five millions. Politically Shantung has more than once proved to be the pivotal province of China in its internecine struggles. Recently it has assumed international importance. It has unique educational traditions, and is revered by the whole Chinese race as the home and burial place of their greatest sages, Confucius and Mencius.





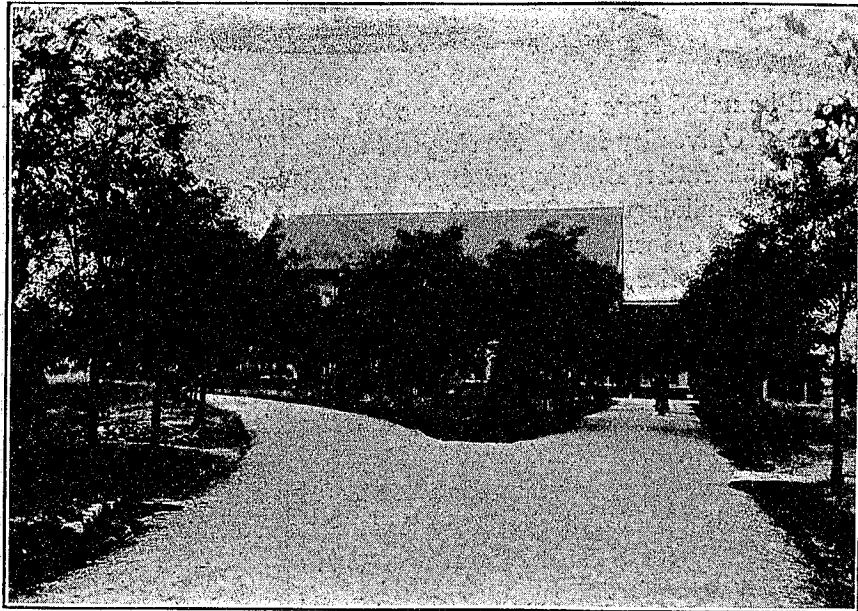
LOCATION OF THE UNIVERSITY IN RELATION TO TSINAN CITY

THE University is located in the city of Tsinan, the capital of Shantung, a rapidly growing city of some 350,000 people. It is situated at the juncture of two trunk railways, one of which connects it with Tientsin and Nanking, whilst the other extends to Tsingtao, the port on the eastern coast. The University occupies an ideal site. Its Arts and Theological departments are outside the south wall of the city, in open country and surrounded by hills, whilst the School of Medicine and the Extension Department are just within the wall in close contact with a teeming population. A new city gate, specially opened for the purpose by the Provincial Authorities, connects the two sections of the site.



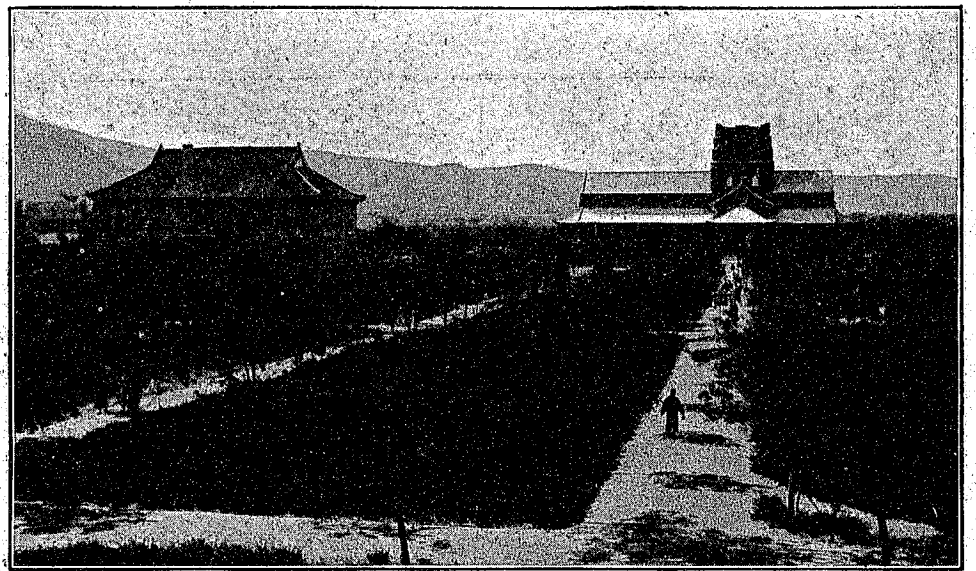
BIRD'S-EYE VIEW OF THE SHANTUNG CHRISTIAN UNIVERSITY

It will be noted from the bird's-eye view, on page 6, that the grounds of the University follow the shape of a Greek Cross, with the Chapel and Administration Building as its apex and base and the two Arts and Science Buildings, the School of Theology and the Library grouped in such a way as to form its arms. To the right of the picture are seen the student dormitories, residences for the staff flank the church on either side, whilst at the extreme left of the gateway is the St. Paul's Hostel, beyond which has since been added the Women's Unit. At the top of the picture, and situated just within the suburb walls, will be seen the buildings of the School of Medicine and University Hospital, with the Institute and Museum of the Extension Department. The grey buildings with their curved roofs, the broad avenues and pathways, and the more homely red brick of dormitories and residences, combine to make a dignified setting for this Christian University.



ENTRANCE TO UNIVERSITY GROUNDS

8

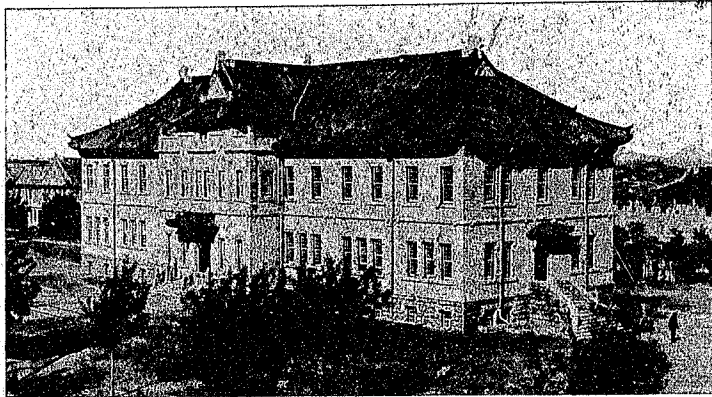


CENTRAL ROAD, WITH UNIVERSITY CHAPEL AND AUGUSTINE LIBRARY

The Kumler Memorial Chapel was given by an American lady, designed by a French architect, and constructed entirely by Chinese workmen. The building, which was dedicated in 1923, has a grace of style and proportion in every way worthy of a great institution.

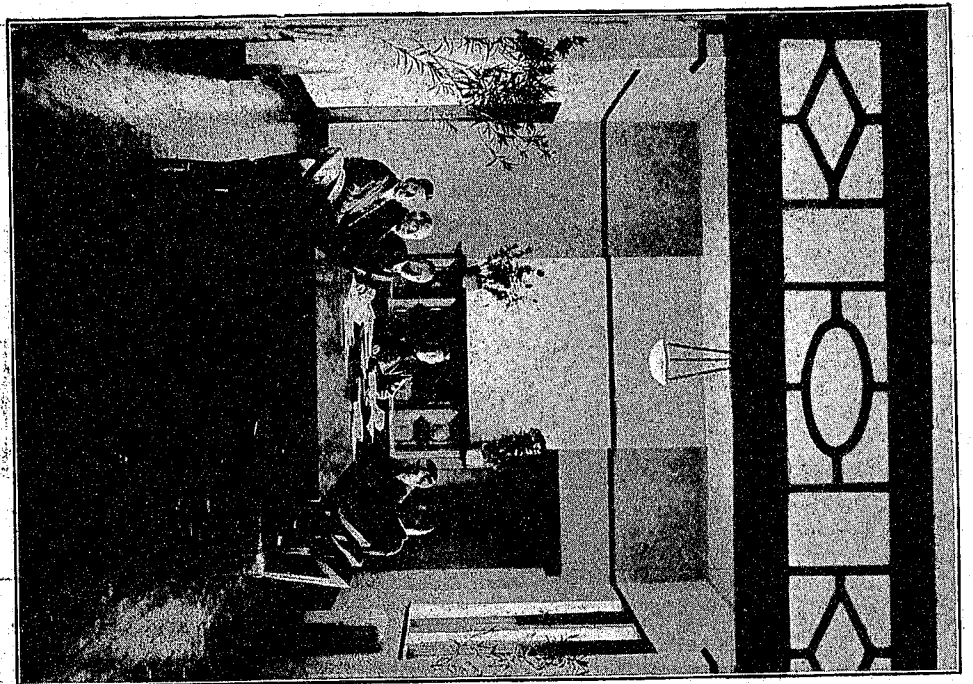
The Augustine Library is the munificent gift of the Augustine Presbyterian Church, Winnipeg. A slowly growing collection of volumes in both English and Chinese is already attracting numerous readers.

9



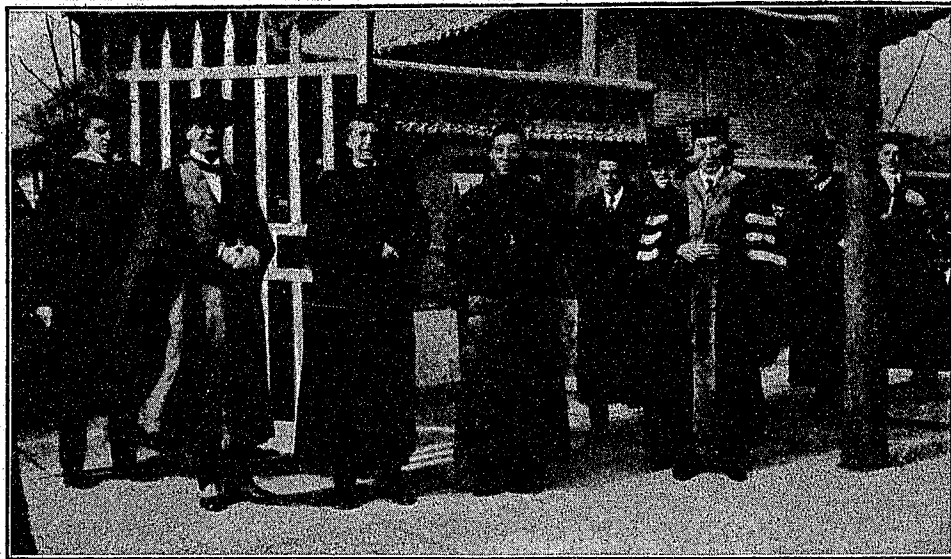
MCCORMICK HALL—THE ADMINISTRATION BUILDING

The Administration Building, a gift of Mrs. Cyrus McCormick, of Chicago, provides accommodation for the offices of the President, Treasurer, Registrar and other administrative officers. The Field Board, the local governing body of the University, with its Executive, the Administrative Council, meet here for their important deliberations, and in the spacious halls of the building Chinese officials and other distinguished visitors are entertained at social functions which play a necessary part in linking the University to the Chinese community. The University Press occupies the whole basement of the building.



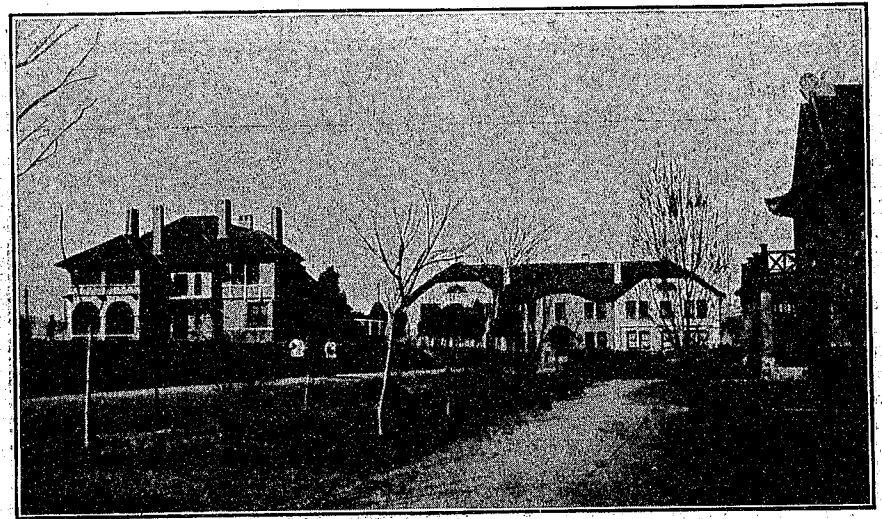
The executive of the Field Board of Managers, the controlling body in China.

ADMINISTRATIVE COUNCIL



A GROUP OF STAFF MEMBERS ON GRADUATION DAY

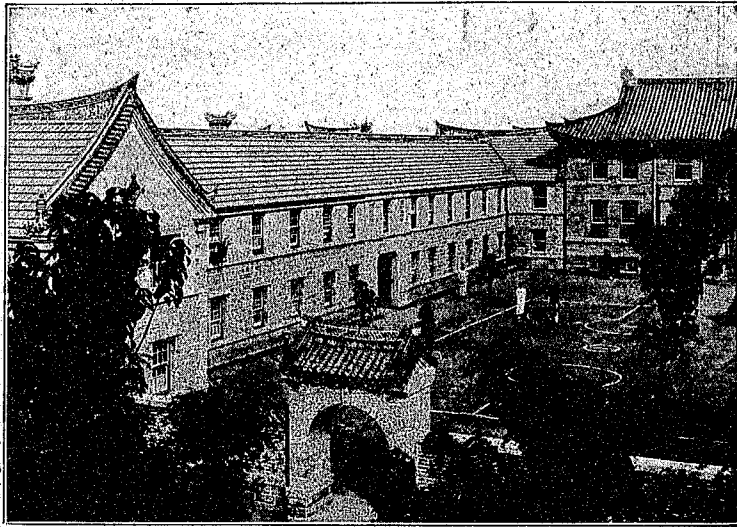
The central figure in this group is the Commissioner of Education of the province of Shantung. On his right (in academic dress) is Dr. Samuel Cochran, Dean of the School of Medicine, whilst on his left (in similar costume) is Dr. Li Tien-lu, Dean of the School of Arts and Science.



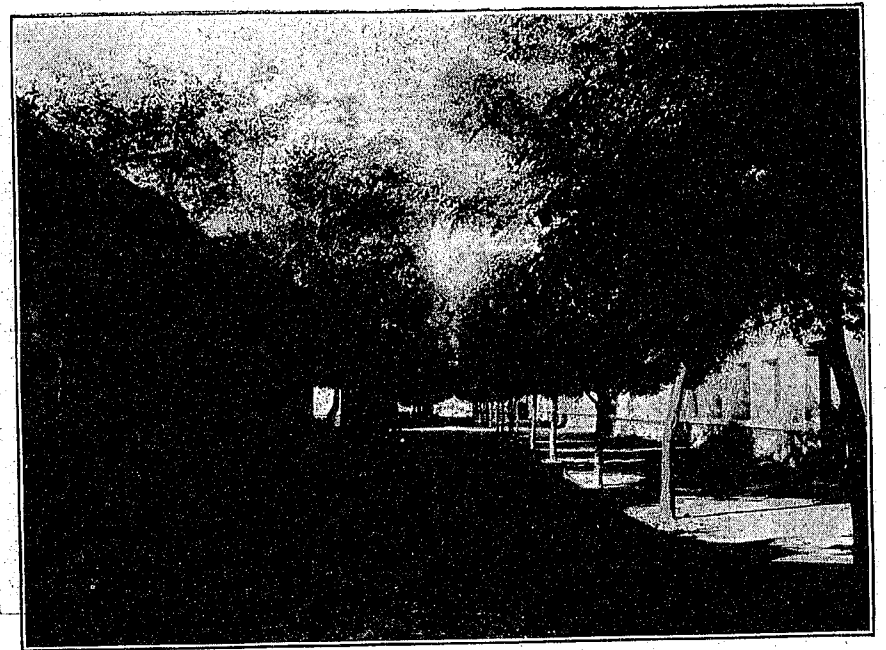
FRONT OF WOMEN'S DORMITORY, AND RESIDENCE FOR WOMEN MEMBERS OF STAFF

The higher education of women is already recognised to be of prime importance in the modern life of Young China, and the Shantung Christian University was amongst the first institutions to admit women students on a basis of complete equality. Commencing in 1923 by amalgamating with the North China Union Medical College for Women, which transferred its students and part of its staff to Tsinan, the University has since opened all departments to women students. By their dignified bearing, their modesty and their splendid ability, these students have won golden opinions, and are taking a place of ever increasing importance in the student life of the University.

Grouped around an open court which is used for sports, the dormitories are connected with dining hall and social and recreation rooms. The total student enrolment for all departments of the University for 1924-25 numbered 329, in addition to 50 students taking a full course of nursing training.

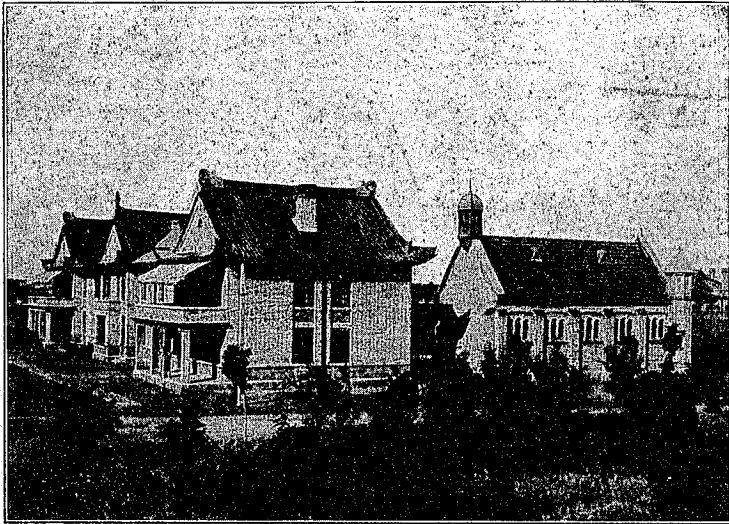


A STUDENTS' DORMITORY COURT.



AVENUE, LOOKING WEST, BETWEEN TWO DORMITORY COURTS

St. Paul's Hostel, built by the S.P.G., affords a splendid home for Anglican students of the University. A beautiful chapel adjoins the Hostel.



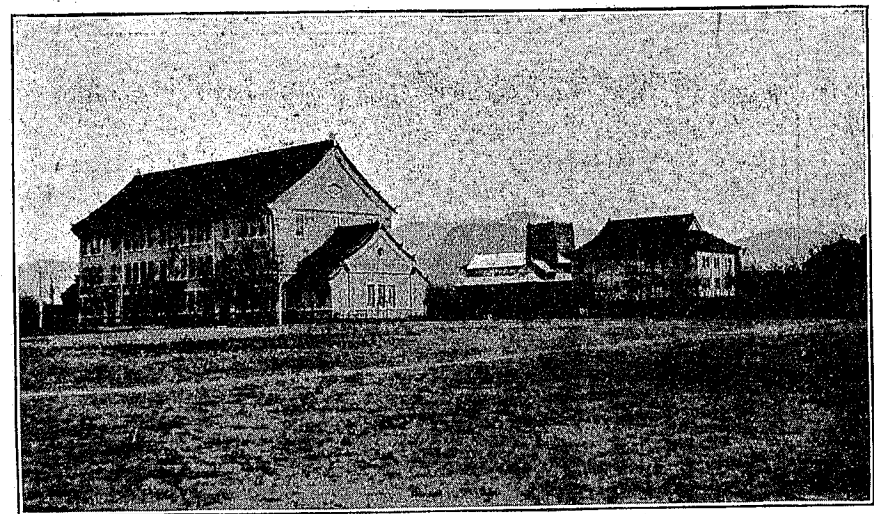
ST. PAUL'S HOSTEL

Athletics are beginning to take a prominent place in the curriculum of Chinese schools and colleges. Students of the S.C.U. are encouraged to enter for contests with other institutions, and in 1925 had the satisfaction of finishing first in the North China Inter-Collegiate Athletic Meet, in addition to breaking two All-China records, and providing six out of the thirty athletes chosen to represent China at the Far-Eastern Olympic.



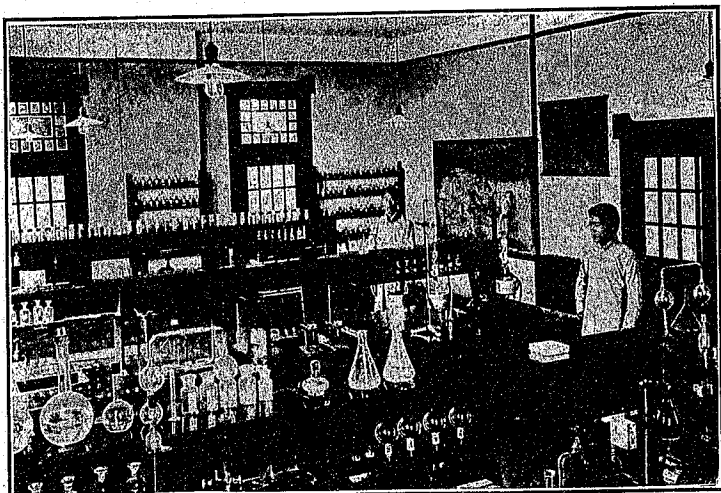
MEMBERS OF THE TRACK TEAM AFTER A VICTORIOUS MEET WITH A GOVERNMENT SCHOOL

THE School of Arts and Science has a four-year curriculum, in which courses of instruction are given in Religious Subjects, Chinese Literature, English, Mathematical and Nature Sciences, Philosophy, History, Theory and Practice of Teaching, etc. It possesses excellent laboratories and provides a two-year science course for prospective students in the Medical School. The standard aimed at is that of British Universities. From the first the University has made a special point of giving collegiate instruction to the youths of China in their own tongue and not through the medium of English. English is taught as a subject of the curriculum, but the stress laid on Chinese enables students to grasp more fully the work presented and renders them better fitted to pass on to others the ideas so gained.



SCHOOL OF ARTS AND SCIENCE

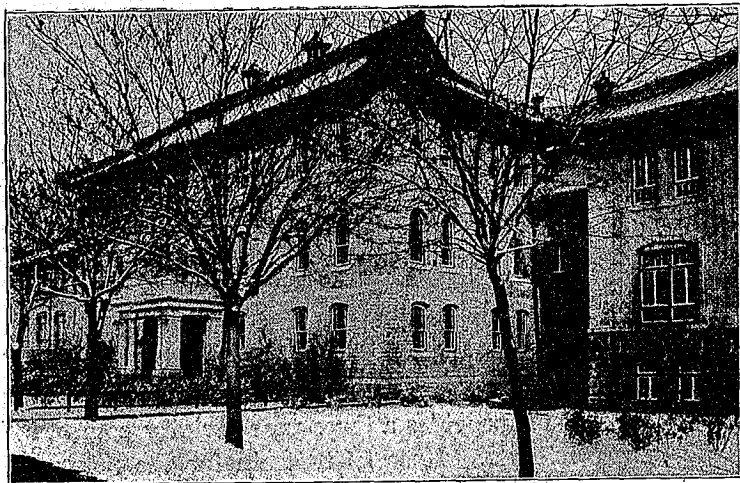
Bergen Hall, one of two large Laboratory and Class-room buildings, with the Chapel and Gotch-Robinson Hall in the rear.



ONE OF THE LABORATORIES OF CHEMISTRY

THE School of Medicine provides a full course of five years, following upon two years of pre-medical study in Natural Science. One hundred and two students were enrolled for the session 1924-25. It is the largest high grade medical school in North China teaching in the Chinese language. The buildings and equipment have been greatly improved and increased through the generous help of the China Medical Board of the Rockefeller Foundation. The Hospital of 110 beds is modern and efficient, and is to be doubled in size in the near future by the erection of a new In-Patient Department, the gift of the Women's Methodist and Presbyterian Boards of the U.S.A., supplemented by a further grant from the Rockefeller Foundation.

The School of ^{Theology} ~~Medicine~~ provides a three-year divinity course, following a collegiate course in Arts. It seeks to train for the ministry of the Christian Church, and for Sunday School, social and other religious work.



THE SCHOOL OF MEDICINE—ADMINISTRATION AND LABORATORY BLOCKS

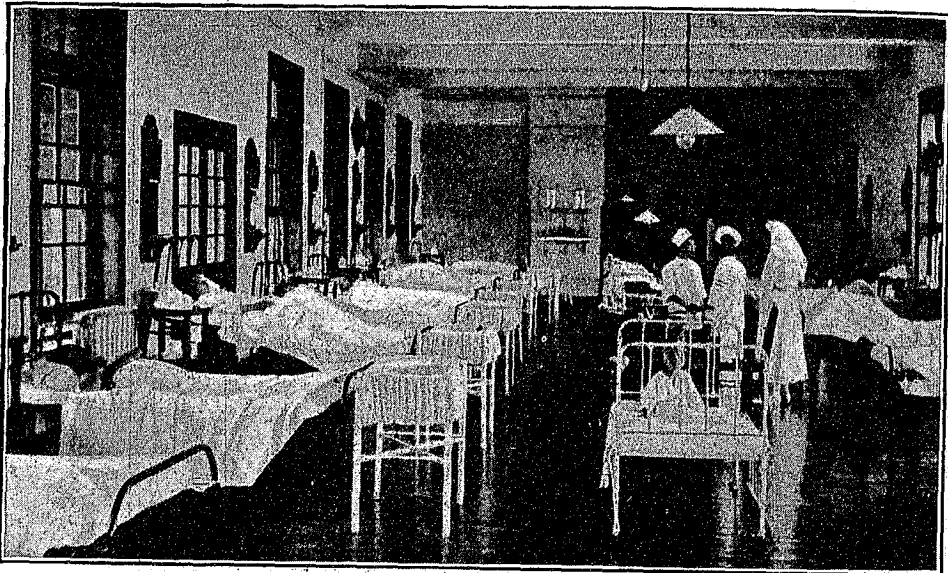
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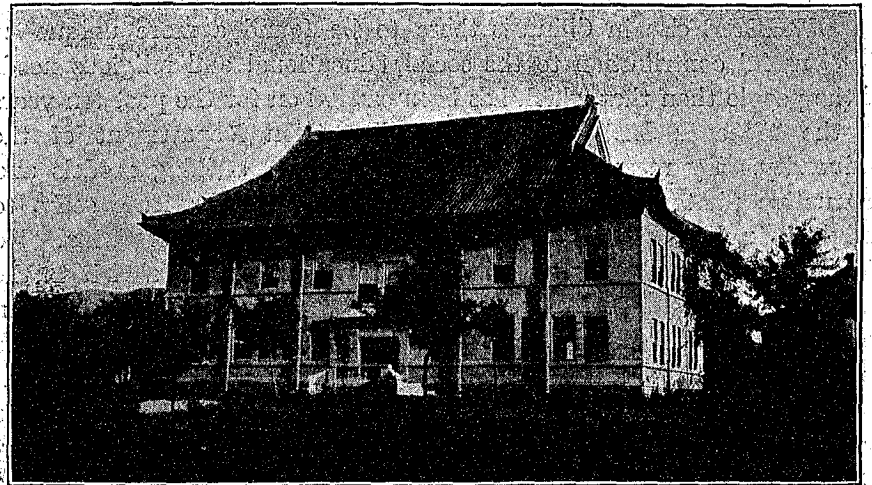
LABORATORY OF BACTERIOLOGY

23



ONE OF THE WARDS IN THE UNIVERSITY HOSPITAL

24



SCHOOL OF THEOLOGY—GOTCH-ROBINSON THEOLOGICAL HALL

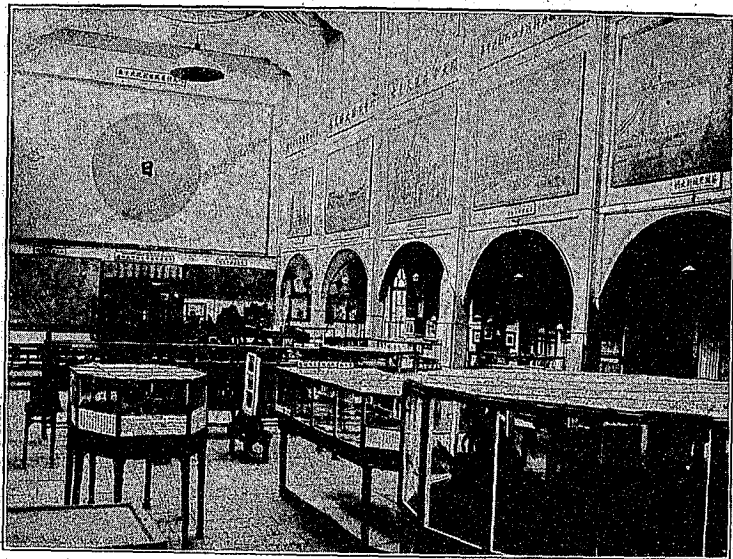
25

NOWHERE else in China is there to be found a more unique or useful contribution to the social, educational and religious needs of the people than that which has been carried on for the past ten years at the Tsinanfu Institute, now the Extension Department of the University. By means of its extensive museum, striking models and instructive photographs, charts and diagrams, the Institute seeks to enlighten in all that makes for the progress and welfare of China. No high official takes up his office in Tsinan without paying a visit to the institution. Students of all ranks are regular visitors and may be seen daily studying the exhibits. The humblest man from the street or the passing woman from the village finds a hearty welcome. In 1924 over half a million passed through the museum. In the centre of the institution is a preaching hall where evangelistic services are held at frequent intervals.



EXTENSION DEPARTMENT [TSINANFU INSTITUTE].—ENTRANCE TO LECTURE HALL AND REAR OF MAIN HALL OF THE MUSEUM

Within some of the glass cases are excellent models, made in the Institute, showing the benefits of afforestation, sanitation, river conservation and kindred subjects, upon which China sorely needs help.



INTERIOR OF MAIN HALL OF MUSEUM.

To give the Chinese an idea of other races, this room is lined with various models and pictures of representatives of all nations and lands.



HISTORICAL AND ETHNOGRAPHICAL SECTION

THE UNIVERSITY STAFF

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 RONALD F. ADGIE, M.A., A.C.A., *Acting Treasurer.*
 JOHN C. B. KWEI, B.A., *Librarian.*
 WEN-CHANG LI, B.A., *Physical Director.*
 MISS LUELLA MINER, Litt.D., *Dean of Women.*
 L. D. HSIEH, *Assistant Registrar.*
 H. S. PENG, *Chinese Secretary.*
 GRACE M. HICKSON, *Private Secretary.*

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 REV. H. P. LAIR, D.D., *Religious Instruction.*
 WILLIAM H. ADOLPH, Ph.D., *Chemistry.*
 H. W. HARKNESS, B.Sc., *Physics.*
 REV. F. S. DRAKE, B.A., B.D., *Teacher Training.*
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 BETTICE A. GARSIDE, M.A., *Teacher Training.*
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 ARTHUR P. JACOT, B.A., *Biology.*
 DWIGHT C. BAKER, M.A., *English.*
 REV. DAVID C. BUTLER, M.A., B.Th., *English.*
 REV. JOSEPH M. WOODS, M.A., *English.*
 K. T. CHOU, *Chinese Classics.*

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 TIAO-FU LUAN, *Chinese Literature.*
 H. T. CHIN, *Biology.*
 G. D. WANG, B.Sc., *Chemistry.*
 H. C. TIEN, *Mathematics.*
 S. W. TSANG, *Chemistry.*
 MRS. HENRY PAYNE, *English.*
 MRS. JOHN HEEREN, *History.*

SCHOOL OF THEOLOGY

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 SHIH-CHI LO, M.A., Ph.B., *Religious Education.*
 REV. HAROLD H. ROWLEY, B.A., B.D., *Old Testament.*
 REV. STANLEY C. HARRISON, B.D., *Theology.*
 REV. MAYNARD L. CASSADY, M.A., B.D., *Church History.*

SCHOOL OF MEDICINE

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 E. R. WHEELER, M.B., B.S., F.R.C.S., *Supt. Hospital, Surgery.*
 R. T. SHIELDS, B.A., M.D., *Histology, Embryology, Parasitology.*
 WILLIAM McCLURE, B.A., M.D., C.M., *Medicine.*
 PHILIP S. EVANS, JURR., B.A., M.D., *Physiology.*

THE UNIVERSITY STAFF—continued.

SCHOOL OF MEDICINE—continued.

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 LOUIS H. BRAAFLADT, M.Sc., Ph.D., M.D., *Pathology.*
 PETER C. KIANG, A.B., M.D., *Physiological Chemistry.*
 DAVID J. EVANS, M.B., Ch.M., *Surgery, Otolaryngology.*
 LEROY F. HEIMBURGER, M.D., *Dermatology.*
 LAURENCE M. INGLE, B.A., M.B., Ch.B., *Anatomy.*
 PERCY L. McALL, B.A., M.B., Ch.B., *Translation Bureau.*
 FRANCIS H. MOSSE, M.A., M.R.C.P., *Medicine.*
 WILLIAM P. PAILING, Ph.C., M.P.S., B.D., *Pharmacy and Mat. Medica.*
 ANNIE V. SCOTT, B.S., M.D., *Pediatrics.*
 THORNTON STEARNS, B.A., M.D., *Surgery, Orthopedics.*
 ERNEST B. STRUTHERS, B.A., M.B., D.T.M., *Tropical Diseases.*
 SUSAN S. WADDELL, A.B., M.D., *Physiology.*
 HENRY W. S. WRIGHT, M.B., M.S., F.R.C.S., *Surgery, Urology.*
 HELENA R. WRIGHT, M.B., B.S., *Gynaecology.*
 JULIA MORGAN, M.A., M.D., *Medicine.*
 TA-CHIH PA, M.D., *Ophthalmology.*
 HWEI-WEN WANG, *Anatomy.*

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 CHI-HSIEN CHANG, *Bacteriology.*
 PAO-CHANG HOU, M.D., *Pathology.*
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 MISS BERTHA L. DINKELACKER, *Nursing Sister.*
 MISS EFFIE I. DINKELACKER, *Nursing Sister.*
 MISS ETHEL POLLARD, *Nursing Tutor.*
 MISS GLADYS V. L. NUNN, *Masseuse.*
 MR. C. T. WANG, *Trained Nurse.*
 MR. L. H. LIU, *Trained Nurse.*
 MISS C. L. LIU, *Trained Nurse.*
 MISS Y. C. SUN, *Trained Nurse.*

EXTENSION DEPARTMENT

REV. J. S. WHITEWRIGHT, *Director.*

It may be of interest to mention that of the above staff of seventy-seven, twenty-eight are of British nationality (including four Canadians), twenty-five are American and twenty-four Chinese.

UNIVERSITY FINANCE

The Financial Statement of the University for 1924-25, when exchanged into sterling at the current rate, is as follows:—

RECEIPTS	£	s.	d.	EXPENDITURE	£	s.	d.
Grants from Missionary Societies, Contributions, etc. :—				General University and Library	4,082	3	4
From United States ..	12,790	12	8	School of Arts and Science	9,032	6	8
From Great Britain ..	12,071	14	8	School of Theology	3,176	14	4
From Canada	2,404	10	0	School of Medicine and University Hospital	21,006	8	4
Grant from China Medical Board	5,016	13	4	Extension Department	1,104	16	8
Contributions and Fees from Chinese sources	5,937	15	0	Balance in hand	38,402	9	4
Miscellaneous receipts	224	0	0		42	16	4
	£38,445	5	8		£38,445	5	8

In order to maintain the high standard of efficiency necessary in the University, and, in particular, to increase the number of well qualified Chinese professors and teachers, a considerable augmentation of its resources, outside the regular funds of the co-operating societies, is urgently needed. It is hoped that within a few years larger contributions will be available from Chinese subscribers. Meanwhile a special fund is being raised, by means of the Cheeloo Association of Great Britain, which is to be employed, in particular, for the support of a larger number of Chinese members of staff. Donations towards this object will be gratefully received by the Treasurer of the local Cheeloo Association, or may be forwarded to the Office of Shantung Christian University, 19, Furnival Street, London, E.C.4.

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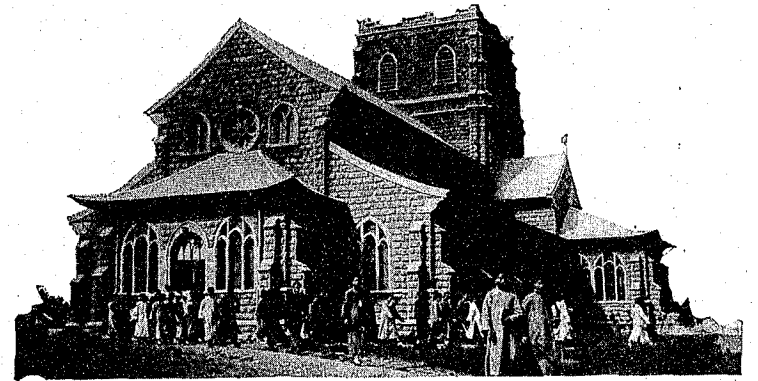
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Shantung Christian University, Tsinan, China.
June 19, 1926.

DEAR FRIENDS:

The past year in China has been a militaristic one! China has the largest standing army in the world. Shantung alone has about 300,000 soldiers, and we are only one of the eighteen provinces. But there is a comic side to all these armies. Most of the soldiers have long ago forgotten what they are fighting for. A skirmish took place a mile south of our campus here,—rifle-fire and shrapnel all night. The enemy were driven off; most of them melted away over night, and a few days later the remnant joined our side! A field battery spent all winter just across the fields visible from our veranda; the bomb-proof for the gun squads was a straw-mat lean-to covered by a thin layer of sod. Recruiting has gone on feverishly about us. The inducement is a uniform and a salary equivalent to three dollars United States currency per month, which is more attractive than staying at home and starving. But recruiting is a slow process; there are other methods. General Li offers fifty dollars for every man who deserts the enemy and brings his rifle with him,—twenty dollars only if he forgets to bring the rifle along. General Wang outbids his rival and offers fifty-five dollars and twenty-five dollars respectively. The tendency of the common soldier will be to accept the highest bid.

But there is another very serious side. The defenceless countryside becomes the prey of looting soldiery. Crops and farm animals are

seized. When the marauding army withdraws, local bandits appear in the role of kidnapers. Farmer Cheng owned about five acres of land and was therefore considered a rich man. He was seized, carried off to the hills, and compelled to sell all the five acres to effect his release. The family is left without a vestige of livelihood. Railway traffic is demoralized. Merchants may ship freight only by payment of a 200% special tax imposed by the local military chieftain. In the midst of the November offensive, I made the trip from Tientsin to Tsinan, traveling in a section of the baggage car, where a general and his staff had reserved standing room only for the fifteen hour trip. In the forward car, a freight car, people were strewn in double layers about the floor. Passengers were likewise hanging on the hand-rails; they were draped over the roof of the cars, and over the tender. I noticed a considerable overflow on the fender of the engine. And so they rode through the night; the general's chief-of-staff and I took turns during the latter end of the journey squatting on the upturned end of my baggage.

But this chaos is the by-product of social and political changes such as occur in China for short intervals every three or four centuries. China has an overpowering vitality. After ordinary catastrophes that would stagger the western world, the Chinese farmer and the Chinese business man doggedly set to work and start anew. The "co-efficient of recovery" is phenomenal. Whole areas destroyed by flood five months ago are now under intensive cultivation again. Towns which lay smoking ruins in the path of looting armies have somehow pulled themselves together and are doing "business as usual." China gazes about upon a long horizon; a decade of civil war is unimportant in an era of 4,000 years! Our university work proceeds as if nothing had happened. Government schools continue although there is no money for salaries, and if railways stop, merchants revert to carts and wheelbarrows with the same sense of accommodation which they first displayed toward railways. One bows in admiration. The nervous tenseness of the Occident is lacking here, but it is replaced by a stolid unruffled confidence in an assured destiny which is overpowering. After American industrial initiative has burned itself out, the Orient will bring forward an interpretation of industry and culture more far-sighted than that which Europe and America have to offer.

The year past has meant an adjustment to new conditions. The anti-imperialist movement which flared up a year ago indicated how closely the foreign mission enterprise has been associated in the minds of the Chinese with political and economic aggression. A plea for the

establishment of a truly indigenous church has voiced itself. The painful discovery is made that very few of the church organizations have prepared for autonomy,—a question of leadership. Mission schools in some centers have been closed,—not because they were Christian, but because they were regarded as instruments of foreign conquest. Most foreigners sincerely desire to withdraw as soon as their posts can be filled by Chinese. In the educational field mission schools are striving to conform more closely to the government educational system, and the tendency is to concentrate on a smaller number of better schools of sound Christian influence. Government inspection and registration of foreign-controlled schools is not yet in force. There is at the same time manifestation of a thorough-going belief in Christian education among the thinking people of China.

Last fall, work as a member of a commission to make a survey of science-teaching in China for the American Boxer Indemnity Fund gave me an excellent opportunity to get into closer touch with the chemistry work in important university centers. A large part of the fund is to be used in promoting science-teaching. The commission consisted of a botanist, a chemist, a physicist, a zoologist,—two Chinese and two Americans. I chanced to be the chemist on the commission. The science-teaching personnel throughout China is at present inexperienced and saturated in methods which are out-of-date. But the educators of China are alive to the contribution which scientific thinking will mean to Chinese life, and great strides in developing a correct point of view are to be expected in the next decade.

In the laboratory here we have placed more than the usual emphasis upon thorough teaching and upon teacher training. Some pleasant things have been said about our work; we are becoming better known as a teaching laboratory. We are expressing our views on teaching methods through the medium of a little publication which we call the Shantung Science Letter. The Rockefeller Foundation has granted our scientific departments very substantial aid; and for next year has made possible additions to the teaching staff. This foundation is also aiding in the erection of a big new hospital unit for our School of Medicine. Laboratory problems occupy our staff and advanced students, including such topics as: soy-bean-milk, edible oils, famine foods, native fertilizers, low-temperature distillation, etc.

The School of Medicine continues to be the largest unit in the university. The number of students in the entering class is limited, and competition is keen. Thousands of physicians can be absorbed into the

cities and towns of China before the need is filled. The need is so great that anyone with a smattering of western medicine can set up a prosperous practice. Orderlies after six months' training in a modern hospital often consider themselves qualified to set forth to establish a private hospital in their home town with a lucrative surgical practice. This winter almost the entire graduating class of the men's nursing school withdrew from school to accept positions as surgeons in the Shantung army, the inducement being a gold-braided uniform and a fabulous salary in military notes per month.

Our institution here is being looked up to increasingly as the training center for leaders of the Christian church. Most of our boys come from Christian families. It is a treat to watch them develop and to have a hand in their training.—Wang Teh-feng comes from the back country of Honan; friends and relatives are supplying the \$125. gold per year necessary to carry him seven years through the university for his medical degree. He is fired with the desire to return to his own country in Honan to found a hospital to serve about half a million people. Kao Yung-fu, just graduated, declines an invitation with an attractive salary from a nearby government school, deciding instead to travel inland across three provinces to help put on its feet the science department of a struggling Christian middle school, the only live school in the province. Cheng Hua-tang from the same class is invited by a large government school in Chihli to teach chemistry because the Christian principal wants a wide awake leader for his boys who will properly interpret the mission of the scientific method to young China.

Very truly yours,

WILLIAM H. ADOLPH

Price .05

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 Fifth Avenue, New York.

1927