

Bethel College Monthly



NEWTON, KANSAS

MARCH

1920

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Bethel College Monthly

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Managing Editor - - - G. A. Haury	Student Editor - - - Emma Linscheid	
Assistnat Editor - - - Ida Ligo		
Assistant Editor - - - Naomi Nelson	Address all communications to G. A. Haury,	
Alumni - - - Wanda Isaac	Newton, Kansas.	

"THE MAN WITH THE HOE."

By Edwin Markham

Bowed by the weight of centuries, he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never
hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this
brow?
Whose breath blew out the light within this
brain?
Is this the thing the Lord God made and
gave
To have dominion over sea and land;
To trace the stars and search the heavens
for power;
To feel the passion of eternity?
Is this the dream He dreamed who shaped
the Suns
And marked their ways upon the ancient
day?
Down all the caverns of Hell to their last
gulf
There is no shape more terrible than this—
More tongued with censure of the world's
blind greed—
More filled with signs and portents for the
soul—
More packt with danger for the universe.
What gulfs between him and the seraphim!

Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages
look;
Times tragedy is in that aching stoop;
Through this dread shape humanity be-
trayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.
O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing, distorted and soul-
quenched?
How will you ever straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the unmemorial infamies,
Perfidious wrongs, immedicable woes?
O masters, lords and rulers in all lands,
How will the future reckon with this man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the
world?
How will it be with kingdoms and with
kings—
With those who shaped him to the thing he
is—
When this dumb terror shall appeal to God,
After the silence of the centuries?

Interpretations of Edwin Markham's
"The Man With The Hoe."

By members of the Freshman English class.

Edwin Markham received the inspiration to write "The Man With the Hoe" from Millet's painting by the same name. It is comparatively short and reads quite simply. Nevertheless, it is big and majestic. It gives a description of, and registers a protest for, the man who through the ages has been a slave to Capital.

The picture of "The Man with the Hoe", as drawn in the first verse, is so expressive and inclusive that one can hardly grasp it at one reading. Not a word is said about his personal appearance, yet one can see the man in his mind:— stoop-shouldered, and gazing down; there is no joy in his face, nor even pain; for he does not realize that he has been cheated in life. He hopelessly and mechanically plies his task from day to day. He does not live; he exists. This poem applies to the slave of old and to the laborer of to-day. Many of the modern laborers are just as hopeless, and their lives are just as empty.

The poet continues with the thought that this is not the kind of man God meant to rule the universe, — this is the product of the World's Greed.

These people have no appreciation for art, or nature, or science; because they have no opportunity to get acquainted with these things. This very fact is a protest against the world's greed, and the poet says it is a prophecy. In the light of our modern experience we may grant the truth of that statement. Labor is beginning to protest. William Allen White says in his "Heart of a Fool": "The geranium plant in the window of a mine worker's home is not merely a geranium, but a bomb which will explode some day. The laborer loves beauty too; he is hungry for good things; he wants to live, not merely exist."

The last two verses are addressed to the people who have made labor what it is. In these verses Markham asks them how they will deal with labor when it awakens. The poet realizes that such a time is coming. Today we can say that that time has come.

—Dora Kliever

While the verses of "The Man With the Hoe" have as their basis the old world toiler of the soil, they are intended in a larger sense to apply to all who are forced to the excessive physical labor that quenches the fire in the mind and freezes the sentiment in the heart. The "man with the Hoe" may be the toiler in the sweat shops, the miner delving in the bowels of the earth, or the stoker feeding the ravenous furnace fires. So the man whose power of vision has been so limited by the social and industrial conditions that he cannot see beyond his own narrow horizon into the world of thought and art. He is the man who toils in the muck of this world to fill the coffers of his over-lord and master and allow him to live a life of luxury and ease.

This injustice has been going on for the past ages, but labor will not always accept its lot as inevitable. The time will come when the down-trodden masses will say, "Enough" and demand industrial freedom just as they demanded political freedom. Twenty years ago when Markham wrote this poem, he saw that conditions were gradually nearing their climax, and today we see the fulfillment of his prophecy. Are not the present strikes and upheavals in our industrial and economic world merely the fruits of the seeds of injustice and discontent sown during the past centuries? The laborer has awakened and is trying to rebuild our social order in his own brute way.

When the poem appeared in 1899, it was heralded as the battle cry of the proletariat. It has been called a "tremendous protest against the black causes of poverty and ugliness". Markham himself intended that we should read more into the poem than he has expressed. The "man with the hoe" is any man who allows his work to totally enshroud his horizon.

—W. S. Schmitt

SPECIAL SESSION OF BETHEL COLLEGE CORPORATION

Impressions.

The large attendance at the special session indicated that our people are greatly interested in the welfare of Bethel College. This augurs well for the future. A

person is either for or against a thing. If he is strongly and sincerely against it, he may be won over and may become a valuable supporter. As a rule, there is little hope for the indifferent person.

Various criticisms were made in regard to work done at Bethel College. Friendly criticism will always be helpful and we trust that most of the things said about Bethel College affairs were said in the spirit of friendliness. We hope that because of the discussion and the criticism our school will become a stronger and better Bethel than it has been before, whether the criticisms offered will tend to produce a change or not in the matter criticized.

Now and then the suspicion becomes strong that a man who is indisposed towards giving in general will jump at almost anything and make it his excuse for not giving to a certain cause. Such a man, as a rule, can not be convinced of the error of his course by any argument. He is not open to conviction.

Y. W. C. A.

The Young Women's Christian Association as an organization that primarily interested in the social uplift of the womanhood of the world. It is already a strong feature of our life in America and is rapidly becoming entrenched in the social life of other countries.

During the war they were very active in caring for the women and children of the invaded districts and in many ways ministered directly to the soldiers at the front. Their activity here increased their ambitions to reach many more girls, hence they are reaching out to do for the womanhood of India, China, Japan and South America what they are doing for the girls of America.

To carry out their program for 1920 adequately, the national Y. W. C. A. is asking for four and a half million dollars. The week beginning with March 7 was set aside for the campaign.

Since Harvey County is an unorganized territory, the National Committee requested

the Bethel College organization to undertake the work of canvassing all or as much of the county as possible. The proposition was made to the cabinet girls in February and accepted. This is the only organization in the country that took such direct active part in this campaign.

The Association stands for service. The Bethel girls are always willing to serve; but an opportunity to serve in such a direct way had never before been offered them. They accepted the responsibility, however, with some feelings of trepidation. They had no way to estimate their persuasive powers in a campaign like this and felt inclined many times to regret their bargain. But that is only natural. As the time drew nearer and more detailed information reached them regarding the plans of campaign, they became fired with much enthusiasm for the work.

About thirty girls from the association were selected for the work and these were divided into six groups with a captain at the head of each. Wednesday, March 10, was the campaign day in Newton. Decorated with blue triangles — the association emblems — and inspired with a determination to arouse interest in the city for this humanitarian work, the girls set out. They worked with such energy and interest that by noon they had covered most of their respective sections. They assembled at the Sunflower Cafe for lunch, principally to compare results and, through this means of contact to gain courage for the afternoon canvass. The girls were well pleased with their work in Newton. They found ready response and sympathy. As a rule the people were acquainted with the work the organization was doing in the larger cities for the girls and women who are traveling and expressed their appreciation of their work with much fervor. Others knew less or practically nothing about it, but were ready to help nevertheless.

In Newton they collected approximately \$500.00. The following day six girls canvassed Halstead and four girls, Burrton. At these two places they collected nearly \$135. The group that canvassed Sedgwick on Friday received \$92.00. Also small amounts

were gathered at Walton and Hesston. At these two latter places more success might have been achieved if posters had been put up the week before announcing the canvass. At the other places this was done and preparations were accordingly made to meet this emergency.

In all the amount raised amounted to approximately \$750.00. The girls are well pleased over their success and the committee in charge feels they deserve considerable credit for having accomplished so much.

The Bethel girls hope that they have stimulated considerable interest in Harvey County for the Y. W. C. A. and they hope also that the territory will not remain unorganized much longer. —A. M.

CAMPUS NOTES.

Miss Ivyl Barker of Newton has enrolled in the college senior class. The class of 1920 now numbers thirteen, which is the largest graduating class of Bethel's record.

Luke Horsch, president of the Kansas State Oratorical Association, presided at the State contest held at Fairmount, March fifth.

The Alpha Beta Society entertained the Delphians March 1 in the College Chapel with one of their interesting programs.

Misses Ligo, Nelson, v. d. Smissen and Riesen attended the "Messiah" at Lindsay, Sunday, March 28.

Prof. J. E. Hartzler gave several addresses in Moundridge, March 27 and 28.

Quite a number of students and faculty members attended the oratorio, "Crucifixion", given in Wichita, Sunday night, March twenty-first.

Miss Lena Waltner, a College Freshman was compelled to return to her home in

Freeman, So. Dakota, because of sickness in the family.

The Field Secretaries of both the Y. W. C. A. and Y. M. C. A. were on the campus on March twelfth. The Y. W. C. A. Secretary, Miss Duffield, spoke to the girls at 12:45. She gave a very interesting talk on the subject, "How much do you dare for Christ."

The members of the College Senior class have again ordered the standard insignia of the Bethel graduates. Several ordered class rings but the majority are wearing the "Gold Bug" pin.

Miss Justina Regier, voice instructor, and Miss Thomas of Newton gave a joint recital at Newton High School auditorium, March twenty-second.

The Bethel College Quartette went to Sedgwick on the twenty-fifth to announce the coming of the Glee Club on the twenty-sixth.

The Bethel College Y. W. C. A. canvassed Harvey County in the interests of the National Y. W. C. A. Harvey County responded well and the girls have been able to send in approximately \$750.00 to the National Headquarters.

The College Freshman girls gave an elaborate party for the boys of the class in the gymnasium Saturday night, March twenty-seventh. The good time which all report is sufficient to prove that the Freshman girls of the class of '23 have the spirit which makes school life enjoyable.

Mr. Leonard Gaeddert of Buhler visited his brother John for several days.

Billy Unrau of Goessel was on the campus for several days visiting friends.

Dr. Langenwalter preached in the Menonite church of Newton on Sunday, March twenty-first.



ALUMNI NOTES.

Ac. '10. Missionary Albert Claassen of Cantonment, Okla., made another trip to Kansas lately to arrange for his successors at the mission. Rev. H. J. Kliever and family will probably move from Hammon to Cantonment this summer.

Ac. '09. Mr. H. S. Kliever and Lorena Dirks Kliever were gladdened by the birth of a baby boy.

Col. '16. J. V. Friesen who is teaching at Enterprise visited on the campus some time ago. He reported that their schools were closed on account of influenza.

Ac. '17. Ruth Hohman, Elmer Lichti, and Leona Staufer Lichti motored up from Deer Creek for the special meeting on March 9.

Col. '16. Arnold Isaac, medical student at Chicago University, has completed two years of his course and will move to the West side after Easter to continue his studies.

Ac. '19. Edward D. Schmidt and Mrs. Ella Lichti Schmidt have moved from Bluffton Ohio to Berne Indiana, where the former has accepted a call to do Christian Endeavor work over the state. He will continue some of his studies at Bluffton.

Ac. '16. Alfred Linscheid, Mrs. Eddie Linscheid, and Rev. and Mrs. J. P. Linscheid of Arlington attended the special meeting on the ninth.

Ac. '19. Mary Ann Loganbill has finished teaching a term of school near Halstead. She will soon return to her home at Fortuna, Missouri.

Col. '17. Hazel McAllister, who teaches in Newton, is taking a special course in astronomy under Uncle Davy.

Ac. '17. Married on March 14, 1920, Eva Nikkel and Adolph Klassen.

Mus. '19. Elma Ringelman recently did substitute teaching for a week in the Geary, Okla. High School.

Mus. '15. Hilda Schmidt is now teaching music at Cushing, Okla. She accepted

an attractive offer as organist in a church there.

Col. '19. John Thiessen and Gus Gaedert, who are attending Chicago University spent the spring vacation visiting at Bluffton, Ohio.

Col. '19. A. V. Tieszen has been offered a much larger salary to stay in Henderson, Nebraska, another year as principal.

Col. '12. Rev. Menno Galle has changed his address from Ruff, Wash., to Schrag, Wash., so as to be more centrally located for his work.



LIBRARY NOTES

"In the education of our people, libraries are essential."

The American Library Association has entered upon an enlarged program with the slogan "Books for Everybody".

The World Outlook, a mission magazine, and lately made the official organ of the Interchurch World movement, has been re-ordered for the library. The Bethel Y. W. C. A. is paying for it.

The Delphians donated \$5.50 to the library for the purchase of three books on the Mexican question.

We should like to have as complete a set of the following as possible for our library.

Bundesbote Kalender. Any numbers except 1916, 1918, 1919, 1920.

Mennonite Yearbooks. Any numbers except 1904, 1914, 1915, 1918.

General Conference Reports. Any except Erste - elfte Sitzung Achtzehnte Sitzung 1909.

Western District Conference Reports. Any numbers except 15. Conferenz 1906.

Other Mennonite Conference Reports.

If someone is willing to supply some of these, write to Bethel College Library, Newton, Kansas.

IT TAKES COURAGE

To live according to your convictions.

To say "No" squarely and firmly when those around you say "Yes".

To live honestly within your means and not dishonestly upon the means of others.

To refuse to do a thing which is wrong because others do it, or because it is customary and done in trade.

To stay home evenings and try to improve yourself when your comrades spend their evenings having a good time.

To remain in honest poverty while others grow rich by questionable methods which you could easily use yourself.

Not to bend the knee to popular prejudice, but stand firmly erect while others are bowing and fawning for praise and power.

—The New Success

Owing to a great amount of work and to sickness among the members of the editorial staff and the printing force, the present issue consists of only eight pages instead of sixteen.

Will our readers please turn to the yellow label on this number and see whether their subscription is up-to-date or not? If it is not, we shall be glad to receive the wherewithall to make the change possible.

The Immigration of Mennonites into America.

is the title of a pamphlet written by J. H. Langenwalter, D. D. It is a concise statement of the main facts of the immigration and should prove to be of great interest to such who would inform themselves in regard to this matter. The price of the pamphlet is 25 cents. Any profit accruing will go towards the support of the library. Send your orders to G. A. Haury, Newton, Kansas.

Bericht der Direktion an die Spezialktion der Bethel College Corporation am 9. März 1920.

Liebe Geschwister!

Als der Prophet Haggai das Volk Israel zum Tempelbau anspornen wollte, rief er den in

ihre Heimat zurückgekehrten Exulanten zu: „Dies Volk spricht: Die Zeit ist noch nicht da, daß man des Herrn Haus baue.“ „Aber eure Zeit ist da, daß ihr in getäfelten Häusern wohnt, — und dies Haus muß wüst stehen.“ Es geht uns in dieser Zeit in manchen Stücken ähnlich so, wie es damals Israel erging. Wenn wir die ungeheuren Kosten anblicken, die es heute fordert, um am Hause Gottes zu bauen, ja wenn wir vor den großen Zahlen stehen, die es erfordert um unser Bethel, (Haus Gottes) zu bauen resp. unterhalten, dann möchten wir in Versuchung geraten auf eine gelegener Zeit zu warten.

Als wir letzten Herbst in der Jahresversammlung hier zusammen waren, sprachen wir die Hoffnung aus, daß wir mit dem vergrößerten Unterhaltungsfond, der uns jetzt zur Verfügung steht, in den nächsten Jahren so ziemlich auskommen werden. Nun aber müssen wir bekennen, daß wir in unseren Hoffnungen getäuscht sind. Es ist wohl nicht nötig, näher zu erklären, daß die Verhältnisse heute derart sind, daß es viel, viel mehr Geld nimmt, um irgend ein Werk zu treiben, als vor einigen Jahren. Wir finden uns gezwungen mit höheren Unterhaltungskosten zu rechnen. Wir können unsere Lehrer nicht länger für den Lohn lehren lassen, die sie bisher erhalten haben. Und auch sonst nimmt es mehr Geld, wo man auch hinblickt. Also in einem Wort, wir können die Schule auf gegenwärtiger Basis nicht unterhalten, es sei denn unsere Einnahmen vermehren sich. Ein vorsichtiger Ueberschlag über das Schuljahr 1920-21 zeigt, daß unsere Ausgaben für die Unterhaltung der Schule um \$10,000 größer sein werden als unsere Einnahmen. Das meint, daß wir am Ende des nächsten Schuljahres für das eine Schuljahr ein Defizit von \$10,000 haben werden, wenn wir nicht im Voraus Mittel und Wege schaffen, um solches Defizit zu verhüten.

Wir möchten sofort betonen, daß wir glauben, es ist möglich ein großes Defizit zu verhüten. Wenn wir z. B. 100 Schulfreunde fin-

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den könnten, die für nächstes Schuljahr je \$100 für Unterhaltungskosten geben würden, so wäre dieses Problem gelöst. Sollte es unmöglich sein, 100 solche Freunde zu finden? Oder 200 Schulfreunde mit je \$50 würden dasselbe erreichen. Dies ist nur ein Wink, der uns daran erinnern soll, daß es möglich ist, das nächste Schuljahr zu unternehmen ohne große Schulden zu machen.

Und doch rechnen wir als Direktoren mit der Tatsache, daß ein Defizit entstehen könnte. Da möchten wir die Sache ganz klar der Korporation vorlegen. Wir möchten erfahren welche Stellung die Korporation dazu einnimmt. Wird sie hinter den Direktoren stehen? Oder erwartet man, daß die Direktoren selbst die Verantwortlichkeit eines etwaigen Defizits zu übernehmen haben?

Bezüglich des jetzigen Defizits möchten wir sagen, daß wir jetzt daran sind, dasselbe zu sammeln. Hr. F. Mouttet ist als Sammler ernannt worden und hat schon mit der Arbeit begonnen. Leider ist er dadurch, daß mancherorts die Kirchen der Influenza halber geschlossen waren, sowie durch andere Hindernisse aufgehalten worden, daß er noch nicht mit dem Sammeln weit gekommen ist. Wir geben uns der Hoffnung hin, daß er viele willige und fröhliche Geber finden wird, sodas die gegenwärtige Schuld bald gedeckt sein wird.

Uebrigens möchten wir darauf hinweisen, daß heute fast jede Gemeinschaftsschule genau vor demselben Problem steht, das uns beschäftigt. Ja, viele dieser Schulen sind noch viel schlimmer dran als wir. Wir wollen uns daher nicht einmütigen lassen, wenn wir heute auch noch nicht gerade die Lösung unseres Problems sehen. Unsere Schulsache ist doch auch eine Glaubenssache. Mögen wir sie daher nicht anders als gebetsvoll erwägen und betreiben. Unterlassen wir nicht die Fürbitte für unsere Schulen.

Das Direktorium.

Ueber die Spezialversammlung.

Eine der wichtigsten Fragen, die vor die Spezialversammlung kamen, war diejenige bezüglich des Defizits. Es stellte sich heraus, daß durch die ungemein erhöhten Betriebskosten, das Defizit für das kommende Schuljahr sich auf \$10,000 belaufen würde. Jederman sah ein, ohne weitere Erklärung, daß Schritte getan wer-

den mußten um diesen Uebelstand zu vermeiden oder wenigstens zu vermindern. Daher fand der Plan, Versprechungen für drei Jahre entgegen zu nehmen, fast ohne Widerrede Anklang. Der Plan wurde ausgeführt und als Ergebnis fand man, daß \$3,000 jährlich gezeichnet wurden, also \$9,000 für drei Jahre. Obwohl diese Summe das Defizit nicht decken wird, bleibt das Resultat doch sehr befriedigend. Hoffentlich wird es ohne große Mühe gelingen das Uebrige auch noch zusammen zu bringen.

In der Erziehung versuchen wir manchmal erwachsene, oder beinahe erwachsene, Knaben und Mädchen so zu behandeln, als ob sie noch in den Kinderschuhen stecken, und es kommt uns dabei gar nicht in den Sinn, daß wir mit solcher Behandlung einen großen pädagogischen Fehler begehen. Kleinen Kindern kann man wohl manches bestimmt verbieten aber bei Erwachsenen geht es nicht immer. Bei ihnen muß man mehr an den Verstand appellieren. Dabei darf man aber nicht vergessen, daß eine jüngere Generation eine Sache ganz anders ansieht als eine ältere, und wer da Recht hat ist nicht immer leicht zu sagen. Es ist auch oft der Fall daß junge Leute später zu andern Ansichten kommen. Diese besondere Frage in der Erziehung beschäftigte denkende Leute schon in alter Zeit. Plautus, ein römischer Dichter, läßt den alten Philto folgendes sagen bezüglich solcher Dinge, die sein Sohn getan hatte:

„Diese Dinge sind nicht die besten; denn sie sind nicht, wie sie sein sollten. Doch aber sind sie besser als andern Dinge, die absolut schlecht sind. Auch tröste ich mich mit dem Gedanken, daß derjenige, der seinem Sohne nur solchen Rat giebt, wie er ihm selber gefällt, handelt töricht. Er macht die Sache nicht besser und findet selbst keine Zufriedenheit darin. Dadurch, daß er einen unzeitlichen Sturm hervor ruft bereitet er einen bitteren Winter für sein Alter.“

Der Umstand, daß Bethel College auf der akkreditierten Liste ist und dadurch die Anerkennung des Staates gewonnen hat, scheint manchen unsern Schulfreunden immer noch ein Stein des Anstoßes zu sein. Offenbar rührt ein solcher Ansicht hauptsächlich von Mißverständnis der Sache her. Von jeher war es der Gebrauch, daß wenn jemand lehren wollte, muß-

te er sich erst die Erlaubnis vom Staate holen, d. h., er mußte erst eine Prüfung bestehen. Dadurch nun, daß unsere Unterrichtskurse vom Staate anerkannt worden sind, haben unsere jungen Leute den Vorteil Lehrerzeugnisse erhalten zu können ohne immer die leidlichen Prüfungen durch zu machen. Wenn sie z. B. den Normalkursus der Akademie beendigt haben, brauchen sie nur in etlichen zum Fach gehörigen Studien Prüfung zu nehmen und sie bekommen ein Zeugnis. Sie können auch Zeugnisse bekommen je nachdem sie zwei oder vier Jahre im College gewesen sind, aber nur unter der Bedingung, daß das College vom Staate anerkannt ist und die Kandidaten die vom Staate vorgeschriebenen Fächer vollendet haben. Nebst dem können sie auch in manchen andern Schulen ohne viele Umstände Einlaß finden, wenn sie solche zu besuchen wünschen, was ja oft der Fall ist. Folglich sollte man sich eher freuen als Anstand nehmen, daß unsere Schule Anerkennung gefunden hat.

Jeder Vater und jede Mutter kann aus Erfahrung sagen, daß Manches unter den Kindern in der Familie geschieht, das die Eltern nicht billigen können. Trotzdem wird weder Vater noch Mutter davon laufen und die Kinder im Stich lassen wollen. Mit Geduld und Liebe versuchen sie dieselben immer und immer wieder auf den rechten Weg zu führen, wenn sie denselben verlassen haben. Eine Schule ist auch eine Familie, nur im vergrößertem Maß. Wo etliche hundert junge Leute für eine längere Zeit beieinander sind, tun sie Manches, das ihnen sonst nicht einfallen würde. Oft schleicht sich etwas ein in ihrem Betragen und in ihren Übungen, das sie selber höchst wahrscheinlich in späteren Jahren nicht gut heißen würden. Doch schließt man deshalb die Schule nicht zu oder zieht sich nicht davon zurück; denn das würde die Sache nicht besser machen. Mit Geduld und Liebe arbeitet

man weiter und hofft, daß mit Gottes Hilfe alles wieder in die rechte Bahn geleitet wird. Wir hoffen zuversichtlich, daß unsere Schulfreunde ihre Unterstützung nicht vorenthalten, weil dieses oder jenes in der Schule ist, das ihnen nicht gefällt.

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Kansas State Bank

C. F. Claassen - President
 C. B. Warkentin - Vice Pres.
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