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**SUGGESTIONS FOR FEEDING REFUGEES**  
**OR OTHER GROUPS, AT LOW COST,**  
**AS IN HOSPITALS, ORPHANAGES, SCHOOL DORMITORIES,**  
**WORK CAMPS, ETC.**

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### SUGGESTIONS FOR FEEDING REFUGEES

or Other Groups, at Low Cost, as in Hospitals, Orphanages, School Dormitories, Work Camps, Etc.

Improvement of the diet of refugees depends less upon increase of expenditure than upon care in selection of foods. With proper selection, the improvement in the nutritive value of the food served may be all out of proportion to a slight increase in cost. This was well illustrated by work done in Tsingtao in the spring of 1938. A camp of 500 refugees had been receiving millet alone. To this were added at one of the two meals each day, soy beans and peanuts, and at the other meal, four times a week, sweet potatoes or cabbage, with white turnips used a few times. In addition, coarse salt was distributed. This was done without increase of staff or equipment, and with no appreciable increase in the fuel used. The cost of the additional food amounted to \$0.0085 per person per day. In evaluating the results, the two diets were compared to standards which authorities in the field of nutrition have determined a good diet should meet.\* The proportion of the standard of each food essential furnished by the diet composed exclusively of millet, in the amount provided, was calculated and compared with the proportion of these standards furnished by the millet with supplements. The results were as follows:—

	<i>Calories</i>	<i>Protein</i>	<i>Calcium</i>
Proportion of standard furnished by millet alone.	39%	29%	6%
Proportion of standard furnished by millet and supplements.	54%	56%	28%

\*Refer to standards on page 4.



Perhaps even more important than any improvement shown in this table was the increase in the vitamin content of the diet, especially the fair amount of vitamin C which the supplements furnished, as the millet was completely lacking in this vitamin. While the supplemented diet cost only 32% more than the millet alone, it furnished 40% more calories, 95% more protein (and this of better quality), and 349% more calcium.

In addition to the 500 people in this camp the Tsingtao committee was feeding 5500 persons from porridge kitchens, where one-third catty of millet was allowed for each adult daily. It was felt that no increase in cost could be allowed for this larger group. And so, for one-third the millet was substituted a mixture of equal parts (by weight) of soy beans and peanuts. This meant no additional expense, but the proportion of the standards (referred to above) furnished by these two diets was as follows:—

	Calories	Protein	Calcium
1/3 catty millet	26%	19%	4%
1/3 catty mixture of 2/3 millet, 1/6 soybean, 1/6 peanuts	30%	36%	16%

The vitamin content was unimproved, but, without increasing cost, the calorie value of the diet was thus increased 13%, the protein 83% (and the quality of the protein was improved), and the calcium was increased 275%. In both this diet and that given above, used in the refugee camp, it would have been possible, with the same expenditure, to increase the calorie value to a considerably greater degree, but it would have been at the expense of the quality and amount of protein, and the quantity of calcium and (in the camp diet) vitamins. It was felt that what supplementing the people themselves did would probably furnish calories, and therefore that the emphasis in the selection of the food provided by the committee should be upon the other essentials.

When intelligent planning can mean so marked an improvement in the real values in the food furnished for these needy folk, is not failure to do that planning almost unpardonable? In the material which

follows an attempt has been made to put the information necessary for such planning in a form that it may be understood and used by the person without special training in the field of nutrition.

#### DEFINITION OF THE SHARE IN DIETARY CALCULATIONS

The amounts of the various dietary essentials, in the standards and the various foodstuffs in the tables which follow, are expressed in **SHARES**. This is a simple method of calculation, and may be defined as a definite portion of the day's standard requirement for the average individual. Since the average Chinese adult is said to need twenty-four shares of each of these food essentials, it will be seen that each share is 1/24 of his daily standard. Thus we find that a catty of millet contains 19 shares of calories, 14 shares of protein, and 3 shares of calcium, and we may know that in eating a catty of millet a man would receive a little over 3/4 his daily need of calories, 7/12 his daily need of protein, and 1/8 his daily need of calcium.\* No concern need be felt if the amount of calcium or vitamins furnished in a day should be above the standard, or even several times the standard.

#### STANDARD FOOD REQUIREMENTS

Certain food requirements for Chinese of different ages and conditions have been recommended by a committee of nutritionists working in China. The following table of standards is based on the work of this committee, the committee of the League of Nations, and on present American standards.

\*The absolute values of the shares are as follows: calories, 100; protein, 3.3 grams; calcium, 0.23 grams; vitamin A, 140 international units; vitamin B, 5 international units; vitamin C, 20 international units; vitamin G, 20 Sherman-Bourquin units.



**Standard Food Requirement for People of Different Ages and Conditions Stated in Shares.**

	Calories	Protein	Cal- cium	Vitamins			
				A	B <sub>1</sub>	C	G(B <sub>2</sub> )
Children 1—3 yrs.	8—11	12—15	43	20	20	40	20
" 4—7 "	12—14	18	43	20	20	40	20
" 8—11 "	15—22	22	43	22	22	40	22
" 12—20 "	24	24	43	24	24	40	24
Adults							
Average Person	24	24	24	24	24	24	24
Pregnant Woman							
0—3 months	24	24	70	60	40	40	40
4—9 "	24	32	70	60	40	40	40
Nursing Woman	30	40	70	60	60	60	60

In the above table, standards for phosphorus and iron are not given because we have found that phosphorus is present in sufficient amounts in all diets consisting so largely of grains as do most Chinese refugee diets and that iron is present in sufficient amounts in all diets consisting so largely of whole grains as do most North China refugee diets. If polished rice or white flour constitutes any considerable portion of the diet, iron will probably be insufficient.

**FOOD VALUES IN SHARES**

The foods given in the following table are those common in Shantung, and to a certain extent in all North China, which are best suited to the planning of inexpensive diets of good nutritive value. A few foods of less value, but commonly used, have been included to show their inferiority.

The foods selected contain many necessary food essentials which are not given in this table. Those given are the ones most often deficient in diets composed largely of grains. If the diet is so selected as to furnish standard amounts of these essentials, other things are certain to be sufficient in amount for good nutrition.

Where it is possible to obtain quantitative values for the amounts of vitamins in these foods, these are given in shares. Where such values are not yet available, plus signs have been used. + means that the vitamin is present in this food but in small amounts; ++ means that this food is a fair source of the vitamin; +++ means a good source of the vitamin, and ++++ means an excellent source. Such signs do not have quantitative value and cannot be so used.

Nutritive Values in Shares per Catty (reckoned as 500 grams)  
of Common Chinese Foods. ##

Grains	Calories Protein Calcium			Vitamins			G(B <sub>2</sub> )	C	G(B <sub>2</sub> )	C	G(B <sub>2</sub> )	
	Calories	Protein	Calcium	A	B <sub>1</sub>	B <sub>2</sub>						
Cornmeal, yellow whole	19	13	5	30	62	0	0	0	8	0	0	玉米面 (黄)
Flour, white	18	17	8	0	2	0	0	0	0	0	0	白面粉
Flour, whole wheat	18	21	8	1	75	0	20	0	?	0	0	本地面粉
Kaoliang	18	14	5	+	++	0	+	0	+	0	0	高粱米
Millet	19	14	3	+	++	0	+	0	+	0	0	小米
Rice, polished	17	10	10	0	0	0	0	0	0	0	0	大米
Legumes and Animal Foods												
Mung Beans *	17	35	7	+	++	0	?	0	?	0	0	绿豆
Soy Beans *	22	61	41	4	250	0	225	0	++	0	0	黄豆
Soybean Curd *	3	10	59	1	++	0	++	0	++	0	0	豆腐
Soybean Milk (wet ground)*	2	5	7	+	++	0	++	0	++	0	0	豆浆
Roasted Soybean Milk, with Supplements *	3	6	16	+	+	0	+	0	+	0	0	炒豆
Peanuts *	31	37	15	4	110	0	10	0	10	0	0	花生
Eggs (about 14) *	10	18	13	99	28	?	36	?	++	0	0	子
Liver, pork *	7	30	1	++	++	+	++	+	++	+	+	猪肝
Vegetables												
Alfalfa *	3	9	37	++	++	++	?	++	?	++	++	苜蓿菜
Amaranth, green *	3	6	70	++	++	++	?	++	?	++	++	青苋菜
Amaranth, red *	2	5	101	++	++	0	?	++	?	++	++	红苋菜
Bean sprouts, mung *	1	4	4	1	10	100	?	100	?	100	100	绿豆芽

Bean sprouts, soy *	4	10	15	+	+	++	?	++	?	++	++	黄豆芽
Cabbage, Chinese, large *	1	1	10	1	13	200	6	200	6	200	200	大白菜
Cabbage, small *	1	2	31	214	++	200	+	200	+	200	200	小白菜
Carrot *	2	1	7	155	25	17	12	17	12	17	17	胡萝卜
Colza (Rape) *	1	2	15	++	++	200	++	200	++	200	200	油菜
Kohl-rabi *	2	2	7	?	12	275	?	275	?	275	275	蓝
Peppers, red, fresh *	2	3	3	++	0	++	?	++	?	++	++	红柿子椒 (鲜)
Peppers, red, dried *	13	16	16	++	0	++	?	++	?	++	++	红柿子椒 (干)
Spinach *	1	4	4	740	38	223	25	223	25	223	223	菠菜
Sweet potato *	5	2	4	128	35	32	9	32	9	32	32	白薯 (地瓜)
Tomato *	1	2	2	39	17	87	5	87	5	87	87	西红柿
Turnip *	1	1	8	1	15	100	10	100	10	100	100	白萝卜
Fruits												
Pear, Chinese	2	0	2	0	++	?	?	?	?	?	?	梨
Persimmon, fresh *	3	1	2	++	0	+	?	+	?	+	+	柿 (鲜)
Persimmon, dried	13	3	8	++	0	0	?	0	?	0	0	柿饼
Miscellaneous												
Oils (peanut, bean, sesame)	46	0	0	0	0	0	0	0	0	0	0	油 (花生, 豆, 麻)
Common salt	0	0	76	0	0	0	0	0	0	0	0	粗盐

\* denotes protective foods.

# Spinach has a fairly large amount of calcium which is not given here because experiments have shown that it cannot be used by the body.

## Quantitative vitamin values are from American analyses as reported by M. S. Rose, in "Laboratory Handbook of Dietetics" (Macmillan, N.Y.), with a few quoted from various sources by Guy and Yeh, in China Medical Journal 54, 201 (Sept. 1938). All other figures are from "Shanghai Foods", by Bernard E. Read, Lee Wei-Yung, and Cheng Jih-Kuang (Chinese Medical Assoc., 41 Tszepang Road, Shanghai, \$1.00), supplemented from "Nutritive Values of Chinese Foods, by Hsien Wu (out of print).

The energy value of these foods, which comes from protein, fat, and carbohydrate, is all included under calories; Some fat in the diet is known to be necessary for the best nutrition. For the average person the calories should be increased if the person does any muscular work or if he must live in unheated quarters when the weather is cold, particularly if his clothing is insufficient. Calories may easily be increased by feeding more grains, beans, or peanuts.

Since refugee diets are composed so largely of grains it might be well to note: (1) That a diet consisting too largely of kaoliang is so laxative that foods are eliminated before their valuable contents can be wholly absorbed. (2) That yellow corn has more vitamin A than the other grains, and also a higher content of fat, and therefore is valuable as part of the diet. (3) That polished rice and white flour, having lost the outer coats and the germ in the milling processes, are decidedly inferior to whole grains, since most of the natural content of minerals, vitamins, and fats, and their better proteins are thus removed. (4) That whole wheat, whole millet, and whole corn are the best grains to use as a basis for a diet, and require fewer supplements. (5) That a variety of grains is always better than the use of any one grain alone.

The proteins of a diet are especially important in the feeding of pregnant and nursing women and growing children, and research has shown that in common foods their quality increases in value in the following order:—

- (1) Grains—Mostly inferior.
- (2) Vegetables—Those of leaves better than those of tubers and roots.
- (3) Legumes—Beans, peas, peanuts.
- (4) Animal foods—Eggs, meat, milk, fish, etc.

Although proteins of animal foods are recognized as of superior quality, we are fortunate in having in China large quantities of soy bean, which is much cheaper than animal foods and whose proteins are almost as good as animal proteins and superior to other plant proteins.

The vegetables in the table are all from the so-called "Protective Foods". These may be defined as foods especially rich in those dietary essentials which the ordinary diet of the locality lacks. For China these

are: milk, eggs, glandular tissues, meats, fish, green-leaf vegetables (including carrots and green beans), potatoes, fruits, and soybeans. The choice of the protective foods to be used will depend on the local cost and upon the character of the basic diet.

### FEEDING INFANTS AND CHILDREN

#### I. First Year.

Infants should be breast fed up to the age of 12 months. Weaning during warm months should be avoided. If the infant has not reached one year of age before the warm season, weaning should be delayed until autumn. All mothers should nurse their infants regularly every 3 or 4 hours with only one feeding between 10 P.M. and 6 A.M. When a healthy mother is taking a diet adequate for a nursing mother and is producing enough milk to satisfy a healthy infant's appetite, it is not necessary to give supplementary feedings before six months of age. If the infant is thriving and satisfied with breast milk only, supplementary feeding should not be started during the hot months. At six months of age millet flour porridge should be added, (at noon and late in the afternoon). This porridge should be cooked for thirty minutes with a little added salt, or the flour made into "wo wo t'ou". Begin by feeding two spoonfuls, gradually increasing to what the infant will take at the end of the month.

At the time the millet is started the infant should receive cabbage water daily. This should be given warm just after it is prepared and again one hour later. Start with two spoonfuls at each feeding, and increase gradually up to the quantity the infant wishes at the end of a week.

For infants who are deprived of breast milk during the first year, or who need supplementary feeding before six months of age, the roasted soy bean milk recommended by Guy and Yeh (China Med. J. 54, 101—August 1938) affords a satisfactory supplement. Use yellow soy beans (黃豆) for this preparation. Remove dirt and extraneous material by hand and roast the beans with a little sand in an iron pot for about 15 minutes, or until they are a moderate brown color but not scorched. Grind the beans in an ordinary stone hand mill; sift through



a fine copper wire sieve, regrinding and resifting the coarser residue three times. The part which will not go through the sieve (about one half of the total) is too coarse for the younger infants, and may be used for older children. To each catty (500 grams) of the fine roasted soybean flour add: beanstarch, 100 grams; white sugar, 200 grams; salt, 5 grams; calcium lactate, 15 grams; and water, 5000 grams (10 catties). Mix the starch to a fine paste with a small amount of water and add this slowly to the mixture of roasted soybean flour, sugar and salt, stirring to avoid lumps. At the last add the calcium lactate very slowly. Add the remaining water and keep the whole at boiling temperature for one hour stirring constantly. Restore evaporated water, stir the hot fluid well, pour into hot sterile containers, and cover with sterile covers. Mix well before using and pour the amount required for feeding into the feeding vessel and warm gently.

**Method of Feeding:** When started on roasted soybean flour feeding, a young infant is given one ounce, diluted with an equal amount of water, five times a day, at four-hour intervals. If this amount is well taken, at the end of three days cabbage water may be added as directed under breast feeding. An infant deprived of adequate breast milk needs cabbage water when supplementary feeding is started. At the end of one week begin giving cod liver oil. Start by giving three drops three times daily directly by dropper. Increase the amount by one drop each dose each day until the infant is taking three small spoonfuls (one-half ounce) daily. If the infant is hungry and needs more food the soybean mixture is gradually increased to meet these needs. If the child is well this may be done in a week or two. If the child is malnourished and feeble it may take longer. As the infant grows to six months of age, add porridge to the soybean mixture as in breast feeding.

II. Feeding Older Children. (Amounts in Shares)

	Calories	Protein	Calcium	Vitamins		
				B <sub>1</sub>	C	G(B <sub>2</sub> )
<b>Age 1 to 3 years</b>						
Standard for 1 child	8-11	12-15	43	20	40	20
For 100 children	800-1100	1200-1500	4300	2000	4000	2000
Millet flour-30 catties	570	420	90	++	0	+
Soybean flour-20 catties	440	1220	820	5000	0	4500
Cabbage-100 catties	100	100	1000	1300	20,000	600
Salt-1 catty	0	0	76	0	0	0
	1100	1740	1986	6300	20,000	5100
<b>Age 4 to 7 years</b>						
Standard for 1 child	12-14	18	43	20	40	20
For 100 children	1200-1400	1800	4300	2000	4000	2000
Millet flour-40 catties	760	560	120	++	0	+
Soybeans-25 catties	550	1525	1025	6250	0	5625
Cabbage-100 catties	100	100	1000	1300	20,000	600
Salt-1 catty	0	0	76	0	0	0
	1410	3085	2221	7550	20,000	6225
<b>Age 8 - 11 years</b>						
Standard for 1 child	15-22	22	43	22	40	22
For 100 children	1500-2200	2200	4300	2200	4000	2200
Millet flour-50 catties	950	700	150	++	0	+
Soybeans-25 catties	550	1525	1025	6250	0	5625
Peanuts-5 catties	155	185	75	550	0	50
Cabbage-100 catties	100	100	1000	1300	20,000	600
Salt-1 catty	0	0	76	0	0	0
	1755	2510	2326	8100	20,000	6275

Vitamins A and D are both necessary for children, and in these diets are to be supplied by cod liver oil.

### NOTES ON PREPARATION OF FOOD

Preparation and distribution of the food can be greatly simplified if the other food stuffs can be added to the porridge. This was the method used in the Tsingtao diets already described. When the porridge kettle (鍋) had been emptied for one meal, the water for cooking the grain for the next meal was immediately put in. In this were placed the beans and peanuts, which had already been washed. No attempt was made to remove the thin outer skin of the peanuts, except the small portion which floated off as they were washed. The beans and peanuts then soaked in the water in the kettle for several hours or over night, and as the water was heated for the cooking. When the water had reached the boiling point the millet was added, and the beans and peanuts, after having been soaked for that length of time, were thoroughly cooked when the millet was cooked. The sweet potatoes were well scrubbed, then diced (without peeling) and were put into the cooking pot at the same time as the millet. Turnips were scrubbed and sliced; cabbage was washed and chopped; these were added to the millet porridge at the very end of the cooking period, just before the porridge was emptied from the kettle into the jars (缸) from which it was served. This meant that these vegetables cooked in the hot porridge 15-20 minutes during the serving process. If the method of serving involved a shorter period of time, then the vegetables might be added to the millet a few minutes earlier; but, in any case, the entire cooking period for these vegetables should not exceed 15-20 minutes.

Care should be taken that all dried beans, peas, and peanuts are well soaked before cooking. They should be washed before they are put to soak. Should they be soaked in some vessel other than the kettle in which they are to be cooked, care must be taken to see that the water in which they have been soaked is poured into the cooking pot along with the beans and peanuts, and is not discarded, for it will have in it a portion of their food value. The whole legumes should not be fed to small children; for them, peanuts might be used as peanut butter, beans, as bean milk, bean curd, or as bean meal in bread-stuffs. Vegetables should not be overcooked, for example, cabbage which has changed to a yellow color, which some cooks will consider desirable, is definitely overcooked. Care should also be taken to see that the water in which vege-

tables are cooked is not discarded, as much of their food value will be discarded with it. Either they should be cooked in a small amount of water, which at the end of the cooking period can be boiled down to a very small quantity which can be served with the vegetable, or the water should be used as soup or in the porridge. In many places, for example, it is customary to cook spinach without washing it and then to discard the water. Much of the food value of the spinach is thus lost. Instead, it should first be washed well in cold water, and then the water in which it is cooked will be fit for use.

**Preparation of Cabbage Water:** Cabbage water for infants and young children should be prepared by using equal weights of chopped cabbage and water. These are heated together to boiling and boiled for 10 minutes. The water is then drained off and served immediately. If it is cooked longer or allowed to stand after cooking, the vitamin C is rapidly destroyed. This is especially true when the water is slightly alkaline, as it is in many places, particularly in Shantung and other parts of North China.

### DIETS WHICH HAVE BEEN USED FOR REFUGEES

A. The improved diet in the Tsingtao refugee camp (p. 1) included the following, per hundred persons (children and adults):—

22 catties millet	}	3 meals a week	
22 catties millet with			
3 1/3 heads cabbage (about 16 2/3 catties)	}	4 meals a week	
or			
15 catties white turnip or			
15 catties sweet potatoes	}	7 meals a week	
22 catties millet			
6 catties peanuts 6 catties soybeans			

In addition, the one hundred persons were given ten catties of coarse salt each week.

B. The improved diet of the porridge kitchens (p. 2) contained the following, for 100 persons (children and adults) for one day:—

- 19 1/2 catties millet
- 4 3/4 catties soybeans
- 4 3/4 catties peanuts

In practice, 4 catties millet, 1 catty soybeans, 1 catty peanuts, and 5 gallons water were used for eighteen adults. Children under 10 sui received half portions.

#### A. SUGGESTED REFUGEE DIET

As an example for using these suggestions we have planned a diet for 100 people in a camp which might be made up of:—

10 children 1—6 years of age, allowing 11 shares of calories per child	
20 " 7—12 " " " " " " " " " " " "	19 " " " " " " " " " " " "
20 people 12—20 " " " " " " " " " " " "	24 " " " " " " " " " " " "
50 adults	24 " " " " " " " " " " " "

On this basis the standard for these 100 persons would amount to 2170 shares of calories.

The following table shows the foods chosen to feed these 100 people, the amounts of each, and the shares of the other essentials which these furnish:—

	Calories	Protein	Calcium	Vitamins			
				A	B <sub>1</sub>	C	G(B <sub>2</sub> )
Millet-45 catties	855	630	135	+	++	0	+
Whole wheat-15 catties	270	315	120	15	1125	0	300
Soy beans-12.5 catties	275	762	512	50	3125	0	2812
Peanuts-12.5 catties	387	462	187	50	1875	0	125
Sweet potato-40 catties	200	80	160	5120	1400	1280	360
Cabbage-20 catties	20	20	200	20	250	4000	120
Colza-20 catties	20	40	300	++	++	4000	++
Bean oil-3.25 catties	149	0	0	0	0	0	0
Coarse salt-2 catties	0	0	152	0	0	0	0
<b>Totals</b>	<b>2176</b>	<b>2309</b>	<b>1766</b>	<b>5255</b>	<b>7275</b>	<b>9280</b>	<b>3717</b>

The above selections of foods are those available in Shantung in the winter, which is perhaps the most difficult season. They furnish adequate amounts of all the necessary food elements except calcium. In a season when alfalfa, amaranth, or other vegetables higher in calcium than cabbage could be chosen this could be remedied to some extent at least. In minimum cost cereal diets, without milk, it is difficult to get the standard calcium requirement. The drinking water in Shantung is often high in calcium and may help.

For the younger children who receive only 11 shares of calories and for the next group who get 19 shares, it would mean that their shares of the other constituents of the diet would be correspondingly lowered. In some cases, according to the table of standards, these should be proportionately higher. On the above diet the following would be furnished per child, and comparison is made with what they should have:—

	Ages	Cal- ories	Pro- tein	Cal- cium	Vitamins			
					A	B <sub>1</sub>	C	G(B <sub>2</sub> )
This diet gives	1—6	11	11.7	8.9	26.7	31.7	19.1	18.8
The standard is	"	11	15	43	20	20	40	20
This diet gives	7—12	19	20.2	15.4	46.1	54.7	33	32.5
The standard is	"	19	22	43	22	22	40	22

Thus the above diet for children must be supplemented if it is to come near the standards. For this the roasted soy bean milk should be prepared and given as suggested on page 9. This will increase the intake of protein and calcium. To increase the vitamin C additional cabbage is recommended. These supplements should be served twice a day.

For pregnant and nursing women the standards also show that their requirement for calcium is much above the amount offered by this diet. This would need to be remedied by giving calcium lactate as a drug, or some other calcium containing compound. The vitamins of their diet could also be increased to some extent by giving them the cabbage from the cabbage water prepared for the infants, which still contains some vitamin C and also some calcium.

The above diet was prepared and fed for a day to a group of women teachers and students at Choeloo Universty. For them the amount of



millet was excessive, but in a mixed camp population this might not be the case. It should be remembered that the standards chosen in this paper would furnish an adequate diet and not just the minimum necessary to sustain life.

This list of suggestions is necessarily brief. If there are points which are not clear, or which have been overlooked, or if there are further problems on which information is needed, we shall be pleased to be of any possible service.

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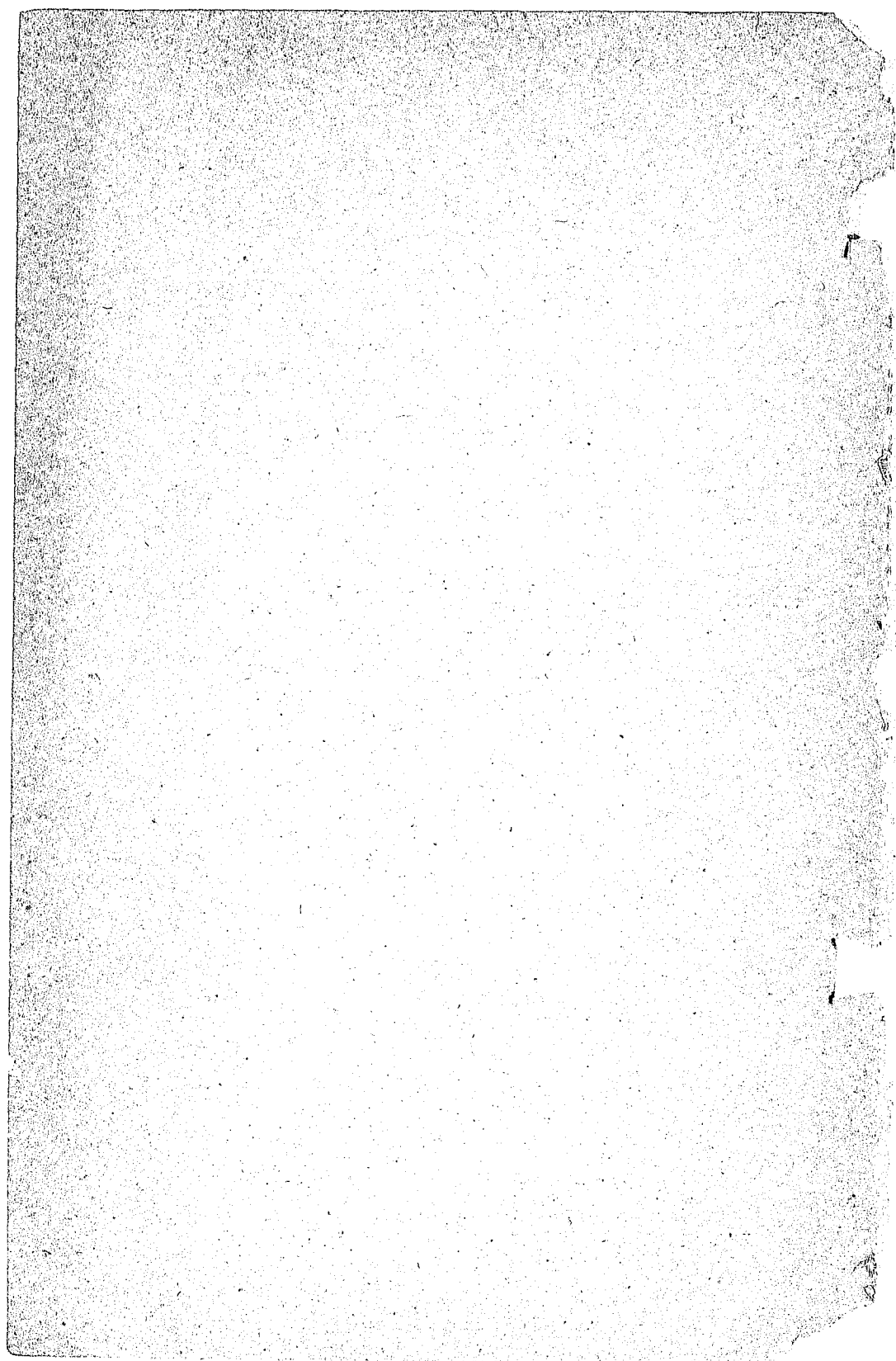
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AMERICAN OFFICE OF CHEELOO UNIVERSITY  
150 Fifth Avenue, New York, New York

# CHEELOO

*on Two War Fronts*

•  
DOUBLE DUTY  
DOUBLE NEEDS  
•

*Service For All of China*

**1940**



### Women's Dormitory—Cheeloo, Chengtu



A GIFT of \$20 (Chinese Currency \$300.00) will build a room in the addition immediately needed for the fifty students who passed the entrance examinations in June. Planned for 50 students, this first dormitory unit was badly crowded with 100 students during 1939-40. Bedrooms house eight students with four double-decker board bunks.

CHEELOO WOMEN students after their trek of 2,500 miles found themselves guests of West China Union University but without a place to sleep. H. H. Kung, Chairman of the Board of Directors and long a distinguished member of the Chinese Government, gave \$20,000 for the first unit of the necessary dormitories. The larger proportion of the women students are from North China, and therefore refugees in the sense of having been forced to leave their rightful homes and having endured severe privation. They are still bravely facing uncertainty and danger. Some of them are medical students, others are enrolled in the Science College and the Arts College.



CHEELOO'S DOORS have always stood open in times of flood, famine, and war. The people of this greatest agricultural province have learned to turn to the University for protection, for healing, for help in rebuilding wrecked homes. To-day, again, Cheeloo's sturdy, self-respecting neighbors are looking to her.

FROM THE SHANTUNG countryside patients are pouring into the hospital until it is necessary to limit registration in the daily clinics. With the staff at only one-half of its peacetime numbers, attendance is the greatest in the history of the hospital.

Another approach to war-time needs is Cheeloo's maintenance of its Theological and Nursing Schools, its Museum and Extension work, and the addition of the special short-time courses noted on the last page of this folder. Already the first graduates of these classes have been sent out for service at points of greatest need in North China.

FRIENDS OF CHEELOO do not forget the significance of the University in the history of Christian educational enterprise in China. As the oldest of the universities, with its beginnings more than seventy-five years ago, it has had a splendid history in the gradual merging under its name of six formerly independent institutions—arts, science, medicine, theology—and in its expression of international co-operation through support from missionary groups and individual friends in the United States, Canada, and Great Britain. Its name, Cheeloo, is proof of its ancient heritage from the period several hundred years before Christ, when Confucius worked for civic justice in the small states of Chee and Loo.

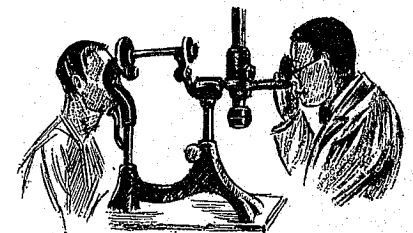
TRIPS INTO the country are a part of the program of the Theological School and of the Rural Public Health studies included in the Nursing course. At Lung Shan, fifteen miles from Tsinan, there is a Health Center and a Co-operative League with literacy classes for workers, giving students first-hand experience in village and rural problems.



ca. 1942



齊魯



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Society for the Propagation of the Gospel in Foreign Parts

Woman's Division of Christian Service, Board of Missions and Church Extension of the Methodist Church

Woman's Missionary Society of the United Church of Canada



## Shantung Christian University

The first Christian College in China was founded by Dr. Calvin Mateer in 1864. The modern "Cheeloo", as the Chinese call Shantung Christian University, is a direct descendant of this small pioneer institution.

In 1904 the original college was united with a medical school, and a theological seminary, and thus Shantung was created. Later the University was strengthened by incorporating with it the Medical Department of the University of Nanking, the Union Medical College of Hankow, and the North China Union Medical College for Women.

Shantung, or "Cheeloo", has become one of the outstanding universities of China. The location of the home campus in Shantung province, the spiritual heart of China, has added to its influence. High intellectual standards have been maintained. Now and always, this university has been unswervingly devoted to Christian principles.

During these days of suffering and uncertainty, Shantung Christian University is maintaining unbroken its record of three quarters of a century of service to the people and the Church of China.



## SHANTUNG IN A WORLD AT WAR

### *The Long Trek*

The invasion of China in 1937 started a vast migration. It has been estimated that fifty million people gave up their homes in penetrated territory. It is possible that this mass movement of the Chinese people may prove to have been one of the most important events of this age.

The principal academic activities of Shantung were transferred to Chengtu, where the University is a guest on the campus of West China Union University. The teachers and students of "Cheeloo" traveled nearly two thousand miles under wartime conditions to secure intellectual freedom.

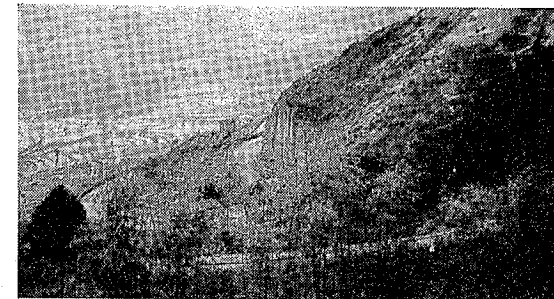
Through five years of bitter struggle, Shantung Christian University has striven successfully for the future of China. Living quarters are primitive and crowded. Equipment is generally lacking. There is a continued grave danger of bombings. Malnutrition is prevalent. Prices have advanced to thirty times their pre-war level. Shantung is determined to see it through to a final victory of Christian ideals.



### *A Land of Promise*

The Shantung refugees found a great country somewhat like our western states. They also found large centers of an ancient culture bordering empty frontiers. They found the opportunity to participate in the building of a new nation.

The Colleges of Arts, Science, and Medicine on the Chengtu campus are training Christian leaders for New China. The University is co-operating with West



China, Ginling, and Nanking. More than two thousand college students are crowded in emergency quarters with large numbers of other educational refugees.

On clear days the snow mountains of Tibet form a semi-circle on the western horizon. Caravans from distant places meet in Chengtu; there is a mixing of people from every part of China.

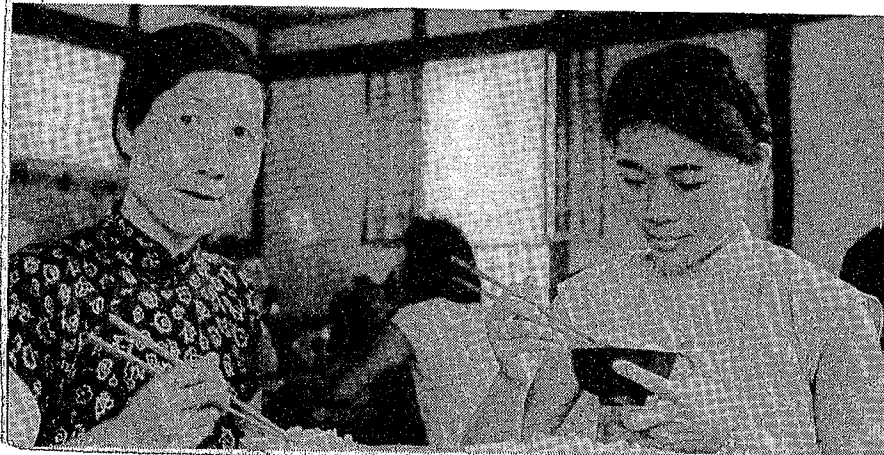
Here is one of the greatest opportunities ever faced by the missionary movement.

## "Wo Men Chih Shen Mo?"

The Home Economics Department has issued a series of pamphlets that show by graphic illustrations the uses and values of the most common meats, fruits, and vegetables. The title, "What Do We Eat?" has caught the attention of many Chinese, whose common form of greeting is, "Have you eaten?"

This service of the University is of great value in a period when the favorite staples of diet are largely unobtainable because of the war. The most common substitute foods are beans, cabbage, and sweet potatoes. Shantung is teaching the housewife to combine and prepare these foods to the best advantage.

The women, and the men, of Shantung Christian University live in no ivory tower. They are in the forefront of national resistance and reconstruction. Their knowledge and skill is devoted to the service of their people.



## We Must Help Our Friends

Recently a friend of Shantung asked a member of the staff what we in America might do for our representatives on the West China campus. Without hesitation the answer came:

"If only we could have a little more food!"

Not only is food scarce, but all of what we consider the necessities of life are expensive or lacking. Our rationed lives are incomparably luxurious compared to those of the teachers and students of Shantung Christian University.

It is our Christian obligation to help these heroic men and women in their efforts to lay the foundations of a better world.

SHANTUNG CHRISTIAN UNIVERSITY

(Cheeloo)

Founded in 1864

BOARD OF GOVERNORS

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If you send your gift through United China Relief, you may indicate your special interest in Shantung Christian University.

ca 1942

# TWENTY FIVE YEARS IN TSINAN

FOUNDED  
1864

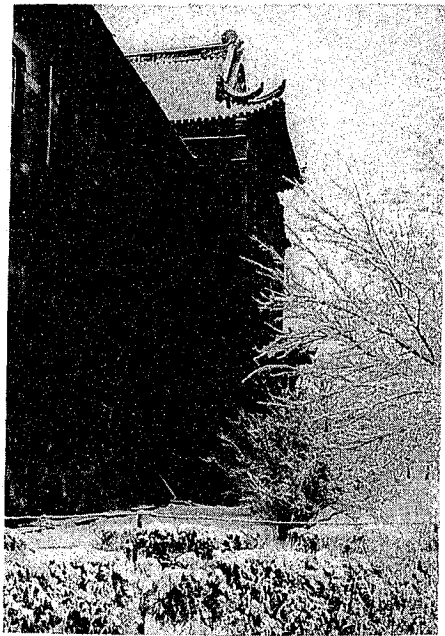


# SHANTUNG CHRISTIAN UNIVERSITY

*Dedicated Respectfully to the  
Men and Women Who  
Created the Home Campus  
in Tsinan*



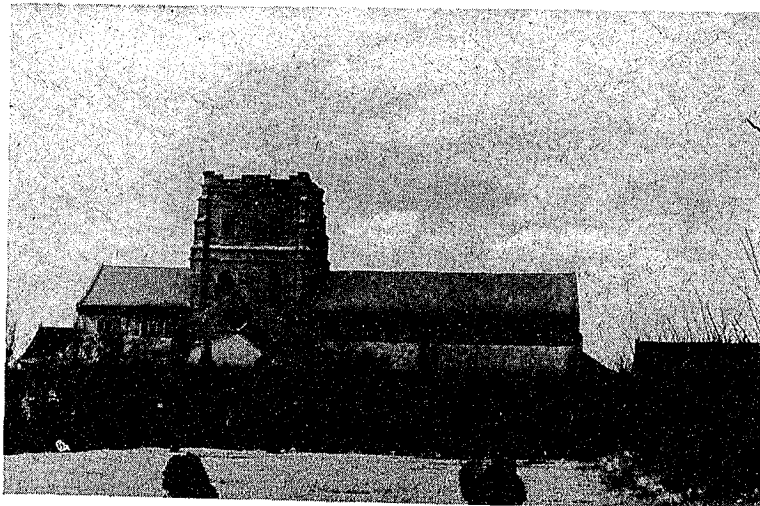
*Spring Will Return*



*The  
Administration  
Building  
in Winter*



*South Gable of the Administration Building*

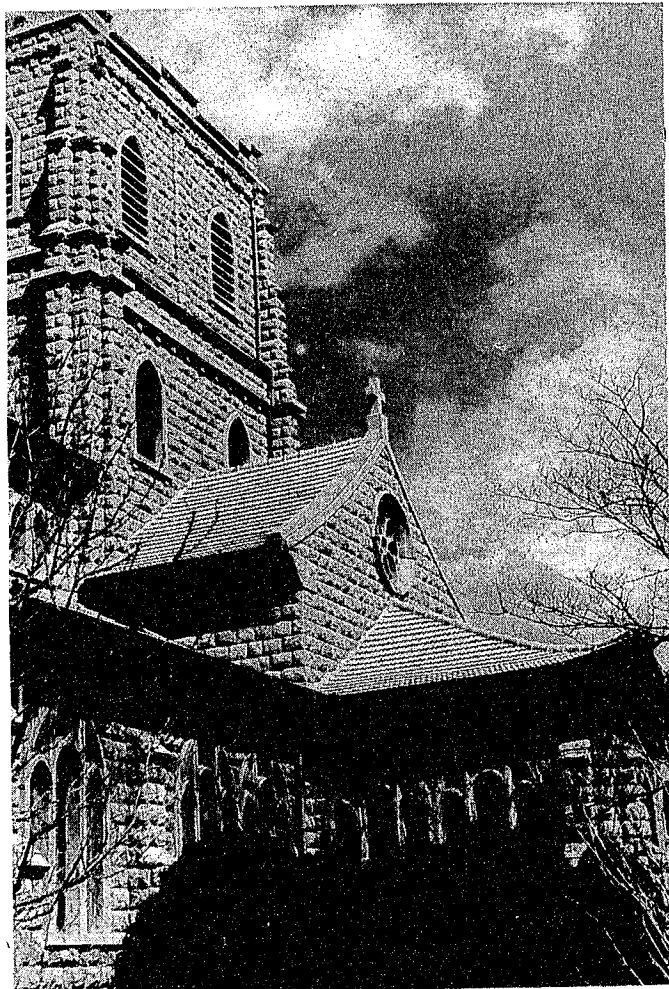


*Kumler Chapel*



*Winter Scene*





*The Cross Is Lifted to the Sky*

## Foreword

The United Church of Canada, through its North Honan Mission, is proud to be the connecting link between the British Boards and the United States Boards in the happy fellowship of the Board of Governors of Shantung Christian University. Of the eleven Boards in that partnership, five are in England, five in the United States, and one in Canada. We rejoice in being the hyphen!

As the oldest of the Christian Universities in China, "Cheeloo" has had an honourable and worthy part in the training of leaders for the Christian Church in China. Its foundations were well laid and it may look forward to a large place in the postwar era. For China will need more than ever, the cooperation of the Mission Boards in providing Christian leadership for the nation.

In the second stage of missionary effort, that of cooperation with and training leaders for the Christian Church, it is quite possible that the most important and far reaching service we can render is that of maintaining and developing Christian Universities and higher educational institutions. The fact that a large proportion of the present leaders of China are Christians, most of whom came up through primary and middle schools and universities carried on by the Christian Church, is ample evidence of the leading position which missions play in the life of the nation. Then there is the additional fact that about one-half the names of college graduates in China's 'Who's Who' are of Chinese men and women who are indebted to Christian schools for their education. Where in all the world can the Christian Church invest money and staff that will yield larger dividends than in universities and colleges like Cheeloo? It is an investment rather than an expenditure.

A. E. ARMSTRONG  
*Chairman*  
*Board of Governors*

## INTRODUCTION

By LLOYD S. RULAND

ANNIVERSARIES are milestones in the lives of individuals and the history of institutions. They face in both directions, looking backward over the route already traveled and forward to the road that lies ahead. They are truly observed only when we review the past in order that we may see more clearly as we move forward. On such occasions, we must remember that "The past is but prologue."

The twenty-fifth anniversary of the establishment of Shantung Christian University as a university on its new campus at Tsinan is a suitable occasion to recall the notable achievements of the past quarter century in preparation for the unusual opportunities of service in the field of Christian higher education in the day of reconstruction. The history of this period is largely the story of men of great faith and large vision, men like Calvin Mateer, Paul D. Bergen, Henry W. Luce, and a score of others, who saw the primary place of the Christian college in the contribution of Christianity to the modern development of China. They firmly believed that a nation cannot rise above the level of its leadership and therefore they committed themselves to the task of imparting to the young men and women of China high ideals and training them for Christian service. They labored to give China the best in Christian education. To that end, they saw the necessity for the union of the Christian resources of Shantung Province and its neighboring territory in order that in plant and equipment, in scholastic standing and Christian service, Cheeloo might fulfill its high mission.

It is of special interest at this time to note that this institution began as a university on its new campus during the dark days of the first World War. The fact that there were many

uncertainties in the international situation, that men of smaller faith felt it was not the time for such an advanced step involving large financial responsibility, did not deter these leaders. The dark uncertainties and formidable obstacles only made clearer the need for larger development and strengthened their purpose to go forward at all costs. In 1917, the Arts College located at Weihsien and the Theological School at Tsingchow joined the Medical School at Tsinan to form the university. The medical schools at Nanking and Hankow also moved to Tsinan and became a part of the College of Medicine. The present spacious campus was planned, substantial funds were raised in Great Britain and America even though it was the period of the greatest war effort, and some of the present buildings were completed. Through the clear vision and untiring efforts of these leaders, this great expansion of Cheeloo was made possible during a world crisis.

We are now in the midst of another world crisis of even greater magnitude. During these years that China has borne the heavy brunt of modern, aggressive militarism, the Christian colleges in China have cast in their lot completely with the Chinese people; they have suffered all the hardships and hazards of the war; they have joined the multitudes of refugees going on the trek westward and in temporary and cramped quarters under many difficulties and great hardships, they have shared in the brave struggle of the nation. Today they are an organic part of the life and spirit of this new China.

Greater opportunities will confront Cheeloo and the other Christian colleges when the war is over and China faces the staggering task of rebuilding its entire national life. At the same time, these colleges must meet the many problems connected with the return to their former campuses, the rehabili-

tation of their plants and the development cooperatively of a coordinated program of Christian higher education suited to the needs of China in this new day.

This period of world upheaval also calls for high faith and untiring devotion on the part of all friends and supporters of Cheeloo. In noting the passing of this milestone in the progress of Shantung Christian University, may we resolve to press on toward the goal which those early leaders envisaged for this institution.

### CHINESE EDUCATION

By PAUL MONROE

THE CHINESE PEOPLE have had an educational system from time immemorial. The examination system by means of which they elected the higher officials goes back at least 2,000 years. However, the schools which prepared for these examinations were altogether private as becomes a democratic people. With the opening of the 19th century the old Imperial government attempted to introduce a western form of education. With the Republic revolution of 1911 and after, this western system of state education was rapidly developed. This necessitated the creation of a profession of teachers. Under the old system those who failed of appointments and those who failed the examinations became the school masters of the private schools. Under the modern system Teacher Training Schools as in the western lands are set up.

Such schools differed from those of the western land at least in two notable respects which depended upon difference in the educational system from those of the west, as well as made great differences between those systems. The first of these was the requirement that all teachers should have a professional training. While some European countries adopted

a similar provision, the United States had never had such a requirement since it was assumed that anyone could teach school who had any learning. While it is true that they might impart such learning, there is much to be said for a professional skill which would assist in the teacher to understand the pupil as well as to impart the learning to better effect.

The second of these differences was that after a few years service the teacher was entitled to a year's vacation during which he was returned to the normal school for further training at the expense of the government. This was a very wise and practical provision for the better training of the teacher as well as for the more rapid development of the pupil under his direction. Consequently Cheeloo had the opportunity to train a number of apprentices to another profession as well as those in medicine and religious endeavor which was a normal function of a missionary college. Tsinan Fu itself had more secondary schools than I have ever seen in any Chinese city, most of these private and grossly over-crowded. This however gave an opportunity for the University to offer its services to a widely selected body of youth.

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### THE BEGINNINGS

A YOUNG American Presbyterian couple, Dr. and Mrs. Calvin Mateer, established in 1864 a school which was to grow into one of China's great universities. Life was not easy for foreigners in China when the Mateers embarked on their great adventure. Shantung province was especially devoted to ancient traditions, and the city of Tengchow did not at first take kindly to the idea of a Christian school. But Dr. Mateer knew that only under respected Chinese leadership could the church flourish in China. This leadership had to be created.

The Mateers rented a large Chinese house and looked

about for students. It was necessary to take the boys free, providing board, room and tuition. (*Some early Christian schools found it necessary to pay parents to permit their sons to go to a foreign school*). A system of indenture was evolved, whereby parents signed papers promising that their sons would attend the new school for a stated number of years.

Calvin Mateer was an able Chinese scholar, and possessed a deep respect for the culture of China. He always insisted that his school be a Chinese institution, with no emphasis on foreign languages. The high intellectual attainments of his students won the respect of the Confucian scholars, and the school flourished, becoming one of the strongest institutions of learning in China.

One of the first modern medical schools of China was founded by British and American missionary doctors in the year 1880 near Tsinan, the capital of Shantung. Then, as now, China sadly needed doctors. The new medical school sought to introduce the finest medical standards of Europe and America, while maintaining a thoroughly Chinese institution.

It is difficult for those who are accustomed to adequate medical care to realize the importance of the contribution of this medical school to the welfare of the Chinese people. During the past half-century, hundreds of men and women have gone forth to every corner of China, and have fought disease and suffering. The identification of their work with Christianity in the eyes of the people has played an important part in winning public acceptance for the Church.

Meanwhile, in nearby Tsingchow the English Baptists were developing an excellent theological school. The missionaries of this denomination were of a very high quality. They saw that there was a need for inter-denominational theological

training. For many years they generously had accepted representatives of other communions in their school, and had contributed greatly to the strengthening of the ecumenical church in China.

There is often on the mission field a closer fellowship between Christians of different denominations than is to be found in so-called Christian lands. There had long been personal cooperation among the missionaries before the three independent schools were united. Prior to their union there was a long period of negotiation and appraisal. In 1904 Shantung Christian University came into being, and later became known to the Chinese as Cheeloo University, a name formed by uniting the names of two ancient principalities, Chee and Loo, which together constitute the province of Shantung.

The University continued to operate on three separate sites while money was slowly secured to create one joint campus. The college department had already moved to Weihsien, where, under the presidency of Paul D. Bergen, it became one of the largest and best institutions of college rank in China.

At the turn of the century a young American was added to the staff of the Weihsien College, a man who played a major role in the development of the University. Dr. and Mrs. Henry W. Luce, in their own persons, and through their children, played an important part not only in the developing of higher education in China, but in improving Sino-American relations in general.

Dr. Luce was a man of boundless energy and vision. He threw himself wholeheartedly into the development of a great Christian educational center in Shantung. He believed deeply in Christian unity, and his strength was always exerted on the side of cooperation. His influence was a significant factor

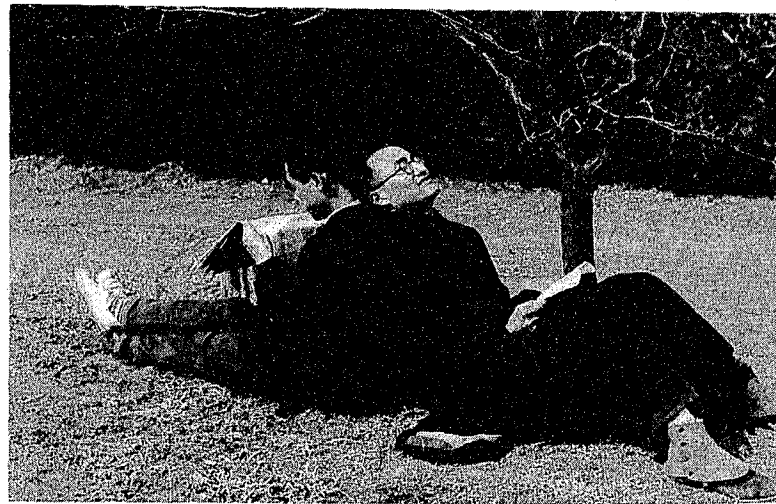
*Students in Tsinan*



*Students Entering the Chapel*



*A Christmas Party*



*Spring Fever*



*A Basketball Game*



in the creation of Shantung Christian University, first through a spiritual, and later by means of a material and geographic merger of three independent institutions.

Spiritual unity came first. It soon became obvious that geographic unity also was necessary if the University was to fulfill its function of Christian leadership. Tsinan, capital of the province was the logical place in which to reestablish the University; but land was costly, and large sums would be required for buildings and equipment.

Many men and women of several nations helped to create the new and permanent Cheeloo campus. Among the pioneer money-raisers was John P. Davies, who did much to arouse interest in America, and was responsible for securing substantial additions to the building funds.

Success was finally achieved in a prolonged financial campaign by Henry W. Luce. His was a vivid and forceful personality. He was so passionately devoted to the University that he was outstandingly successful in persuading Americans to give of their substance to help a Chinese University. But it was a hard and sometimes thankless task. After years of effort a sufficient sum was in hand to purchase the necessary land at Tsinan.

The Medical school was already located inside the city wall; existing facilities were improved and one of the great medical plants of China was created. Outside the wall an extensive tract was purchased, and an entire university was planned and built as a unit. It is said that Cheeloo was the first institution of higher learning in the world to possess this unity; all others had grown haphazardly.

The new campus was occupied in 1917, and the next three years constituted a period of great growth. The University was joined by the Medical Department of the University of Nan-

king, the Union Medical College of Hankow, and the North China Medical College for Women. Shantung Christian University as we know it came into being as a result of the union of six independent institutions, representing eleven British, Canadian and American Missionary Societies. This was a notable accomplishment in a world of religious schisms and international rivalries.

We have mentioned only a few of the devoted Christian band who worked together in harmony to create one of China's great institutions of learning. These men and women are too numerous to be listed. Some are now on the Board of Governors of the University. All deserve the gratitude of the Christian world.

Henry W. Luce followed the restless and creative path of the pioneer. He was by preference a builder and creator. When his task of creation was finished, and the new campus at Tsinan was in use, he soon sought new worlds to conquer. He played a major part in the founding of Yenching University, and was long associated with Yenching. But his influence on Cheeloo was great, and will never be forgotten.

#### THE YEARS OF GROWTH

CHEELoo GREW RAPIDLY on its new campus. Students came from all the provinces of China. The staff gained fame for its contributions to Chinese knowledge. A committee of doctors made a permanent impression on Chinese science by a systematic translation of medical and scientific terms. Text books were produced for China's schools. Important research projects added to the general fund of the knowledge of humanity. The greatest contribution made by Shantung Christian University was through its graduates. Men and women from the University have played a large part in the



rebirth of China. In almost every important realm of endeavor in China there have been Cheeloo alumni who have been among the leaders during the period between the Great Wars, which was a time of intense struggle for the Chinese people.

A serious crisis occurred in 1926-27. Historians still argue concerning the causes for the great uprising before General Chiang Kai-Shek finally established control over a united China. One of the characteristics of those troubled days was a determination by the Chinese to eliminate foreign control of their country and its institutions. There were inevitably some excesses, but as a whole, friends of China were happy to help the Chinese people to lift their country out of any semblance of a semi-colonial status.

The nationalistic movement in China led to great changes. In an amazingly short time, in the light of history, China regained its ancient dignity as a great and independent nation. Towards this accomplishment Cheeloo contributed substantially in the persons of the men and women who had been educated by the University.

Since 1927 Cheeloo has always had a Chinese president, and a majority of other administrative officers have been Chinese. Under this new leadership the University flourished and continued its work. On the "new" Tsinan campus, Chinese, British, Canadian and American scholars worked together in unity to lay the foundations of a Christian world order.

#### THE GREAT UPHEAVAL

WHEN THE JAPANESE invaded China in 1937 they started a chain of events the outcome of which we cannot now clearly see. The Chinese have throughout their long history shown a unique respect for learning and its institutions. The Japa-

nese army speedily showed itself to be an enemy of Chinese universities. In some cities serious damage to schools and colleges was caused by the invading forces. Most of the institutions of learning in East China migrated hastily to the western provinces. The administration of Shantung Christian University, together with a substantial proportion of staff members and students moved to Chengtu, in Szechwan, where they were invited by West China Union University to reestablish Cheeloo for the duration of the war.

The great province of Szechwan has since become the heart of Free China. This province is approximately as large in both area and population as pre-war Germany. It borders on the great and little known Chinese territories of Central Asia. Culturally, Szechwan has had a proud past in Chinese history. The heroic events of the age of the Three Kingdoms centered largely in this region. Poets, artists and scholars including such immortals as Li Po and Tu Fu have called Szechwan their home.

Because of its geographic isolation, and its great resources both human and material, Szechwan was well designed to become the citadel of a China fighting to be free. Shantung Christian University has played an honorable part in this struggle by training doctors, and leaders in other fields to serve China both now and after the war. In America approximately one out of every 130 members of the population is normally enrolled in a college or university; the proportion in China is more nearly one out of every 10,000. Thus while Cheeloo has accepted a relatively low number of students on its new campus—about 300—it has been making a contribution of incalculable importance to the public good.

While the major academic program of the University was being adjusted to the needs and conditions of Free China, the

Tsinan campus continued full of activity. The great hospital was crowded, and the clinics taxed to their utmost capacity. Special training courses for Chinese youth marooned in Japanese-controlled territory were instituted. There was an especial emphasis on nurses' training, and on the preparation for service of pharmacists, and various kinds of agricultural technicians. This work was on roughly a junior-college level, and was a boon to the unfortunate population which was living in nearby occupied territory.

On December 8, 1941, Japanese forces occupied the Tsinan campus. Although in general they dealt in a reasonable manner with foreign members of the staff, they insisted that all university activities be terminated. The American staff have been repatriated, but the whereabouts of their British colleagues is uncertain.

In Free China, near the foot of the towering mountains of Tibet, Cheeloo continues to serve the Chinese people. The day will come when the University will return to its home in Tsinan, and will play an important part in the reconstruction of war-torn areas, and in the rehabilitation of countless damaged lives. The tradition of leadership in service is the corner-stone of Shantung Christian University.

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#### MEDICAL MISSIONS IN CHINA

*By* RANDOLPH T. SHIELDS, M.D.

IT IS NOT NECESSARY to dilate upon the value of the work of medical missionaries to the Chinese and to the church of China. At present most of the hospitals in occupied China have been forced to close, but many are still being run by Chinese Christian doctors, graduates of our medical schools.

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In Free China there are probably about one hundred mission hospitals.

While the past history and the present situation are interesting and most encouraging, yet the question which confronts us most acutely is—what of the future? War has forced the opportunity upon us which would not have occurred in peaceful times—the opportunity to adapt our medical work, as all other mission work, to the new conditions. The pioneers of modern medicine in China could only practice curative medicine, as a practical demonstration of Christianity to the people. Obviously they could not cooperate with the government as it then was, and they could not teach preventive medicine to a people who knew nothing of the value of modern medicine. Incidentally, think of how little was known in the U. S. A. forty years ago about preventive medicine.

The New China, which we hope is going to emerge before many years, is naturally going to be dominated by the men and women who have been living in Free China and developing that part of the country. There will be new conditions, new ideas—ideas which have resulted from experience in West China since 1937. There are certainly going to be plans to produce large numbers of doctors in order to meet the tremendous needs of the population of China. There is going to be increasing emphasis on ruralization in medicine, as well as in everything else. Preventive medicine is going to be stressed. Health centers will be set up, and health education will be emphasized. This was the trend even before 1937, as those of us know who have seen Jimmy Yen's work at Ting Hsieh, Hopei, or the work at Chouping and Tsining in Shantung. There is going to be an increasing number of capable medical men and women who have had several years of practical experience working among their own people and with the backing of the government. They will strenuously

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and, we hope, effectively tackle the immense medical problems which will confront them.

Now what are we, as medical missionaries, going to do to help in this new program? One thing we certainly must not do. We must not attempt to simply take up where we left off. A careful study of the field should be made by the Boards concerned, consulting with leading British and American and Chinese medical men, and due consideration must be given to the financial resources which can reasonably be hoped for. Whatever we do must be done with the full approval of, and cooperation with the government. We should plan to continue as mission supported hospitals only a selected number of the old hospitals. Most of the old hospitals should be turned over to the Chinese, under Christian management if possible. I doubt the possibility, or the wisdom of attempting to get the churches, as such, to support these hospitals. One can see that there will be many difficulties and some disappointments in this transference of authority, but it should be done. The remaining mission hospitals must be much better equipped and staffed than any of them have been in the past, so as to be prepared to fulfill two functions—(a) to serve as district or provincial centers for the public health activities of the government; (b) to be teaching hospitals where selected graduates of government medical schools can serve as internes and residents and thus be well trained for the public health services, or as specialists in the various fields of Clinical Medicine.

If these Christian Hospitals be staffed by competent Christian doctors, Chinese or foreign, they are bound to exert a great influence both professionally and spiritually over the young doctors whom they train.

Finally we should consider the Mission Medical Schools. From the apprentice training schools of the early days, have

developed a few mission medical schools which have made a great contribution to China; and in recent years there have been established an increasing number of schools supported by the Provinces or the Central Government. But even the best of all these schools could not be said to have all the necessary equipment and staff which they desired. The Rockefeller Peking Union Medical College stood out as a special institution.

One can assume that the Government, confronted with the problem of trying to meet the medical needs of the people, will continue and expand the policy of having two classes of schools, one frankly of lower grade than the other, with a shorter curriculum, in order to be able to turn out a large number of doctors in a short time to meet the immediate and pressing needs. And new centers for training midwives and public health workers will no doubt be opened. We fully agree with this policy, but it should be carried out as a function of government and not by private bodies such as missionary societies. There is no reason, however, why private medical schools, and union mission schools, could not assist in the general program of medical education. But if the history of the past is to be used as a criterion for the future, we can scarcely hope for adequate financial backing and a sufficient number of well trained medical missionaries to staff more than one (or possibly two) mission supported medical schools in China.

Whatever we establish and support should be of a high standard—otherwise we should not enter the field of medical education. I realize that this whole matter is very closely tied up with the larger question of the quality and the number of mission schools and colleges we may attempt to support in the New China.

Another matter which should be brought to the attention of the Mission Boards, is the kind of training which should be required of medical missionaries in the future. It will not be wise, as a rule, to send out young doctors who have had no more special training than the graduates of medical schools in China have had. Only those who have had several years of post-graduate training at home, and are qualified to teach in medical schools or to train young doctors in teaching hospitals should be sent to China.

I am fully aware that there is another viewpoint of this whole question. Many of my colleagues, both clerical and medical, will advocate that medical missionaries should continue to do pioneer medical work along with evangelistic, and that if we go into educational work we should set up schools of a lower grade and turn out more doctors, rather than better ones, with the hope that thus the smaller hospitals will be manned. There no doubt will be many communities where pioneer work will be needed, but if we are to have any medical schools let them be only first class.

### THE WOMEN OF CHEELOO

By MRS. J. M. AVANN

IT HAS the alluring features of adventure and romance—the story of “the women of Cheeloo”—and the sterling qualities of high courage, splendid co-operation and deep devotion as well.

Early in the trend toward coeducation in higher schools in China, Cheeloo stepped ahead of tradition and invited the North China Medical School for Women to join its Medical School family and share the new home. The invitation was accepted and the new relationship consummated in 1923. Cheeloo thus became the pioneer in coeducation in the field of medicine.

The young women medics took their place along side of the men in class-rooms, laboratories and in campus activities with dignity and poise—with ability and helpfulness. With them came three able American women to whom much credit must be accorded for the success of this experiment in its initial days. They are Dr. Eliza Leonard, Dean; Dr. Frances J. Heath (Mrs. Frank C. Hughson), teacher; and Frances R. Wilson, nurse.

The dowry brought by Cheeloo Women of the sustaining organizations made possible the new teaching hospital and additional women doctors, nurses, and technicians.

Dr. Luella Miner, first president of the first College for Women in China, became an early member of the staff, lending prestige and stimulating the interest of women in the University as a whole.

In a dozen years women had infiltrated into every department of the University, and constituted a third of the student body, a ratio still maintained. Women students and the efficient women members of faculty and staff—Chinese and foreign alike—have been keenly alive to unfolding opportunities of extending training courses for better and more comprehensive service to the people of China, particularly to women and children. The story told in the chapters of this booklet, of trained religious workers, of teachers, of doctors, nurses, and technicians and public health workers, food experts, rural community leaders, etc., etc.—this is their story too. They are integral to the University, filled with its traditional spirit of Christian service and thorough identification with the people and their needs.

In hundreds of communities over China Cheeloo women have gone, radiating and communicating this spirit of helpfulness and love.

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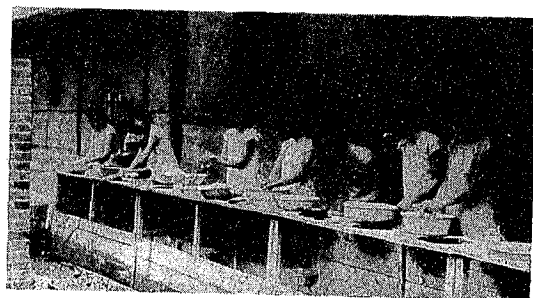
In hundreds of communities over China Cheeloo women have gone, radiating and communicating this spirit of helpfulness and love.

## *Cheeloo Lives in Free China*



*Temporary  
Men's Dormitory  
in Chengtu—  
Built of Lath  
and Plaster*

*Girls Studying  
in Their  
Crowded  
Dormitory*



*The Start of  
a New Day*



*The Women's  
Dining Room—  
Food is Plain  
and Very  
Expensive in  
Wartime*



*Contestants at an  
Intercollegiate  
Track Meet Take  
the Oath of  
Sportsmanship*



*A Student  
Choir Singing  
at a  
Religious  
Retreat*



A new chapter in heroism was begun in 1938 when a group of Cheeloo women set out with their matchless leader and Dean, Mrs. Yui, on the long hazardous trek to Free China. There they share with hundreds of other refugee students untold hardships, make-shifts and deprivations. Their solace and inspiration lie in the freedom of new service opportunities at hand, and in the glory of the bright new day of China envisaged beyond the present dark eclipse.

EXCERPTS FROM A REPORT  
ON THE  
RURAL ECONOMIC PROGRAM OF THE UNIVERSITY

By DONALD K. FARIS

*(The figures quoted in this section are largely based on Dr. J. Lossing Buck's LAND UTILIZATION IN CHINA and refer to conditions existing before 1937.)*

There are 350,000,000 people in the rural areas of China. The average per capita income in North China is \$16 U. S. currency per year—two-thirds of which is used for food, leaving one-third for clothing, recreation, education, doctors' bills, and all other needs. Sixteen dollars represents 980 pounds of grain or sixteen bushels of wheat. That is the average—but there are 60% below average. There are 70,000,000 people living on \$10 per year under circumstances worse than internment camp conditions.

Eighty-five per cent of the people cultivate 95% of the land for food. China still has to import rice, wheat, and cotton in order to have enough to feed and clothe her people. The amount of food available practically controls the number of people who survive. Eight million die annually whose lives could be saved if the standards in China were similar

to those of America. The casualties from the war probably number about 10,000,000 while unnecessary deaths during the same period have been about 40,000,000. Fifty per cent of the people die under twenty-eight. Four million children under five die every year.

The per capita land holding has decreased 33% in the last seventy years. The population is increasing. Land areas remains the same. The land must be sub-divided. Consequently as the population increases, the standards of existence must decrease.

Illiteracy is very high in China. Only 26% of the men and .8% of the women in North China are able to read.

Do we realize that such poverty and ignorance are driving many to despair in one of the greatest nations in the world today? Do we realize that in the new internationalism in which we are living we must share or perish? With all out government aid, within two generations, standards in China could be improved two to three hundred per cent.

China needs leadership, knowledge, capital. One of the handicaps in Rural Work in China today is the lack of leaders with adequate training and high capacity. In order to prepare such people, the training given them must have a rural emphasis from the very beginning, if they are to be rural leaders. They should have scientific and research training to develop their ability to think. Vocational work also should be an integral part of the course. Religious training would prepare them for service. The whole course should be organized around the needs of the country people.

*How Could Cheeloo in Shantung Meet These Needs?*

Dr. Buck divides China into eight natural areas. Cheeloo is situated almost in the exact geographic and transportation

center of the winter wheat, kaoliang area. We hope to have our buildings left even if our equipment is gone. The buildings will provide a center for a new beginning after the war. More important than the buildings are the traditions of Cheeloo, built up through long years of heroic service.

With proper coordination, a university with different colleges such as medical, arts, theological, could contribute greatly to a rural course. Such a unified program would plan to solve the health, livelihood, religious, and educational problems of the people. Without such a comprehensive program we create greater difficulties than those we are trying to solve. At Tsinan valuable experience was gained in (1) the experimental farm run by Nanking University; (2) horticultural gardens with fruits, vegetables and flowers; (3) chickens; (4) rabbits, including angora rabbits to provide home industries and take up some of the slack in farmers' time; (5) a Soils Department; (6) sanitary research which worked on the farm family health needs with the hope that in time this would be closely linked with the work of the Medical School and control the large loss of life which costs two billion dollars each year to the Chinese people in needless deaths; (7) fertilizer projects. These would probably increase the income of farmers about 15%; (8) a department of Visual Education had been started which was working with film strips and preparing posters and visual aids which would help in any propaganda program necessary to put a program across to rural people; (9) The House Economics Department under Miss Russell had rat laboratories, and sewing schools and was studying questions of diet, producing literature on different foods—one of the booklets which was entitled, "What Do We Eat," listed different foods and food values; (10) The Three-Year Short Course under Rural Service had begun the training of the "ideal leader"

we have in mind. Last fall we started to plan a five-year course. When war broke out, I was traveling to Peiping to interest students in this new course; (11) we had a class of apprentices doing practical work. These men were sent in by churches in order to be trained to go back into church sponsored horticultural projects.

Any university doing Rural work would naturally have to have ample research facilities. We do not know the answer to many of the problems in China, and only by competent and careful research are we going to discover the answers.

#### *What is our Present Task?*

The University at Tsinan is closed. Is there any other place where we should be doing some of this rural work? What preparations should be made for the period of reconstruction to come?

We should plan to hold together some of our present staff. Just before we left Tsinan, arrangements were completed for a number of staff members and students to meet in West China.

If we are going to continue in the future, we must be getting a line on new staff members.

Plans for the new Rural College should be developed.

Moreover, it will be necessary to interest the Chinese government. In Tsinan we have been separated from the Chinese government for several years. No plan in rural reconstruction can be successful unless it can secure government cooperation.

We must also plan for cooperation with the other colleges. Each should concentrate on one particular field.

*What does the future hold? What have we to depend on?*

I believe that we gained something in being closed out that would have been lost if we had closed the University ourselves and salvaged the equipment. Our attitude last August (1941) was this: If we close the University, we will be running away. If we stay open, then we will make the Japanese close us, and if they close us, it will be on their heads. We took that stand and lost in property, but what we lost in property, I think we gained in morale and in sympathy from the people by whom we were surrounded.

Never before have the Chinese been so sure of themselves as they are today. There is a new spirit. During the last five years they have successfully resisted aggression from a nation that has proved its ability to fight. Never before have we had a spirit of fellowship so manifested by Chinese people in intangible things, in personal relationships, and personal loyalties. The mutual sharing with the Chinese people during the last five years has brought something that we have never had before.

Never before in history have the rural problems in China been so pressing, aggravated as they are by war, and this is especially true of North China. Never before probably has there been so great an opportunity as there will be during the reconstruction period after the war. What we have lost is negligible compared to what we have gained. The future is before us. It is a challenge which friends of Cheeloo can ill afford to neglect.

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SHANTUNG CHRISTIAN UNIVERSITY  
also known as  
CHEELOO UNIVERSITY  
1942-43

This is the oldest Christian College in China, having been founded in 1864. The original college was merged with two other institutions in 1904 to form Shantung Christian University. Other institutions later joined the first three. At present Cheeloo University, as it is called by the Chinese, consists of a merger of six institutions supported by eleven missionary societies in the United States, Canada, and Great Britain.

As a result of the War, the main academic work of the University is being carried on in Chengtu, on the campus of West China Union University. The hospital and six schools of college rank were operated in Tsinan, until the campus was seized by the Japanese.

*Cheeloo University in Chengtu*

*Enrollment—358*

*Degrees offered: B.A. B.S. M.D.*

*Units*

College of Arts

College of Science

College of Medicine

Sinological Research Institute

The work of the various Colleges continues on a traditionally high plane.

*Special Activities*

1. Summer Service Corps—work among the people of the tribes country
2. Local social service projects
3. Cooperation with other Colleges on the Chengtu campus in various projects
4. Joint and individual religious work

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LIST OF MEMBERS  
BOARD OF GOVERNORS  
North American Section  
SHANTUNG CHRISTIAN UNIVERSITY

*OFFICERS*

*Chairman*.....DR. LLOYD S. RULAND  
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