

Bethel College Monthly



NEWTON, KANSAS

November, 1920

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Newton, Kansas, November, 1920

No. 9

Why I Study History.

I had already given up my belief in goblins, but in the innermost recesses of my heart I still believed in "bug-bears." One of the "bug-bears" of which I had frequently heard but which I had thus far failed to encounter was the study of history. Naturally I was not anxious to begin a subject which was in such bad repute. Nevertheless the fatal day when I could no longer dodge history dawned at last. I therefore closed my eyes, gritted my teeth, and blindly began the struggle. Of course I eventually became enlightened, but more of that later.

Perhaps it was my preconception of history which caused me to dislike it; perhaps I had an honest aversion for the subject; or perhaps I disliked it merely because it was proper for girls to dislike history. Yet, since a grammar school diploma would protect me from being forced to study history (just like a vaccination certificate protects one from being forced to be re-vaccinated) a diploma was the ultimatum of my desire. A vaccination certificate is a protection regardless of how well the vaccination took; a grammar school diploma is not so powerful.

One day I proudly walked into the High School building with the precious diploma in my hand. But, alas! My hopes were relegated to a distant corner. Once more I was forced to take history — not exactly forced, but strongly advised to enroll for it. With

the mental reservation that this was the last time I would allow myself to be thus inveigled, I enrolled for history. My resolutions were short-lived, however, for at each succeeding enrollment some reason why I should take history presented itself. Strange to say, I rebelled less each year until today I am taking history purely from choice. Has it grown to be a habit? Have I learned to like it? Or has the seed that was sown, borne fruit at last? I will not here analyze the process which led me to the present stage, but I will mention a few of the many and varied reasons why a person should study history.

One of the three questions which every man and woman must settle sometime during their lives, is what personal attitude he will take toward his God. Since the Bible very often determines what this attitude shall be, it becomes necessary that a person's interpretation of the Bible be a correct one, if his relationship with God is to be wholesome. Such an interpretation is impossible without an historical background. There are too many people who read into the Bible just what they want it to contain, instead of reading out of it what was put there. A person cannot interpret fully the story of Christ's birth without a thorough knowledge of the conditions within the Roman Empire at the time of Alexander the

Great. Nor can anyone who has not studied history read the Revelations intelligently. The interpretations which are often put upon this book would astonish the author himself. Revelations is in reality as simple as a picture book, but to see the story in the picture one must know history.

What man or woman does not like to converse intelligently upon some modern question? To be able to carry on an interesting conversation one must be broad-minded and tolerant. Whenever a person has gotten a clear idea of what intolerance is, he has taken the first step toward tolerance. When we study the intolerance of past generations, we are enabled to see ourselves as future generations will see us. Such a study may perhaps cause us to be less critical than we naturally are. We can understand a war such as the Great War only when we know the events which led up to it. History teaches us that there is a cause for every effect, that one event does not merely follow another, but that each act has its origin in a preceding act. A third reason, and one which is never stressed enough, is this: a knowledge of history promotes culture. No person who has not studied history can be truly cultured. Culture is something so subtle that we can describe it with difficulty. For this reason it is hard to tell in just what degree the knowledge of history adds to a person's culture. We must admit that an appreciation for music, art, and literature, is one of the marks of culture. An appreciation of this kind has its origin in history. The best things that can be said about any art are told in the history of its development. The student of music must know the lives of the master musicians before he can interpret their compositions. An artist must know history, because intrinsically woven into every picture is the history of a certain phase of human life. A great many of the paintings were inspired by history. We cannot understand them unless we know the conditions which they mirror. Even a student of literature needs a thorough knowledge of history. All the great novels have a historical setting, each poem grew out of a period of history. Often a piece of literature is as a closed book to us until we learn

its historical background. A cultured person must have ability to listen intelligently when someone else is talking. Ministers occasionally preach a whole sermon about the characters of history. It gives us a feeling of exultation to hear our friends of history spoken of as real people. A subtle tie of sympathy immediately binds us to a love for history, if we happen to have a knowledge of the subject. How bored we should be, when listening to a sermon which is grounded on history if we were not acquainted with the men of olden times! A person who desires to be cultured must of necessity study history.

Learning to be a good student is a fourth advantage which may accrue from the study of history. It is doubtful whether any other subject will afford such good training for the mind. In the first place, a student of history must remember numerous facts. In order to remember these facts he must have them organized in his mind. In the process of organization it becomes necessary for him to analyze certain set notions. We are forced to form judgments and draw conclusions. Comparisons between countries and people are naturally made. Our imagination has an opportunity to expand. A mental picture of a battle or a king is necessary before we can describe them. The oral recitations give us practice in expression. In short, few subjects train as many aspects of the human mind as history does.

History is a guide; it points out to us the mistakes of others, and teaches us to avoid making similar mistakes. We read about the lives of men like St. Francis and earnestly strive to pattern our lives after them. We learn to sympathize with all that is great and good, and to abhor what is base. As a promoter of good morals, history has few rivals.

I have mentioned some of the reasons that plead with my judgment each time I contemplate slighting history in my course of study. But there are still a few very personal reasons for my tenacious clinging to history.

It is the supreme desire of my life to understand people: their feelings, emotions,

and actions. In order to have such an understanding I must know the principles of psychology. Each subject which casts the slightest ray of illumination upon human behaviour helps me to this understanding, and history casts considerable light upon human behaviour.

My study of English also makes history necessary to me. These two subjects are so intricately interwoven that I sometimes doubt whether the two ought to be taught separately. I am not studying for pastime merely—I am studying with an end in view. The good I expect to reach through all this studying is this: I want to teach High School boys and girls how to live. Incidentally, I shall teach them history so that I may have a legitimate excuse for teaching them broad-mindedness and tolerance. History serves as a point of contact for so many things that it is absolutely invaluable. It affords a great opportunity to serve mankind.

History has an ethical, a political, a cultural, an educational, and a moral value. When I think of that I am glad that I was forced to encounter an adversary of such strength.

These, in brief, are the reasons why I study history. But before I conclude, I must mention one more result which grew out of my study of history. It destroyed irretrievably my belief in "bug-bears." They have been discarded with the goblins. "Requiescant in Pace." D. K.

MAGAZINE READING.

It is said that we are today living in a paper age. Pamphlets, newspapers, periodicals, books, magazines, and advertisements are disseminated through the mails by the thousands. It is interesting to note how much reading and what kind of reading is done by our American people.

One needs not look around very far to find people who do practically no reading outside of the local newspaper. Usually such people hold very narrow views of life, consequently they are very uninteresting. On the other hand one finds people, who are voracious readers of books and maga-

zines. These as a rule have a general knowledge of a great many subjects. They are ready conversationalists and have a ready command of the English language.

In spite of the fact that so much reading material is produced, it is surprising to note how meagre the libraries of the average American home are. A few years ago, in working for the American Educational Association, I had occasion to observe the reading matter, of a number of families in Portland, Oregon. Never before had I realized how inadequately many of the homes are equipped to take care of the reading problem. Occasionally the family library consisted of a doctor book, a receipt book, a Montgomery Ward catalogue, and, perchance a huge family Bible.

In view of the fact that our homes do not take care of the right kind of reading, we must naturally look to the schools to perform this function. It is true that the student must read the text books of the regular curriculum, but is this sufficient to give him a proper outlook upon life.

Many of our educators have awakened to the fact that the text-books are insufficient. The text-book usually leaves off at the time the student was born, naturally the world he learns about is not the world in which he lives. He is carefully taught what men did centuries ago, but is blissfully ignorant of present history. The future success of the student depends largely upon his ability to understand rightly and to appraise the meaning of current events. No text book will give the student such training, therefore the magazine must come to the rescue.

It might be contended that the news paper, which is found in practically every home, can take care of the current events, making the magazine superfluous. The newspaper has its place, but for the average student it cannot take the place of the periodical. In the first place the newspaper places too much stress upon the minor details. Too often crime and the details of crime are given a more prominent place than a world issue. In the case of the younger students, it will be difficult to discriminate between important and trivial matters.

In some of the high schools today some good magazines are used as text-books. Many educators contend that the majority of students after leaving school will be too busy to read books, consequently most of their reading will need be from magazines. It is therefore important that the child be taught to discriminate between articles of value and pretentious trash.

In schools in which magazine reading is practiced, good results have been noted. It is found that students can converse much more fluently and intelligently. Often, students who make number one grades in their regular school studies, find that they must keep silent when current topics are being discussed. They find from experience that people are more interested in the "League of Nations" than in the Romance Languages. Students who read magazines, not only find that they have more of a common interest with the people outside of the school, but they find that their regular work becomes wider and more interesting. Nothing can stimulate interest in history, economics, and sociology more than a thorough knowledge of current events, because past and present must be linked in order to understand either one properly. In the study of literature and English, magazine reading, too, becomes very valuable. The better magazines are so written that they stimulate excellency in oral and written expression. Often the student forms the dictionary habit through this reading, because he is more likely to look up the meaning of a word found in an article that is intensely interesting, than one found in a study that he takes because he is compelled. Magazines of literary criticism help the student to find himself in his literature, for it frequently leads to the enjoyment of some great poet or other writer.

Another practical value of magazine reading lies in the fact that it gives the students an opportunity for variety of thought. In other subjects there is little room for opinions, for the reason that problems are usually presented as settled. The teacher could arouse children to form their own opinions, but she goes over the events so often, that almost invariably conclusions

are fixed in her mind. Little opportunity therefore, for individual judgment is left, yet that is the great aim of education. It can safely be stated then, that the periodical is a great factor in the education of the student.

It is argued that the school curriculum is already too overcrowded to warrant magazine study in the school. It is true that the curriculum is overcrowded. But could we not take out some of the impractical and non-essential and replace it by something worth while? Furthermore it is argued that the task of holding the student to a definite preparation in magazine reading would be too difficult. If that is the case, the fault frequently lies with the teacher. Most of our teachers are ill prepared to use the magazines to the best advantage in the school. Teachers will have to fit themselves for this branch of school work, as well as for any other. Another argument against studying the magazines in the high school, is that the colleges and universities do not give credit for such work. Colleges do not give credit for music, woodworking and domestic science, and yet these three are included in the curriculum, because people realize that these branches are necessary for their children. Magazine reading is just as valuable as the above-named subjects, and consequently should take the place of some subject which will be of no practical value to the child in his later life.

Homes would do well to cooperate with the schools, in securing good magazines. Frequently the boy and girl read "dime novels" during the winter evenings or the long summer vacations, simply because the home does not provide them with something better, and they are not within reach of a public library. Again, the reading material of many homes is such, as to spoil the taste of the child for good reading. If parents would realize that it is to their advantage as well as to that of the child, to have plenty of good magazines in the home, they would not be so reluctant to spend several dollars for that purpose each year. What boy would not rather, if his tastes have not been perverted, study and discuss some mechanical device, illustrated and explained in the

"Popular Mechanics," or read about some simple astronomical facts, than to loaf upon the street corners with other idle boys? What girl would not rather read "Household Economic Magazine" or some musical magazine, than to waste her time in an evening of gossip?

Parents should be careful in selecting their magazines. If it is possible, enough magazines should be taken to provide for the different interest of each member of the family. If this is not possible a magazine which represents a variety of interests should be selected.

—Anna M. Baumgartner.

HYMNS AND SONGS THAT LIVE.

For ages men have written words that are suitable to be set to music. Sometimes these songs are popular; they are on the lips of everyone from the professional musician to the newsboy, but slowly they lose their popularity and finally they are forgotten. On the other hand, hymns and songs come into existence, that live from generation to generation, and become almost a part of one's life.

On careful study of the different types of these songs, it becomes evident why some live, while others do not. Very frequently the popular song arises from the desire to gratify the love of novelty. Human beings are forever seeing something that will give new sensation and new experiences. Whenever a song arises that presents this new sensation it naturally becomes popular. Novelties can hold the attention only for a short time, therefore it is evident that such a type of song cannot live. Again songs come into existence, that reflect some contemporary movement. Such a song can be popular only as long as that movement remains an issue.

A literary production in order to live must arouse universal and healthy emotions. Take for example hymns like, "Lead, Kindly Light", "Nearer, My God, to Thee", "Onward, Christian Soldiers", etc. live from generation to generation because they lift one out of himself and make one feel the

beauty, grandeur, power, and sublimity of a higher power. They cannot be exhausted by one, two, or a great number of readings, but one must go back to them again and again for a stimulus for emotions. Again, take the old folk songs like "Swanee River" and we find universal and worthy emotions expressed.

Hymns of the revival type like "Almost Persuaded", "Shall We Gather at the River" etc. as well as songs like "The Rosary" and "When You and I were Young, Maggie", cannot pass the test for literary permanency because they are sentimental, and lacking in intellectual appeal.

Occasionally a song that is of a comparatively low literary standard lives. When such is the case, the song owes its life to the music to which it is set. Take, for example, "Dixie". Upon analysis it will be found that the song contains very little content, and yet the "catchy" music always brings a ready applause.

THE PILGRIM TERCETENARY

On the 21st of December it will be three hundred years since the Pilgrims landed on the shores of the New World. President Wilson has issued a proclamation in which he requests the observance of this event by schools, colleges and universities of our land. The text of the proclamation is as follows:

"My Fellow Countrymen: December 21, next, will mark the tercentenary of the landing of the Pilgrims at Plymouth in 1620. The day will be becomingly celebrated at Plymouth under the auspices of the Plymouth Pilgrim Tercentenary Commission and at other localities in Massachusetts. While this is proper and praiseworthy, it seems to me that the influences which the ideals and principles of the Pilgrims with respect to civic liberty and human rights have had upon the formation and growth of our institutions and upon our development and progress as a nation, merits more than a local expression of our obligation, and makes fitting a nation-wide observance of the day.

"I therefore suggest and request that

the 21st of December next we observe throughout the Union with special patriotic services, in order that great events in American history that have resulted from the landing of these hearty and courageous navigators and colonists may be accentuated to the present generation of American citizens. Especially do I recommend that the day be fittingly observed in the universities, colleges, and schools of our country, to the end that salutary and patriotic lessons may be drawn from the fortitude and perseverance and the ideals of this little band of church men and women who established on this continent the first-self-determined government based on the great principle of just law and its equal application to all, and thus planted the seeds from which has sprung the mighty nation.

"In witness thereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done in the District of Columbia, the fourth day of August, in the year of our Lord one thousand nine hundred and twenty, and of the independence of the United States of America the one hundred and forty-fifth.

"Woodrow Wilson."

Some Effects of the War.

Perhaps it is still too early to say anything positively as to what are the effects of the war. Yet here and there we hear voices that give expression to conditions as they seem to be found. In matters of religion especially, the opinion seems to be rather general that conditions are worse than they were before the war, although there are also opinions to the contrary.

Recently we saw the statement somewhere that many theological students who had entered the army did not return to the seminaries after the close of the war because they could not conscientiously enter the ministry with the things in their memory that they had been compelled to do. If this was the effect upon men of that class, what must be the spiritual condition of the thousands who were never troubled by a sensitive conscience?

Below we print the opinions of some men, mostly from the British colonies, as reviewed in a recent number of "The Literary Digest":

General Smuts: "I met in Paris many Americans at the Peace conference. They were fine men. I know how they feel. Never has there been so much hatred in the world — never have people everywhere hated one another so much — never has hatred been so great and so deep. I know all about The preacher should stop preaching theology and with a broad view preach the gospel of love, and forgiveness. That is the need of the world today."

A Wesleyan minister of New Zealand: "We hope to be victorious — but the mass of the people are less eager to hear our message than ever before."

A secretary of the Y. M. C. A.: "I am sorry to say that many of our best men were killed; others who were good men before the war came back different from what they were when they went out; we can not reach them — they have gone wrong, they do not attend church. What else can we expect? They killed on Sundays the same as any other day — they played cards and gambled on Sundays — Sundays were not different to them from other days."

A clergyman in Sydney: "The strong men came back stronger, the weak ones came back weaker. Our young men have returned, not with humiliation, but the reverse. They now have the idea that force is the means of settling difficulties."

"Do the churches of the British Empire and the American Republic really desire the fresh infusion of divine life? Are their members willing to try to live by the plainest teachings of the gospel? Can a revival in religion be effective without repentance? Otherwise whither shall we drift? Will the mighty calls yet be answered by a mutilated Christianity? Will he not yet save us for Jesus' sake? But must not we cooperate with him?"

The First Presidential Thanksgiving Day Proclamation

(Issued by George Washington in 1789).

"Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and whereas both Houses of Congress have, by their joint committee, requested me to recommend to the people of the United States a day of Public Thanksgiving and Prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness;

"Now therefore, I do recommend and assign Thursday, the twenty-sixth day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the Beneficent Author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country, previous to their becoming a nation; for the signal and manifold mercies, and the favorable interpositions of His providence, in the course and conclusion of the late war; for the great degree of tranquillity, union, and plenty, which we have since enjoyed; for the peaceable and rational manner in which we have been able to establish Constitutions of Government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors, which He has been pleased to confer upon us.

"And, also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our Nat-

tional Government a blessing to all people, by constantly being a government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us,) and to bless them with good government peace, and concord; to permit the knowledge and practice of true religion and virtue, and the increase of science, among them and us; and, generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best."

Mission Study Among the Girls of Bethel College.

Many people know but little of Missions; even students go through school and never get acquainted with the conditions of the mission fields. A student in the Kingdom of God cannot be of the greatest service to the kingdom, unless he is informed regarding its world-wide affairs. In the instruction, "Lift up your eyes and look on the fields," Christ has taught His disciples the value of knowing about the needy classes, and races of the world. Until there is information about them, there will not be any effective or enduring activity in their behalf.—Students must know in order to pray, give, and go.

In our mission study classes we aim to influence those girls who are not deeply concerned about the growth of the Kingdom of God, to widen their outlook upon the world, by giving them an understanding of the conditions, habits, and religions of the other races.

This work enables the girls to comprehend the meaning of the world movements of the present day. It also deepens their spiritual life.

There are about forty girls who have enrolled in the three mission classes. The work requires not more than an hour per week for the class session; nor is it in competition with the curriculum study in the field of religion. It is voluntary study; an informal discussion, which affords a great opportunity for self-expression.

Students receive the largest help from one another and from the leader through these discussions.

Off for Europe

On Wednesday, Nov. 17, Roland van der Smissen, Paul Haury, and Peter C. Andres all students of Bethel, started on a trip that will prove to be an eventful one for them. They, with a few other men left Newton for Houston, Texas, in charge of several carloads of dairy cattle that had been gathered around here and some of the neighboring towns. At Houston they met other men with more cattle. The cattle, about 750 in number, will be taken across the ocean and landed at Bremen, from where they will be distributed among Mennonite farmers. On the voyage the cattle will be in charge of hardly a dozen men, who will have their passage and keep paid both ways, with the privilege of a two weeks' stay on the other side. Our boys expect to be back in time to continue their school work at the beginning of the second semester.

Universities in Europe.

Not only will the universities of Europe be congested with students this year but there will be a dearth of teachers. Some of the university professors who went into the service of the government have not yet been relieved of such service; a few, though not so many as in the United States, will not return to university work; a considerable number, especially among the younger teachers, were killed. The French universities especially have been hard hit by the war. At least 25 per cent of the teaching staff of all the lycees and universities were killed; the great School of Education, the Ecole Normale, lost 80 per cent of its staff. As there could be no recruiting of teachers during the war, owing to the absence of men at the front, the handicap is obvious.

— Report: Institute of International Education.



ALUMNI NOTES.

Col. '16, Ac. '16. Jesse Loganbill writes from Canton, Kansas, that work is progressing nicely in the school there. He is superintendent and Mrs. Eva Becker Loganbill teaches the seventh grade.

Col. '19. Noah Burkhard is located in the Roseland, Nebraska, High School this winter.

Mrs. H. S. Kliever (Lorena Dirks Kliever) of Pawnee Rock underwent an operation for goitre some time ago at the Halstead Hospital. A speedy recovery was reported.

A large number of Alumni and ex-students are in other institutions of learning. Among them are Paul Dyck, Alfred Linscheid, John E. Linscheid, Arthur Wedel, and the Ringelman twins at Oberlin. Arthur Graber is at Northwestern, Chicago. Others who are studying in Chicago this winter are, Otto Pankratz, Henry Fast, P. K. Regier, and J. D. Epp at the Garret Biblical Institute and John Thiessen at McCormick.

Ac. '04. J. H. Franzen of Hillsboro, has left the teaching profession and is engaged in business.

Dr. and Mrs. H. J. Kaufman (Emma Goerz Kaufman) and family have moved from Parker, S. Dak., to Upland, Calif.

Ac. '19. Harold Goerz is attending Redlands College, Calif. this year.

Col. '16. Alfred Habegger attended the Conference in September. On his return he was ordained as elder at Berne, Ind. his old home. A daughter, Jeanne Elizabeth was born to Mr. and Mrs. Alfred Habegger, Oct. 19.

Col. '17. Oswald Krehbiel of Freeman College, Freeman, S. Dak., and Col. '19 A. V. Tiessen of the Henderson, Neb., H. S. made short visits on the campus at the time their brother D. V. Tiessen was injured in the auto accident.

Emma Linscheid and Fern Black are teaching in the grades in Newton.

Miss Frieda v. d. Smissen is teaching Domestic Art and Science in the Berne, Ind., H. S.

Missionary J. R. Duerksen, who is spending his vacation at home, was on the College campus for a short time recently.

If you have not yet done so, please pay your subscription. Send stamps or check to G. A. Haury, Newton, Kansas.

The annual subscriptions for the Living Endowment Fund are due. Those who have obligated themselves are kindly asked to remit to the treasurer, G. A. Haury. It will avoid the necessity of sending out personal reminders.

On November 18 and 19 the hearing regarding the petition of the A. V. I. for permission to take up the track to Bethel College was held in Newton. Testimony was heard from both sides, but no decision was given at that time. The matter was taken under advisement by the judges who will render their decision in the near future.

Use your lawyers to keep you out of trouble, not to get you out after you have blundered in.— Judge Prigg.

According to an expert in the United States Bureau of Standards, 93 cents out of every dollar of Uncle Sam's money this year goes for war, past, present or to come, while only one cent out of every dollar goes for education and the improvement of the public health.

The first week of November constitutes

what is called Better-English Week. Strong efforts are made by educators all over the land to improve both spoken and written English. Truly, such efforts are very timely, considering the carelessness with which our language is used. There are a number of things to be avoided; mistakes in grammar, the use of slang words and phrases, swallowing whole syllables, dropping the endings, speaking through the nose or through the teeth, striving for effect by using stock expressions such as get a vision, the acid test, red-blooded, hundred per cent, etc. If such efforts, emphasized in November, are persisted in throughout the year, the result can not be otherwise than beneficial.

Received for Bethel College

Endowment Fund

Gerhard Friesen, Lorena, Okla.....	\$ 15.00
Barbara Schmidt, Newton, Kansas, ..	100.00
Gerhard Friesen, Lorena, Okla.	35.00
C. E. Krehbiel, Newton, Kansas	100.00
E. L. Harms, Augusta, Kansas	250.00
H. E. Suderman, Newton, Kan	500.00
R. S. Haury, Newton, Kan	500.00
Katie Goerz Krehbiel, Halstead, Kan	1000.00
B. P. Krehbiel, Halstead, Kan.....	1000.00
C. F. Haury, Halstead, Kan	500.00
Lena Neiman, Korn, Okla.	150.00

Special Collection

P. W. Enns, Newton, Kans.	\$ 50.00
J. W. Ruth, Halstead, Kans.	100.00
W. J. Rich, Newton, Kan.	50.00
P. R. Voth, Buhler, Kans.	20.00
P. C. Loewen, Newton, Kans.	15.00
John Harder, Whitewater, Kans.	25.00
Bernhard Wiebe, Whitewater, Kans. ..	5.00

Building Fund.

Daniel Haury, Halstead, Kans....	\$1000.00
J. W. Ruth, Halstead, Kans.,	\$1000.00
E. J. Haury, Halstead, Kans.,	\$1000.00
H. E. Suderman, Newton, Kans., ...	\$500.00
R. S. Haury, Newton, Kans.,	\$500.00
Abr. Entz, Newton, Kans.,	\$750.00
J. H. Richert, Newton, Kans.,	\$250.00
D. H. Richert, Newton, Kans.,	\$100.00
F. W. Schowalter, Halstead, Kans.,	\$100.00

L. M. Schmidt, Halstead, Kans., ..	\$1000.00
Chris. Baehr, Halstead, Kans.,	\$250.00
Laura M. Harms, Kingman, Kans.,	\$350.00
G. N. Harms, Whitewater, Kans., ..	\$400.00

Deficit Fund.

Newton Mill. & El. Co., Newton, Ks.	\$500.00
Katie B. Schmidt, Halstead, Kans.,	\$100.00
Al. L. Langenwalter, Halstead, Ks.	\$100.00
S. F. Langenwalter, Halstead, Kan.,	\$100.00
J. F. & F. S. Schmutz, Halstead, Ks.	\$500.00
Friedensfeld Church, Lorena, Okla.	\$12.13

General.

Tabor Church, Kans.	\$20.78
Bethel College Church	\$25.88
Ruff Church, Wash.	\$12.25
Paso Robles Church, Calif.	\$10.00
Lind Church, Wash.	\$11.28
Alexanderwohl Church, Kans.	\$8.00
Lehigh Church, Kans.	\$10.00
Lizzie Krehbiel, Reedley, Calif.	\$100.00
Mrs. Helena Goerz, Upland, Calif. ..	\$22.00

Living Endowment Fund.

Mrs. D. J. Kroeker, Olathe, Colo.	\$2.00
Anna E. Schowalter, Halstead, Kans.	\$5.00
F. J. Isaac, Calif.	10.00
Katie Schmitt, Halstead, Kans.,	\$5.00

Gratefully acknowledged,

The Directors

Das Pastorius-Denkmal wird enthüllt.

Ein Ereignis von nachhaltiger Bedeutung für das Amerikanertum deutscher Abstammung soll sich am Mittwoch, den 10. November, im Vernon Park, in Germantown, Pa., vollziehen—die Enthüllung des Denkmals zur Verherrlichung der Verdienste deutscher Einwanderung, des Pastorius-Denkmal, zur Erinnerung an den Führer der ersten größern deutschen Einwanderungsgruppe und Gründer der "Deutschen Stadt," Franz Daniel Pastorius. Das Denkmal selbst ein Werk des aus Elberfeld gebürtigen Bildhauers Albert Jägers, von dem auch die Steuben-Statue in Washington stammt, hat seine Geschichte und seine kritische Zeit gehabt. Es wurde erst kurz vor Eintritt der Vereinigten Staaten in den Weltkrieg vollendet und an Ort und Stelle aufgestellt, durfte aber

wegen des bitteren Gefühls gegen alles Deutsche, nicht enthüllt werden. Durch einen hölzernen Umschlag geschützt, worauf der Bundesrat verkündet ließ, daß es sich hier um Eigentum der Vereinigten Staaten handle und daß jeder schwer bestraft werden würde, der es beschädigen oder sogar zerstören würde, wurde es vor der herrschenden Hysterie des Hasses, von der die "American Legion" nicht frei war, bewahrt und soll jetzt am 10. November, am Geburtstag Martin Luthers und Friedrich von Schiller enthüllt werden.

Zwei Männer deutscher Herkunft werden Festreden halten, jedoch in der englischen Sprache, um keinen Anstoß zu geben.

Die Gestalt trägt weder Rüstung noch Helm noch anderen kriegerischen Schmuck. Um das Haar schlingt sich ein Sternenbanner, das offenbar an die Bundesflagge erinnern soll. In der Hand hält sie eine Ampel, ein Symbol der Erkenntnis und Erleuchtung. Die ganze Gestalt wird durch Kraft und Ernst gekennzeichnet; die Züge des Gesichts sind herb und hehr in ihrer willensstarken Entschlossenheit.

Besonders schön angeführt ist die Answanderergruppe. Mann und Weib, der sich der Genius der Musik zugesellt hat. Sie nimmt die Vorderseite des Sockels ein. Die Weiden tragen die Tracht der Zeit, in der Pastorius und seine Pioniere den Fuß auf amerikanischen Boden setzten. Auch in ihren Gesichtern fällt die Herbheit auf. Unter der Gruppe befindet sich folgende Inschrift: „Zur Erinnerung an die Landung der deutschen Kolonisten, den 6. Oktober, 1683, Franz Daniel Pastorius, Dirk, Herman, Abraham op den Graefe, Tuenes Runders, Lenert Arens, Reinert Eisen, Wilhelm Streppers, Jan Lucken, Peter Akerlis, Jan Siemens, Jan Verjen mit ihren Familien, im ganzen dreiunddreißig Personen. Alle diese Männer, außer Pastorius waren Mennoniten aus Arefeld.

Auf der rechten Seite des Denkmals zeigt ein Bild den ersten Protest gegen die Regersklaverei in 1688. Auf der linken Seite ist

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Columbus mit Sternenbanner und Schild mit dem amerikanischen Adler, welcher ein Jüngling deutscher Abstammung, sein Schwert anbietet, zur Erinnerung an die Hunderttausende von Freiwilligen deutscher Herkunft in den Kriegen Amerikas. Auf der Rückseite steht der Gruß Franz Pastorius' an die deutsche Nachkommenschaft in lateinischer Sprache, den er in das Grundbuch von Germantown eintrug.

Das Denkmal selbst ist imponierend und wirkungsvoll. Ein nahezu düsterer Ernst lagert darüber. Der deutsche Frohsinn, die deutsche Gemütlichkeit, die deutsche Lebenslust haben in dem Jägerischen Werk nur wenig Berücksichtigung gefunden. Offenbar kam es dem Künstler darauf an die Religiosität, die Arbeits- und Willenskraft der ersten deutschen Einwanderer zu verherrlichen, eine Art Puritanertums, das zwar nicht mit der „Mayflower“ die Ufer der neuen Welt erreichte, aber mit der „Concord“, die am 6. Oktober 1683 in Philadelphia landete.

Franz Daniel Pastorius war der Führer der ersten deutschen Einwanderung in Amerika. Er wurde am 26. September 1651 in Sommerhausen im Frankenlande geboren, studierte Gesetz in Altdorf, Straßburg, Basel und Jena, und machte dann eine zweijährige Reise durch Frankreich, England, Irland und Italien, als der Begleiter des jungen Edelmannes, Johann von Bodek. In Frankfurt a. M. schloß er sich dem Pietistenkreise an und ging als Agent und Bevollmächtigter der Frankfurter Gesellschaft, die 15,000 Acker Land von William Penn in Pennsylvania gekauft hatte, nach Amerika. Jedoch seine Gesellschaft bestand nicht aus Mitgliedern der Frankfurter Gesellschaft, sondern hauptsächlich aus Leinwebern aus Krefeld und Nachbarschaft. Sie wurden von William Penn sehr freundlich empfangen und am 25. Oktober 1683 wurde mit dem Bau von Germantown angefangen. Pastorius nahm regen Anteil an dem jungen deutschen Gemeinwesen, und obwohl er selbst lutherisch getauft worden war und jetzt zu den Pietisten gehörte, fand er vieles gemein mit den Mennoniten und Quäkern. Seine juristischen Kenntnisse konnte er gut brauchen, als Leiter der Gesellschaft. Auch als Schriftsteller und Dichter in deutscher, englischer und lateinischer Sprache hat sich Pastorius nicht ohne Geschick versucht. Er starb in den letzten Tagen des Jahres 1719. Er war kein

Genie, aber er hatte gründliche juristische Kenntnisse, beherrschte mehrere Sprachen und besaß eine nie ermüdende Tatkraft und Energie, welche ihn über den Durchschnitt erhaben und ihn zum Führer und Leiter der ersten deutschen Einwanderung und zum Begründer der „Deutschen Stadt“ befähigten.

Amerikaner deutscher Abstammung haben ein Recht stolz zu sein auf ihre Abstammung und die Errungenschaften der deutschen Einwanderer. Männer deutscher Abstammung haben einen wesentlichen Teil dazu beigetragen, Amerika auf die Höhe zu heben, auf der es steht. Weshalb sollten die Nachkommen Franz D. Pastorius' und seiner 33 Männer, Frauen und Kinder nicht mit demselben Stolz auf ihre Vorfahren zurückblicken, wie die „Mayflower Descendants“ (Nachkommen derjenigen, die in der „Mayflower“ herüberkamen) auf die ihre Vorfahren? Weshalb sollten die Bürger deutscher Geburt oder Herkunft nicht mit Genugtuung auf die Errungenschaften hinweisen, die Männer und Frauen ihres Stammes in Krieg und Frieden erzielt haben? Das Denkmal selbst ist eine Errungenschaft: die sichere Anerkennung der ganzen Nation dem deutschen Stamme gegenüber, ein Denkzeichen, das hoffentlich dazu beitragen wird, der deutschen Einwanderung und ihren Verdiensten die ihnen gebührende Würdigung zu verschaffen.

—Bearbeitet aus der Täglichen Omaha Tribune

Americi.

In Honolulu werden 86 Sprachen im Verkehr und übers Telephon gebraucht—das größte Sprachenbabel der Welt.

Armenien, kaum selbstständig, begann Krieg gegen den Türken und Tartaren.

Das Gymnasium in Kiel, Deutschland, besteht nunmehr 600 Jahre.

Deutsch ist jetzt in der Völkerliga als die dritte amtliche Sprache, neben Englisch und Französisch, erklärt worden. Das bedeutet die allgemeine Anerkennung der deutschen Sprache als Weltsprache in einer Art und Weise, die jeden Zweifel ausschließt.

Das Kriegsamt berichtet, daß 70 Prozent der regulären Soldaten Protestanten und 25 Prozent Katholiken seien.

Zwei große Herden wilder Büffel wurden hoch oben im Norden Canadas entdeckt.

Das Deutsche Rote Kreuz richtete ein Schreiben an uns mit der freundlichen Bitte, um milde Gaben für Weihnachten. Sei die Summe auch noch so klein, sie ist herzlich willkommen und wird Segen stiften! — Abendschule.

Die Universität Oxford, die sicherlich nicht der Deutschfreundlichkeit beschuldigt werden könnte, fühlt jetzt das Bedürfnis, wieder geistige Beziehungen mit Deutschland und Oesterreich anzuknüpfen. Hierauf kommt die freundliche und großmütige Antwort der deutschen Gelehrtenwelt: "Die Wissenschaft kennt nur ein Ziel—das Suchen nach Wahrheit, und für die Erfüllung dieser Aufgabe verlangt sie die gemeinsame Arbeit aller, ohne Rücksicht auf geographische Grenzen. Der Weltkrieg unterbrach diese gemeinsame Arbeit und löste viele Verbindungen. Wir sind bereit, die Verbindungen und gemeinsame Arbeit wieder aufzunehmen, und der Vergessenheit anheimzugeben, was in beiden Lagern beleidigend geschrieben und gesprochen worden ist.."

Campus Neuigkeiten

Ernst Linscheid und Frau, beides frühere Studenten hier, besuchten seine Eltern bei Arlington über Sonntag den 31. Oktober.

Prof. G. A. Haurv und Frau fahren Sonntag den 30. Oktober per Auto nach Halstead, um Vater J. W. Ruth zu besuchen. Sie nahmen auch Wittve David Goerz, welche etliche Tage Verwandte und alte Bekannte auf dem Bethel Campus besucht hatte, mit nach B. P. Krehbiels. Vater Ruth ist im 82. Lebensjahr und soll sehr gebrechlich sein.

Frl. Elisabeth Junk, A. '19, besuchte über Sonntag den 31. Oktober ihren Bruder Arnold Junk und Schulfreunde auf dem Campus. Sie war auf der Lehrer-Konferenz in Hutchinson gewesen und hielt hier an. Sie lehrt die

ersten vier Grade in ihrer heimatlichen Distriktschule.

Susie Unrau war auch auf der Lehrer-Konferenz in Hutchinson und kam von da am Freitag abend den 29. Oktober nach Bethel, um das öffentliche literarische Programm der College Abteilung zu hören. Sie ist dieses Jahr an einer Schule nicht weit von Inman tätig.

Esther und Anna Hohman wurden am 29. Oktober sehr überrascht, als ihre Eltern und zwei Brüder von Deer Creek, Oka., hier ganz unverhofft ankamen, um sie zu besuchen. Sie fuhren mit ihnen am nächsten Tag nach Moundridge zu Verwandten auf Besuch.

Studentin Katharina Walde, die über zwei Wochen krank war, ist wieder an der Arbeit in der Schule.

Prof. Brauers Landbauklasse ging letzten Dienstag den 9. November nach dem Auditorium, um einem öffentlichen Viehausruf beizuwohnen. Auch da gibt es was zu lernen für unsere zukünftigen Farmer und „Farmerinnen.“

Studentin Maria Schmidt besuchte neulich ihren Bruder, Professor A. B. Schmidt, der mehrere Jahre in Bethel College gelehrt hat, jetzt aber in der Inman High School lehrt. Sie berichtet, daß es ihm und seiner Familie sehr gut geht.

Frl. Mary Ann Loganbill, A. '19, besuchte neulich ihre beiden Schwestern, Edna Ruth und Nettie, und ihren Bruder Oscar auf dem Bethel Campus. Frl. Loganbill hält nahe bei Halstead Schule.

Prof. Moyers Psalm-Klasse hat in den letzten Tagen recht interessante Studien getrieben. Sie haben nämlich den 23. Psalm studiert und ihn mit dem Büchlein „Der Ihrische Gast“ verglichen.

Herr R. Martin von Deer Creek, Oka., ist kürzlich nach Newton gekommen und besuchte auf dem Campus seine Tochter Elsie. Er blieb einige Tage in der Umgegend.

Am 10. November fuhren Esther und In-

na Hohmann und Elsie Mariin nach Hause, Deer Creek, Oka. Sie wollten am folgenden Sonntag bei der Hochzeit der Rufine der erstern, Frä. Ruth Hohmann, N. '17 mit Otto Meyer, gegenwärtig sein.

Frau A. F. Dieffen lud kürzlich ihre Klasse in Französisch 2 zu einem Teestündchen ein. Alle berichteten, daß es ihnen recht gut gefallen habe.

Am 1. November abends, hatte Studentin Anna Enns eine Anzahl College Studenten zu einer "Krautnachtfestlichkeit," eingeladen. Sie muß eine gute Gastgeberin sein, denn die Anwesenden haben sich gut amüsiert.

Am 12. und 13. November wurde in der Newton High School eine Y. W. C. A. Konferenz abgehalten. Die Bethel Y. W. C. A. war auch eingeladen und viele wohnten der Konferenz bei. Der Bethel Mädchenchor sang ein Lied bei dieser Gelegenheit. Sechszwanzig der Delegaten waren Gäste der Bethel Mädchen für die Nacht und auch zum Frühstück während dieser Zeit.

Prof. P. J. Wedel war über Sonntag, den 7. November in Moundridge.

Am 4. November waren die Inspektoren, die Professoren Baumgartner, Engel und Stouffer, von der Staatsuniversität hier. Sie besuchten verschiedene Klassen und sie haben in manchen Klassen auch Ansprachen gehalten. Wir hoffen, daß sie einen guten Eindruck von unserer Arbeit bekommen haben.

Sonntag den 7. November vormittags predigte Präsident Harpler. Als Text nahm er den Vers "Du sollst Gott deinen Herrn lieben von ganzem Herzen, von ganzer Seele, von ganzem Gemüt und deinen Nächsten als dich selbst." Ein jeder, der diese Predigt hörte, fand etwas darin, das für ihn persönlich von großem Werte war.

Student J. A. Duerksen, der vor ein paar Wochen im Giffel Hospital operiert wurde, ist jetzt wieder soweit hergestellt, daß er seine

Schularbeit aufnehmen durfte. Nebenbei lehrt er eine Geometrie-Klasse

Die Koch-Klasse machte neulich einen Besuch in der Goerz Mühle, um ihre Wissenschaft über die Art und Weise, wie Mehl gemacht wird, zu erweitern.

Der Herbst hat sich schon seit ein paar Wochen gemeldet, indem er die grünen Blätter wunderschön gelb und rot gefärbt hat. Seit einigen Tagen jedoch ist es schon mehr winterlich wie herbstlich. Aber Schnee hat es hier noch nur wenig gegeben, wenn es auch im Norden schon gab.

Am 11. November war Waffenstillstandstag und Bethel College hat mit vielen andern Colleges die Türen geschlossen und den Tag in gebührender Weise gefeiert. Unter anderem wurde am Morgen eine ernste, gebetsvolle Andacht gehalten.

Prediger J. J. Raßlaff, von Meno, Oka., der vor einem Jahre hier Student war und dessen Sohn Walter jetzt hier Student ist, besuchte neulich seinen Sohn und andere auf dem Campus.

Prof. Bartel Ebel, der Kartonist und Maler, gab am 10. November, acht Uhr abends, ein interessantes Programm in der Kapelle. Er trägt ein Gedicht vor und dabei malt er mit Kreide das Bild dazu. Oder das Piano spielt ein Lied und er malt das entsprechende Bild. Frä. Edna Waltner, die am Piano fungierte, bekam für ihre Arbeit eines der Bilder die Prof. Ebel an diesem Abend malte. Prof. Ebel ist aus dieser Umgegend, nämlich von Hillsboro und es waren viele der Studenten persönlich bekannt mit ihm.

Bald ist die Klasse in Deutsch 3 zu Ende mit dem Studium von Sudermanns „Frau Sorge“. Dann wollen sie Schillers „Maria Stuart“ studieren. Nebenbei gesagt, sie schreiben auch die meisten Campus-Neuigkeiten.

Student Edward Flaming ist, jetzt schon fast eine Woche krank. Wir hoffen, daß es bald besser gehen wird.

Kassen-Bericht
des Bethel College Kassiers
 1. Sept. 1919 — 31. Aug. 1920

Erhalten von J. G. Regier	\$104.66
Postgeld	19,956.44
	\$20,061.10

Haushalterrechnung

Lehrergehalt	\$18,327.50
N. C. Groneman, Gehalt	1,440.00
Elektrisches Licht	445.54
Telephon	115.64
Apparate	1,205.56
Laufende Ausgaben	3,770.84
Gymnasium	161.29
Lab Gebühren	303.94
Gas und Kohlen	516.74
Ueberschuß	347.47
	26,581.73

Einschreibgebühren	243.00
Schulgeld	4,815.90
Nebengebühren	2,753.25
Zimmerrente	7,153.90
Zinsen, J. G. Regier	6,601.79
Zinsen, C. F. Claassen	2,916.50
Zinsen, Kansas State Bank	125.95
Liebesgaben	806.28
Living Endowment Fund	97.00
Verchiedene Einkünfte	222.82
Domestic Science	55.00
Deponiert für Schlüssel	3.00
Deponiert für Zimmer	44.50
Waschküche	121.31
Diplome	72.85
LabGebühren	303.94
Bibelfkursus	53.74
Vorauszahlungen für Zimmer	200.00
	26,581.73

Kost-Departement.

Reparaturen	\$1,307.02
Hülfe in der Küche	2,345.25
Elektrisches Licht	62.27
Gas und Kohlen	127.98
Gerätschaften und Möbel	508.43
Küchenwäsche	172.27
Erwaren	15,153.37
Ueberschuß	384.51
	\$20,061.10

Musik-Departement.

Verschiedene Ausgaben	\$469.15
Ueberschuß an J. G. Regier	314.33
	\$783.48
Harriet Blatchley (15%)	\$143.56
Justina Regier (15%)	165.48
Oratorio	202.00
Piano Rente	272.44
	\$783.48
	G. P. Krehbeil, Kassier
	G. N. Gaurh, Gehilfskassier.

Kassen-Bericht

Bethel College Monthly
 1. Sept. 1919 — 31. Aug. 1920

In Kasse	\$14.52
Erhalten von Unterschreibern	172.45
Erhalten für Anzeigen	232.20
	\$419.17
Druckkosten	\$318.08
Sonstige Ausgaben	15.00
Für Bibliothek	29.40
In Kasse	56.69
	\$419.17

G. N. Gaurh.

The ends of the university are the higher education of youth and the enlargement of knowledge. This is the work of teachers and investigators. It is the faculty that makes the university. Of the two functions of the professor, if investigation is the rarest, teaching is the most imperative. The art of the teacher, however, is a high one, for it is the stimulation of one mind by another. The master of that art is an in-

valuable member of any faculty. He deserves the same recognition and reward as the scientific investigator or the literary scholar, even though he may not be himself the one or the other; for colleges and universities, as long as they exist, must instruct students, and without the good teacher this service can not be effectively rendered. In a true faculty there is one spirit, but a diversity of gifts. One professor excels as an investigator; another excels as a teacher; another has a fair record both as a teacher and an investigator. All are valuable; all are needed; all contribute to the life and activity of the institution. Two varieties only must be excluded. There is no place in the faculty for the poor teacher who fails in investigation or the incapable investigator who can not teach.

—Jacob Gould Schurman, Ex-president of Cornell University.

Just to do the very best that in us lies each
day;
Just to glean the sunbeams, and toss the
clouds away;
Just to keep on hoping, though disappoint-
ments grow;
Just to let a healing smile follow the tear
drop's flow;
Just to be as loving as we can, and kind and
true.
Cling to the Golden Rule in all that we may
do;
Just to count the blessings with the ills of
life,
And our heaven-helped victories over pain
and strife,
Then, as we journey toward life's setting
sun
Christ will wait to greet us with the praise,
"Well done."

Brine.

Pray for and work for fullness of life
above everything: full red blood in the body;

full honesty and truth in the mind; and the
fullness of a grateful love for the Saviour in
your heart. Brooks.

Wisely, my son, while yet the days are long,
And this fair change of seasons passes slow.
Gather and treasure up the good they yield—
All that thy teach of virtue, of pure thought,
And kind affections, reverence for thy God,
And for thy brethren, so when thou shalt
come
Into these barren years, thou may'st not
bring
A mind unfurnished and a withered heart.
Bryant.

Hard to be sweet when the throng is dense.
When elbows jostle and shoulders crowd;
Easy to give and to take offence
When the touch is rough and the voice is
loud;
"Keep to the right" in the city's throng;
"Divide the road" on the broad highway;
There's one way right when everything's
wrong;
"Easy and fair goes far in a day."

Just

"Keep sweet and keep movin'."

Burdette, Keep Sweet and Keep Movin'.

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it, too?
In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?
It is easy to die! Men have died
For a wish or a whim—
From bravado or passion or pride,
Was it harder for him?
But to live—every day to live out
All the truth that he drempt,
While his friends met his conduct with doubt
And the world with contempt.
Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived.
Never mind how he died.

Crosby, Life and Death.

"Live while you live," the epicure world say,
 "And seize the pleasures of the present day,"
 "Live while you live," the sacred preacher
 cries,

"And give to God each moment as it flies."
 Lord, in my views let both united be;
 I live for pleasure, while I live in Thee.

Dodridge, Dum vivimus vivamus.

Happy the man, and happy he alone,
 He who can call today his own;
 He who, secure within, can say
 To-morrow, do thy worst,

for I have lived to-day.

Dryden, Imitation of Horace.

Don't waste life in doubts and fears;
 spend yourself on the work before you, well
 assured that the right performance of this

hour's duties will be the best preparation
 for the hours or ages that follow it.

Emerson.

Be thine own soul's law; learn to live.

And if men thwart thee, take no heed;

And if men hate thee, take no care;

Sing thou thy song and do thy deed.

Farrington.

Plunge boldly into the thick of life! each
 lives it, not to many is it known; and seize
 it where you will, it is interesting.

Goethe.

He who postpones the hour of living as
 he ought, is like the rustic who waits for
 the river to pass along (before he crosses);
 but it glides on and will glide on forever.

Horace.

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