

Bethel College Monthly



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No. 10

The Significance of the Pilgrim Ter-centenary

By Selma Rich.

Three hundred years ago, on the shores of our own country, which was then a wilderness, and is to-day a great nation, landed a little band of simple, God-fearing people. Why should we at this time stop to honor this people, of whom not one can be called remarkable. They were all common people, not especially blessed with material or cultural endowments. Nevertheless, it was their spirit that has made them admirable. They were inspired by a great conviction, and had the courage to strive undauntingly toward that conviction. The result was, that they became the pioneers of our own religious and political freedom. Then it is indeed fitting that we should celebrate the ter-centenary in order to make us more grateful for this great heritage, and to give us a new inspiration to aid in the continuous development of the Pilgrim spirit in our own generation.

It is, however, only through a knowledge of their lives that we can fully comprehend and appreciate this spirit of the Pilgrims. In the first place, they belonged to the yeomanry, or farmer class, in old England. These, the most radical of the non-conformists, believed in greater strictness and simplicity in worship. Moreover, they believed in an individualistic religion, one in which the individual was directly responsi-

ble to God and to no mediator, such as a priest, cardinal or pope. Then, too, the belief in which they differed most radically from the Puritans was that the church should be separated from the state. They thought that the state church was wrong in principle, because under it no one could worship according to the dictates of his own conscience, but only according to the dictates of a worldly ruler. These Pilgrims were deeply sincere and persistent in the attainment of these high ideals. They were truly a God-fearing band, who did not waver in seeking, what they believed was God's will. This was proved by their steadfastness through ill-treatment and even persecutions which they had to suffer. And, finally, rather than give up they sacrificed both home and comfort, and went into exile in Holland.

Their simple sincerity and strong faith in God attracted the Hollanders. They, therefore, received very kind treatment there. Moreover, it must be admitted, that the experience they gained in Holland had a marked effect upon them. It certainly gave them more courage in their convictions, for there their ideal of freedom of conscience was realized. Besides, Holland had a federal government, a written constitution, a striped flag, in which each stripe represented a

state, free speech and printing, and elementary education. Here the Pilgrims had an object lesson in the principles, which they were longing to apply in a government of their own. It may even seem strange, that they should have wanted to leave such a country, but if we stop to consider, we realize that their reasons were justifiable. They realized that Holland should not become their permanent home, since they valued their own nationality, their native tongue, and their own customs, too highly. In brief, they were not willing for their children to become Dutch. It is quite evident, moreover, that they were not merely religious fanatics, for they showed great prudence and foresight in the preparation for their journey. They fully contemplated all the hardships before them, and made their plans with great deliberation. Only the youngest and strongest attempted the first journey. Their business ability was demonstrated in the formation of the London company, which in itself exemplifies a cooperative spirit.

Nothing however is a more comprehensive evidence, of their doctrines than the "Mayflower compact", which was signed on board the Mayflower before they went ashore in America. It was the first written constitution made in our country. "It marked the beginning of a new nation", and "was the first effort toward constitutional liberty under law in this nation." The government of the Plymouth colony was liberal and democratic. For more than eighteen years, the whole male population were legislators. The governor of the colony was chosen by the people, and the governor's power was limited by a council of five. The Massachusetts Bay colony was also composed of Puritans, but their government was autocratic in comparison with the Plymouth colony. The Pilgrims also evidently possessed a sympathetic love for each other, which prevented the terrible outgrowths of cruel superstition to enter their colony, as was the case in Salem and Boston, where a great number of Quakers and Baptists were persecuted and witches were hung. Honest industry and justice were also demonstrated in their dealings with the Indians. They honestly paid for the lands and provisions acquired from them. And, finally, the forti-

tude and perserverance of these Pilgrims unwaveringly withstood the long test; for, even though they faced a severe climate and starvation, and could secure only scanty shelter, and even though more than fifty per cent of their number died during the first year, yet, when the "Mayflower" made its return trip, no one was willing to go back to old England. Indeed, it was not material gain, that kept them here, nor for that matter brought them to our shores. The spirit that they manifested in sacrificing almost every earthly comfort and pleasure, so that they and their children might worship God as they pleased, that spirit was truly remarkable.

It is that spirit that makes their narrative stand forth on the pages of history. That spirit has affected the form of religious thought throughout the world. But in particular, this heroic band has marked the beginning of American democracy. President Taft has said, "The purpose and spirit of the Pilgrims gave the United States the highest ideals of moral life and political citizenship. The spirit of the Pilgrims has indeed, developed through the years of the history of our nation, and has had its effect upon the whole world.

The ter-centenary of the Pilgrims, moreover, should have an especial significance to us at this time. Our own country, as well as the whole world, is in unusual turmoil and confusion. The critical time for the spirit of democracy is now at hand. May the ter-centenary reawaken in us this spirit of the Pilgrims, so that we may be better qualified to serve our own generation; for an effective and practical application of the spirit of justice, liberty and faith in God will solve the labor and capital, the profiteering, and the distribution problems in our own country. And, finally, if it has an effective influence on the whole world, then we may have a rational world order.

As yet there has been no report as to the decision of the Industrial Court. The case is being transcribed at present and we hope for a decision soon. Meanwhile we are making use of the college Taxi which is not always satisfactory as a means of conveyance.

THE CONTRIBUTIONS OF THE PILGRIMS TO MOD- ERN AMERICA.

By Charles A. Smolt.

It would be helpful if modern Americans who are now celebrating the Pilgrim tercentenary could see those worthy Pilgrims as they really existed. The men who landed at Plymouth are in grave danger of losing their individuality, their essential ideals and purposes are becoming obscured by the mists of ancestor worship. The same virtues which are now admired are attributed to our ancestors without qualification. They were the makers of America; that is unquestioned. Why then, should we not attribute to them American principles as we understand them?

That all men have certain inalienable rights, that there should be complete separation between the functions of the church and those of the state, that there should be no taxation without representation, that government derives its just powers from the consent of the governed, are principles for which Americans have fought since 1776. It would simplify history and add to the antiquity of our American spirit if we could but prove that these same principles were cherished by men in the 150 years of the colonial period. But to attempt this proof is most unfair to the Pilgrim fathers. First of all they were not Americans. They were seventeenth century Englishmen, related to the great movement which culminated in the Commonwealth, and not forerunners of the American revolution. The Pilgrim social ideal was as different from that of 1776 as it might well have been. There was no distinction between Church and State. The Puritans held that the State should be bound by the same strict rules of conscience which bound every man. "When the passengers of the Mayflower formed themselves into a body politic for the glory of God and the advancement of the Christian religion they were clearly expressing their purpose." Civil government was not the end in view, it was merely a means for advancing religion.

The fact that New England Puritans were Englishmen and bound by ties of every kind to England does not disprove their influence upon American character, but it enables us to understand this influence far more clearly than if we attempt to fit these Pilgrims with a cloak of modern American political views and modern enthusiasms. We shall now see how truly great was this influence on American character and how real were their contributions to modern American institutions.

The primary purpose in the coming of the Pilgrims to America was the development of their own ideals. The other colonies were settled by men who wished to gain fortunes and material advancement. New York was settled by a people who were phlegmatic and fond of comfort and ease and the pleasures of society. There was but little of the spirit of progress among them, and, as a consequence, the Dutch colony did not play an important part in colonial affairs as did New England. Moreover, there grew up in New York the patroon system with evils and abuses from which the colony did not recover until after the revolution. In Virginia the system of landed proprietors or plantation owners found its place, and, as a result, friction between the aristocracy and the common people developed.

The Pilgrims were a restless and enterprising people. Among them there was no desire to own large tracts of land and live like country squires as in Virginia, but there was a far greater public spirit in danger as is shown by the efficiency with which they suppressed their Indian difficulties. They loved the discussion of difficult political and religious questions, and in later years there was a rapid growth among them of the spirit of political independence. There was also much intolerance; they hanged witches, persecuted Quakers, kept the Sabbath with the greatest rigor, and frowned upon too keen an enjoyment of life. The Bible was to them the highest standard of authority, both civil and religious.

Many personal characteristics of the Pilgrims have come to be accepted as national characteristics of the American people. They brought with them to America an intense love of liberty, and consequent-

ly an intense hatred of arbitrary government. These they learned both from the people of Holland and from the Puritans in England. Another heritage is our national interest in political affairs, which is directly traceable to the Pilgrim fathers. Commercial enterprise, which was a pronounced Pilgrim trait, has been developed until today the United States is commercially preeminent. Perhaps our richest legacy is our love of learning, recognized by the Puritans as the bulwark of all free institutions.

Not a few of our most valued institutions have had their sources in the Puritan colonies in New England. Our great free educational system one of the finest in the world, has been developed from the schools established in New England by the Pilgrims. Less than twenty years after the settlements at Plymouth, Salem, and Boston, Harvard College was established. Harvard was then chiefly for ministers and schoolmasters. Lawyers and physicians were not considered nearly as necessary as ministers, who took the highest social rank, or as schoolmasters, who were also high in the scale of social importance. In 1641 a school which was free to the poor was established at Hartford. By 1642 every township in Massachusetts had a schoolmaster, and in 1645 every one embracing fifty families had a "common school". If the town had over one hundred families, it had a grammar school in which Latin was taught. These schools were supported by taxation. It is thought probable that the ideas of the Pilgrims concerning popular education were absorbed while they were in Holland, because England's rulers did not believe in the education of the masses until the nineteenth century. Our representative government is also intimately related to the government in the Puritan colonies. The town meetings or popular elections were attended by every good Puritan, for suffrage was practically universal, membership in the church being the only qualification. Their legislature, with power to levy taxes and enact military measures, was very like our state and national legislatures today. There were governors for each colony, elected by ballot, as are our governors at present.

Pilgrim characteristics and institutions,

as we have seen, were the source from which many things prominent in the life of America have been developed. But let us not confuse the source with the finished product and try to make modern Americans out of seventeenth century Englishmen who came to this country to develop true religion as they conceived it.

The Pilgrims Great Contribution to America.

By Herbert Dester

For ages, says the historian, civilization has moved westward, from Asia into the Balkans; from Greece to Rome, and from Rome north and westward into Germany and England. Associated with the westward movement, was also a mental and spiritual enlightenment. It was in England that the Puritans originated; during a period of special enlightenment and even brilliancy in the field of literature. The condition of the lower classes of society was not at all ideal, but was already beginning to improve. The middle and lower classes were emerging from a state of slavery, and were beginning to feel their strength and to realize their possibilities. As a result of the intellectual and moral awakening, all classes of society began to seek true worship and a consistent mode of living.

At this time there arose a group of people called Puritans, who demanded a simple form of worship of the church, and a democratic form of government of the state. As the Puritan ideal of church and state developed there came a clash which caused the pilgrims to leave England for America. Their motive, originally, was not to separate from the old social order, but to improve it. But since neither the church nor the state were ready to change, the Pilgrims were forced to leave. To say that they were driven out is nearer the truth than to say that they left, because they were persecuted and were not allowed to conduct their own worship.

Thus, driven to America, the Pilgrim Fathers ushered in a new epoch of history and established a new social order in which

were developed the ideals and principles laid down by them. They were not brilliant nor flashy; they had no "skyrocketing enthusiasm", nor whirlwind patriotism, but calm determination combined with common sense marked their advent into America. When they left England they did not commit themselves to fate. They came to America with a purpose. The "set of their soul" determined their goal and brought them to a land which bid well to foster their spirit of freedom, and gave them the opportunity to express their ideas. "Their capital was lofty ideals." "They proved to the world that ideals are greater than armies." "What they believed became the fundamental theory of a new republic."

The Pilgrims' first great ideal was freedom; not liberty to do as each individual pleased, but freedom to organize a society which would meet the needs of the individual, and still be subject to the higher authority of the state. Their ideal of freedom became a powerful influence in moulding the new nation and in stimulating productive thought. Although this ideal of freedom is not as potent today, it still serves as a guiding star in determining the attitude of the government toward individuals and nations.

In the first place, the Pilgrims sought freedom of thought. In England the church was established for the purpose of thinking for the individual. Each individual was a mere cog in the machine. The Pilgrims saw the folly of such ideals and reacted against them. They likewise denied the "Divine Right of Kings."

In the second place the Pilgrims sought freedom of worship. Their religious thought and impulse could not find expression in the stagnant atmosphere of a corrupt church and society. As a result of their principle of religious freedom, the way was opened for religious tolerance, and today the individual can worship as he pleases.

Although the Pilgrims were extreme in their worship, society at large realizes that their worship was based upon the fundamental principles of a right relationship to God. The Pilgrims gave God first place and subordinated all to the higher

duty toward God. Is that not the basis of all substantial government? Roberts says: "Any social order which is not dedicated to God and does not keep open road to God must fall." Their religion was strict, but it was so in reaction against the immorality of the church from which they came.

To say that the religion of the Pilgrims did not live because they were so rigid in their requirements, and because they shut out all beauty from life, is false.

In the first place it is a question whether they shut out all beauty to the extent that many suppose. Winthrop writes to his wife addressing her thus, "My own Dear Heart," or, "My Love, My Joy, My Faithful One." She answers with the salutation, "Dear in My Thoughts." Do you imagine their life void of beauty and happiness?

In the second place the sternness of the Pilgrims shows what emphasis they placed upon God, and because of that emphasis their ideals have lived. They organized society for the pursuit of God. "Today," says Roberts, "our nation's destiny is thought of in terms of wealth. The economic motive is primary." To say that America is now contributing more to the world than the Pilgrims did, is a challenging statement. And to say that the Pilgrims enjoyed less peace and happiness than the society from which they came, is also questionable. Thus in spite of their sternness, which had various shades of intolerance, they contributed to freedom, and this freedom gave rise to a democratic form of government.

The need of government was recognized by the Pilgrims before they left Europe. As stated, they placed obedience to God first, but next to that was placed recognition of state. The Mayflower Compact states the purpose quite briefly: "To enact, constitute and frame such just, equal laws and ordinances, acts, constitutions and offices, from time to time, as shall be thought most mete and convenient for the general good of the colony unto which we promise all due submission and obedience." In the first General Court at Hartford, Hooker said, "The foundation of authority is laid in the free consent of the people." Win-

throp said, "America is no place of refuge for every kind of civil and religious freedom, but a place of cohabitation and consortship under a due form of government." Thus it is clear that a just form of government was uppermost in the minds of the people.

The establishment of such government began in the town assembly. Each town elected its own officers and conducted its own affairs, subject to the law of the colony. In 1643 Plymouth Colony drew up with New Haven and Connecticut, the first federal union formed in America. The aim was always to represent the interests of the people.

In order that the best interests of the people be met, there must be an intelligent public. This fact was recognized by the Pilgrims, and to meet the situation the children were instructed in the home, the church and the school. Village schools were established wherever there were sufficient pupils. Later Harvard was founded as a state school. "The assembly which decreed the founding of Harvard was the first body in which the people, by their representatives, gave their own money for the founding of a college."

There still remain a number of characteristics which are not necessarily ideals, but which gave shape and form to things for which the Pilgrims stood. These characteristics are courage, bravery, vigor, initiative, endurance, simplicity, and hard work. Without conviction and initiative the Pilgrim Fathers would not have "launched out;" without courage and endurance they could not have overcome the hardship of the wilderness; without hard work and simple mode of living, they could not have built up so staunch a republic. These qualities gave "backbone" to America, and produced men of large caliber. "It is no accident that Massachusetts gave spirit to the American Revolution; that her speakers opposed slavery; that in the Civil War practically every town in Massachusetts gave more than its quota of troops." Nor is it an accident that in the late war "Our Boys" carried with them on initiative and a morale which smashed through the Hindenburg line. It was no accident that during the time of peace negotiations Eur-

opean and Asiatic countries looked to America for help. The ideals of the Pilgrim Fathers were responsible for these conditions, and it is because America is in danger of losing these ideals, that Puritanism should be upheld and should remain a potent factor in American development.

In brief, the great contribution of the Pilgrims is that they laid down ideals of freedom and justice which develop the individual; they transmitted religious principles which are fundamental to a right relationship to God; they organized a democratic society which has developed into our present form of government; they imparted to their followers a spirit of work and enthusiasm which has stimulated the westward movement geographically, and the upward movement intellectually and spiritually.

The Life of the Pilgrims.

By Herman F. Janzen.

The population of this world is divided into hundreds of distinct and different groups of people. If we consider the reasons for these many different groupings of the earth's inhabitants we find that they are manifold. There are differences of race, color, language, social standing, religion, occupation, and education. Each tends to separate the people into certain groups of its own. It is not at all difficult to understand how race, color, and language are able to draw a dividing line between men, but a less obvious reason for separating a nation of people of the same blood and language, into groups or class, can be explained only through religious, social, and economic differences. The seemingly least obvious reason of these distinctions is religion, yet we should wonder if we knew fully how great a part religion has played in this world, in developing nations, forming boundary lines, shaping governments, guiding education, determining modes of living, and establishing customs.

Religion has caused people of the same nationality to develop into groups that differ in modes of life, customs, and occupation. This was especially true in Europe during the 16th and 17th centuries. If

we center our attention for a moment upon England we notice the development of a class of people whose future is entirely shaped by a new doctrine that arose in the 16th century. The adherents to the new doctrine were called Puritans; because they intended to purify the Anglican Church from the influence of popery. A more radical group of the Pilgrims were called Separatists, because they advised entire separation from the Church of England, when persecution caused them to leave England, they first settled in Holland and, after eleven years, came to America, therefore they were called Pilgrims. It is to the home life of these Pilgrims that we shall now devote our time, for religion established their mode of life, custom, and place of settlement.

In the year 1620 the Pilgrims left Holland and sailed for America. Since they came over in a group, I shall endeavor to treat their home life as a group, and have therefore chosen the town as the unit. We shall now follow them in their construction of homes and the order in which they were built. On the first Saturday after the landing, the Pilgrims began to fell trees to erect the first store-house, and on Thursday preparations were made to erect a fort. It took one month's time to build enough homes to accommodate the nineteen families that came over in the Mayflower. The houses were arranged in two rows, and were built of hewn planks, each man building his own house. The space between the planks was filled with mortar. The houses were low, with only a few windows and a roof covered with thatch. At one end of the room was an open fire place which served to warm the room and cook the food at the same time. From the middle of this hearth extended a pivot, upon which hung the kettle to cook their meals. In the center of the room stood the small home-made table upon which they partook of their humble meals. The plates, cups, knives and forks were brought along from Holland, as were also the chairs upon which they sat. The floor was either earth or covered with logs smoothed on the upper side. A spinning wheel near the hearth, a fowling piece or an old musket above the door completed the furnishings of the home.

In the center of the street stood the Governor's house. Upon the top of the nearby hill was a large square house, with a flat roof, made of heavy planks, stayed with oak beams. Upon the top of it were six cannons, which shot iron balls four or five pounds in weight. These guns were used to defend the town from the Indians. The lower part of this block-house was used for a church, where they held services on Sundays and holidays. After all was completed the little town was enclosed by huge stakes which were made of hewn logs. The defence of it was left to the captain who organized and trained the military force.

The town was both a civil and an ecclesiastical institution. All business was transacted by the qualified freemen in the town meeting. In the Pilgrim settlement these freemen were persons of good standing in the town church. The town meeting levied taxes, appointed selectmen who executed its rules, chose subordinate officers, and supervised the building of roads, bridges, and public property. Any voter could speak in the town meeting, but the people respected the advice of the elders. The ministers had great influence in town affairs. This form of government, although it was an oligarchy, ruled well; it was honest, patriotic, and economical, and gave satisfaction to the majority.

In church government the Pilgrims were very thorough-going, but in the beginning even marriages and funerals were conducted without religious forms, because they had no minister. Pastors and elders were elected by the adult members of the congregation. Attendance at meetings was compulsory on both members and non-members. At the beat of the drum they assembled, each man with his musket, in front of the captain's door, and placed themselves in order, three abreast. They were led by the sergeant. Behind them came the governor in a long robe; beside him, on the right hand, came the preacher, wearing a long cloak, and on the left hand came the captain, with his side arms and a small cane in his hand.

For eighteen years the fort on the hill served as their meeting-house. In 1638 a new building was built, but very little is

known of the structure, except that it had a bell. Those who owned horses rode on horseback, bringing their wives and children with them, while those who walked went barefoot in summer, and carried their shoes and stockings in their hands, putting them on before they reached the meeting-house. They sat in high-backed pews, and all rose when the minister entered. The prayers were long and the sermons still longer. The deacons sat in the most honorable seat. It was their duty to keep awake and watch that no one else dropped off to sleep during the sermon. During the noon hour the people ate their lunch of doughnuts, cheese, cucumbers, and gingerbread, while standing around the church or sitting beneath the trees in front of the meeting-house. Meanwhile the boys robbed birds' nests or made a raid into a nearby apple orchard, while the girls danced and played under the shady trees. In winter time they went to the nearest neighbors to warm themselves, for they had no stoves in their church. The women carried tin stoves, which they filled with coals at the neighbors' fires. The men and boys stamped their feet to keep them from freezing, and every body was glad when the benediction was pronounced. Some favored putting a stove into the meeting-house, which plan caused a bitter controversy. But a stove was installed, and the first Sunday after it was placed in the church some of those who were opposed, fainted, overcome by imaginary heat, as there was no fire in the stove. Those who lived far from the meeting-house were compelled to start early in the morning and often before they got home the sun was setting behind the horizon.

The educational impulse developed somewhat later, and was both religious and political. In 1647 an act was passed which has been called "the mother of all our laws." Each town of fifty families had to support an elementary school, and each town of a hundred families had to support a grammar school. Before this schools were established on a private basis, and often under church supervision. In religious education, the ability to read and write was essential, the church also felt itself responsible for the people's attitude

towards religion. Even if they encouraged education, yet they did not deem it necessary that everyone must be educated, because the government was entrusted to the competent ones in the town.

In the evening the family generally gathered around the fireplace. Father, mother, and children, all, enjoyed the evenings, which were generally spent happily. Even the teacher, who boarded around, had his wit and humor in liberal store. In the long winter evenings the children studied their arithmetic and grammar by the light of the flickering pitch-knot that blazed on the hearth. They played, "Blind man's buff," and "Roast beef behind your back," but they were not permitted to dance, because they thought dancing was invented by the devil. The high spirit in the young folks could not be suppressed. Many families were large, Cotton Mather had fifteen children. Cotton Mather himself writes that "Youth is very sharp and early ripe." On Sunday evening the family sat around the fire and recited the catechism and the last chapter of Ecclesiastes. The smaller children repeated some of Dr. Watt's hymns against idleness and mischief:

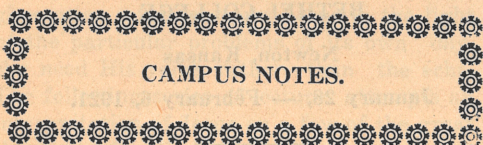
1. "How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower!"

2. "In works of labor or of a skill,
I would be busy too;
For Satan finds some mischief still
For idle hands to do."

The mothers were powerful queens in their homes. To them can be given much of the credit for the achievements of the Pilgrims. If her husband could be called "the Jack of all trades," she was the "Jill." She corded the wool, spun the thread, wove the cloth, and made it into garments. Her daughters were not prepared for marriage unless they learned all the duties of house-keeping. Besides they had to have all the necessary blankets, pillows, and bed covers of their own before they could marry. The mothers kept the home fires burning, which was a sign of hospitality. If the fire happened to die out on the hearth, it

was rekindled with a flint, steel, and tinder, or by exploding powder in the old musket. It was the duty of the father and his sons to till the soil, raise the corn, herd the cows, and prepare the fuel for winter use. They took life very seriously, there was no time for play. Work was a duty, when boys stole away to play when they ought to work, they were sure to be punished when they were discovered. In winter when there was little work to be done, they could coast upon the hillsides, or glide over the ice upon the frozen ponds.

In conclusion, we see that the home-life of the Pilgrims has influenced not only society, but also government, religion, and education in America. It is to these quaint and curious people that, in many respects, we owe the laying of the foundation of our American government. We can therefore not readily over-estimate their good qualities in home-building.



CAMPUS NOTES.

The contract for the Graymaroon of 1921 has been signed, the staff selected, and quite a bit of actual work done, so that the annual of 1921 seems an assured fact. At first there was some question as to the advisability of attempting an annual this year because of the generally unsettled state of affairs, but after careful deliberation the Students' Council decided to undertake the task. The Berne Witness Company of Berne, Indiana, will do the printing and binding.

The Men's Glee Club, which for a long time seemed to be a thing of the past, has finally been organized and, under the direction of Mrs. Blatchley, is now hard at work. The club numbers only twelve members this year.

Encouraging progress is reported by the chorus which is working on the "St. Paul."

On Tuesday evening, Dec. 21 the faculty

of the college held its second meeting of the school year at the home of Mr. and Mrs. D. H. Richert. At this time Professor Langenwalter read a paper on "The Religion of a Teacher of Religion." Miss De Mar also rendered two vocal solos.

On Sunday afternoon, December 26, a very pretty wedding ceremony was performed at the First Mennonite church of Newton, at which time Mr. Kurt Galle and Miss Louise Epp were united in marriage. Rev. Suderman performed the ceremony, and Miss Frances Penner sang an appropriate vocal solo. About seventy-five friends of the bride and groom were present. Mr. and Mrs. Galle will make their home on the college campus for the remainder of the school year.

It is reported that the three young men, Roland van der Smissen, Paul Haury, and Peter Andres, who are helping take care of the ship load of cattle for the starving people of Germany, set sail two weeks ago from Galveston, Texas. Thehe has been no report since that time.

(Since the above was written Alvin van der Smissen has received a telegram stating that the ship was to sail Saturday the 8th of January.)

In an effort to add a bit of brightness to the lives of some of Newton's poorer children the Y. M. and Y. W. arranged a Christmas program for the evening of Dec. 22. An effective program was given and appropriate gifts were distributed to about twenty children.

The last Public Literary Program of 1920 was given on Monday evening Dec. 20. The program took the form of a fine musical entertainment, much appreciated by those who

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were able to be present. The following program was given:

Pipe Organ Solo - Miss Neva Dunkelberger
 Vocal Solo - - Mr. Abe Epp
 Ladies' Glee Club
 Men's Quartet
 Piano Duet Misses Elsie Martin and Edna Waltner
 Vocal Solo - - Miss Edna Krehbiel
 Pipe Organ Solo Miss Neva Dunkelberger

After the program the Y. W. C. A. held its annual bazaar from which about \$45 was realized.

The Home Economics Club, which is a new college organization this year, is doing much to make the college dining room attractive, and is also adding much to the social life at the college.

At the debate tryout, which was held the first week in December, six men were chosen from the eleven who participated. These men will work upon the question and later an elimination debate will be held, at which time four of these men will be chosen to represent Bethel in the inter-collegiate debates of the year. The "Open Shop" is the debate question chosen by the Kansas Debate League for this year. Professor Gerig acts as debate coach this year.

The Bethel Volunteer Band has given a number of programs this year and has quite a number of others scheduled. "The Band" is more active than it has been for a number of years and is stimulating a strong missionary spirit into the student life. At the last meeting Professor P. H. Richert gave an address. The Band at its weekly Tuesday meetings is studying James M. Buckley's "Theory and Practice of Foreign Missions."

Bethel's Basket Ball Schedule For the Year

Has been arranged and is as follows:

Jan. 13,	Sterling at Newton
Jan. 25.	Bethany at Newton
Jan. 31.	Southwestern at Winfield
Feb. 1	St. John at Winfield
Feb. 10.	Southwestern at Newton
Feb. 14.	McPherson at Newton

Feb. 18.	Sterling at Sterling
Feb. 23.	St. John at Newton
Feb. 25.	Bethany at Lindsborg
Feb. 26.	McPherson at McPherson
Mar. 11.	Friends at Newton

The squad is hard at work under the direction of Coach Darling and has played several practice games.

Dec. 23—Jan. 4. Holiday vacation at Bethel, all who could do so have left for their homes or are visiting with friends.

The articles on the Pilgrims which appear in this number of the Monthly were written by students—members of the class in Freshman English, who have been studying the Puritan and the Pilgrim in English and American History, as a basis for oral and written composition.

SPECIAL BIBLE COURSE BETHEL COLLEGE

Newton, Kansas

January 28, — February 6, 1921.

FOREWORD.

The annual Special Bible course has made a name for itself among the friends and constituency of Bethel College because of the needs which it has met during the past years. The questions as to the program for this year began coming many months ago and the kindly interest which they manifested was a source of encouragement for those who bear the responsibility for the arrangement of the program.

Besides President Hartzler, Dr. Langenwalter, Professor Moyer and Reverend P. H. Richert, who are members of our present faculty, we shall be served by President H. W. Lohrenz of Tabor College and by Reverend S. M. Musselman of Bluffton, Ohio, who will represent the Board of Foreign Missions of the General Conference of Mennonites of North America while here.

This bulletin goes forth to inform and remind those who are interested and to seek others who may become interested.

Further information will gladly be given upon request.

Address: Bible Department,
Bethel College
Newton, Kansas.

LECTURES AND COURSES OF INSTRUCTION.

JESUS AND HIS TEACHING

Pres. J. E. Hartzler

We must distinguish between the "voice" and the "echo". Some men hear nothing but echoes coming down thru the ages. They fail to detect the voice of Jesus. While Jesus was on earth He taught all the fundamentals of salvation. His sheep will know His voice. The Principles which He taught are vital today and it is only in the light of His teaching that we find satisfactory solutions to our daily problems. The Church in each generation must interpret Jesus in the light of the particular problems of its own day. We need His voice, rather than the echo. The following series of lectures attempts an interpretation of Jesus on a few of the great themes of His life and teaching.

LECTURES

1. Jesus The Great Historic Person.
2. Jesus and His Ideals.
3. Jesus and Christian Conduct.
4. Jesus and The Atonement.
5. Jesus And The Supreme Good.
6. Jesus on Marriage and Divorce.
7. Jesus and The Kingdom of God.
8. Jesus and The Cross.
9. Jesus and the Future.

Die Briefe des Johannes.

I.

Allgemeines über den ersten Brief des Johannes und die Einleitung.

II.

Der Wandel im Licht.

III.

Der Wandel in Gerechtigkeit.

IV.

Der Wandel in der Liebe.

Präsident G. W. Lohrenz.

Das Buch Josua.

(Zur Besprechung in sechs Bibelstunden)

Hauptthema: Der sieghafte Glaube.

„Es soll dir niemand widerstehen dein Leben lang.“ 1, 5.

I. Einleitung.—Josua als Vorbild auf den sieghaften Reiter auf dem weißen Pferd in Offenb. 6, welcher ist Christus. (Die Namen „Josua“ und „Jesus“ bedeuten dasselbe). „Ich bin der Fürst über das Heer des Herrn.“ 5, 14.

II. Inhalt. — Der sieghafte Glaube hat folgende Kennzeichen:

1. Es ist ein fortschreitender Glaube. Kap. 1-3.

„Alle Stätten, darauf eure Fußsohlen treten, habe ich euch gegeben.“ 1, 3.

a. Er geht genau „nach dem, das geschrieben steht“. 1, 8.

b. Er geht auf Rundschau. Kap. 2.

c. Er geht durch den Jordan zum heißen Kampf. Kap. 3.

2. Es ist ein dankender Glaube. Kap. 4.

„Was sollen diese Steine?“ 4, 6.

a. Es sind Denksteine des großen Wunders. 4, 7.

b. Es sind Denksteine der Bundeslade mitten im Jordan. 4, 10.

c. Es sind Denksteine des „zehnten Tages des ersten Monats“ an dem der Jordan überschritten und zugleich das Passahlamme ausgejondert worden war in Aegypten. 4, 19.

3. Es ist ein heiligender Glaube. Kap. 5.

„Heute habe ich die Schande Aegyptens von euch gewendet.“ 5, 9.

a. Heiligung durch Beschneidung. 5, 2-9.

b. Heiligung durch das Passahmahl. 5, 10.

c. Heiligung durch Ausziehen der Schuhe. 5, 15.

4. Es ist ein durch Gericht hindurch rettender Glaube. Kap. 6.

„Allein die Hure Rahab soll leben bleiben und ihr Haus“. 6, 17.

a. Wie stimmen die Halljahrspfeifen hier als Symbol des großen Erlassjahres mit dem Gericht über Jericho?

b. Warum sind die Priester hier die Hauptpersonen? 6, 4. 6. 8. 9.

c. Warum tritt die Bundeslade, die Trä-

gerin des „Gnadenstuhls“, hier so sehr in den Mittelpunkt? 6, 9.

5. Es ist ein strafender Glaube. Kap. 7-12. „Und welcher erfunden wird im Bann, den soll man mit Feuer verbrennen.“ 7, 15.

a. Der Bann im eignen Lager muß weggetan werden. 7, 13.

b. War die milde Strafe der Gibeoniter eine Folge ihres keimenden Glaubens? 9, 8.

c. 31 Kanaaniterstämme ausgerottet als Verbannte Kap. 10-12.

6. Es ist ein beglückender Glaube. Kap. 13-24. „Es fehlte nichts an allem Guten, das der Herr dem Hause Israel verheißen hatte. Es kam alles.“ 21, 45.

a. Der Glaube erbt das verheißene Land. Kap. 13-19.

b. Der Glaube findet Zuflucht vor dem Bluträcher. Kap. 20.

c. Der Glaube findet Ruhe. Kap. 22, 4; 23, 1.

III. Schluß: Befestigung des Glaubens. Kap. 24. Rev. F. S. Richert.

THE SUNDAY SCHOOL

1. The Purpose of the Sunday School.
2. The Sunday School Organized.
3. The Sunday School Equipped.
4. The Sunday School in Session.
5. The Sunday School between Sundays.
6. The Sunday School and Missions.

Prof. J. F. Moyer.

A BRIEF STUDY IN THE PSALMS.

The first lecture will deal with the place of the Psalms in the Holy Scriptures, followed by a brief interpretation of one of the Psalms. The four succeeding hours will be devoted to explanation and interpretation of a number of selected Psalms.

Dr. Langenwalter.

ADDRESSES.

by Rev. S. M. Musselman.

The last day of the Special Bible Course will be given over to two addresses by Rev. S. M. Musselman of Bluffton, Ohio. Those who have heard him before will know that he has a message to bring. He represents the work which Christ committed to His dis-

ciples and will bring us messages of vital importance on this timely subject.

DAILY PROGRAM.

Friday, Jan. 28.

- 10:15 A. M. Jesus the Great Historic Person. Pres. Hartzler.
- 11:15 A. M. Das Buch Josua. Rev. Richert.
- 1:30 P. M. The Purpose of the Sunday School. Prof. Moyer.
- 2:30 P. M. Psalms. Dr. Langenwalter.

Saturday, Jan. 29.

- 10:15 A. M. Jesus and His Ideals. Pres. Hartzler.
- 11:15 A. M. Das Buch Josua. Rev. Richert.

Sunday, Jan. 30.

- 10:45 A. M. Jesus and Christian Conduct. Pres. Hartzler.
- 7:00 P. M. Allgemeines ueber den ersten Brief des Johannes und die Einleitung. Pres. Lohrenz.

Monday, Jan. 31.

- 10:15 A. M. Jesus and the Atonement. Pres. Hartzler.
- 11:15 A. M. Der Wandel im Licht. Pres. Lohrenz.
- 1:30 P. M. The Sunday School Organized. Prof. Moyer.
- 2:30 P. M. Der Wandel in Gerechtigkeit. Pres. Lohrenz.

Tuesday, Feb. 1.

- 10:15 A. M. Jesus and The Supreme Good. Pres. Hartzler.
- 11:15 A. M. Der Wandel in der Liebe. Pres. Lohrenz.
- 1:30 P. M. The Sunday School Equipped. Prof. Moyer.
- 2:30 P. M. Psalms. Dr. Langenwalter.

Wednesday, Feb. 2.

- 10:15 A. M. Jesus on Marriage and Divorce. Pres. Hartzler.
- 11:15 A. M. Das Buch Josua. Rev. Richert.
- 1:30 P. M. The Sunday School in Session. Prof. Moyer.
- 2:30 P. M. Psalms. Dr. Langenwalter.

Thursday, Feb. 3

- 10:15 A. M. Jesus and the Kingdom of God
Pres. Hartzler
11:15 A. M. Das Buch Josua Rev. Richert
1:30 P. M. The Sunday School between Sun-
days. Prof. Moyer
2:30 P. M. Psalms Dr. Langenwalter

Friday, Feb. 4.

- 10:15 A. M. Jesus and the Cross
Pres. Hartzler
11:15 A. M. Das Buch Josua Rev. Richert
1:30 P. M. The Sunday School and Missions
Prof. Moyer
2:30 P. M. Psalms Dr. Langenwalter

Saturday, Feb. 5

- 10:15 A. M. Jesus and the Future
Pres. Hartzler
11:15 A. M. Das Buch Josua Rev. Richert

Sunday, Feb. 6.

- 10:45 A. M. Sermon Rev. Musselman
7:00 P. M. Address Rev. Musselman

Eine Weihnachtsgeschichte.

Die Sonne war längst untergegangen. Die Lampe der Straßenecke verbreitete einen gespensterhaften Schein. Zu beiden Seiten der Straße erhoben sich schwarze, grimmig aussehende Wohnungen, die bei hellem Tage schon nicht einladend auf das Gemüt wirken konnten, und nun im Scheine einer einzigen Lampe schauten sie vollends grauerweckend drein. Aber auch in diesem unfreundlichen, dunklen Stadteil wohnten Menschen. Sie lebten von der Hand in den Mund und manche mußten sich fortwährend gegen den Wolf vor der Tür wehren.

Hier in den hintern dunkeln Zimmern des Kellers eines haufälligen Hauses wohnte auch der fünfjährige Rudi mit seiner Mutter. Der Vater war vor einem Jahre verunglückt und infolge dessen gestorben. Dann gab es trübe Tage. Die Mutter weinte sehr viel, doch Rudi spielte vergnügt und sorgenfrei nach der Art der Kinder. Er vermied den lieben Vater, aber er begriff doch nicht, wie groß der Verlust war. Frau Werner, die zarte, schöne Frau, die eine glückliche, sorgenfreie Jugend verlebt hatte, war sich ihrer schlimmen Lage wohl bewußt. Was anfangen? Wovon sollte Rudi und sie sich ernähren? Ihr Gatte hatte

sie immer von allem Rauchen und Unangenehmen geschützt. Jetzt sollte sie mit dem Ungeheuer—der Armut—kämpfen! Aber wie? Sie verkaufte ihre wenigen Juwelen, Andenken aus bessern Tagen, und bezog mit dem kleinen Rudi diese Kellerstuben im Armenviertel.

Sie griff zur Feinstickerei um ihren Lebensunterhalt zu verdienen, denn an schwere Arbeit war sie nicht gewöhnt. Auch konnte sie wegen Rudi am Tage nicht ausgehen, er war noch zu klein. Sie erwarb sich eine recht große Kundschaft, weil sie zuverlässig war und so niedliche, hübsche Sachen anfertigte. Heute hatte sie wieder etliche Deckchen fertig. Welch hübsche Weihnachtsgeschenke! Wer sie wohl bekommen wird? Spät nachmittags machte sie sich auf den Weg um die Arbeit abzuliefern. Rudi sollte zu Hause bleiben und sich mit seinen Spielsachen und mit seiner Kasse die Zeit vertreiben. Wenn er ein braver Junge sei, bekomme er recht leckere Kuchen, wenn die Mutter zurückkehre. Sie küßte ihren Liebling und ging.

Wo jetzt nur die Mutter so lange blieb? Er konnte nicht mehr spielen, denn es war schon zu dunkel. Er ging öfters an das Fenster und schaute den Fußsteig entlang, aber er sah nichts als die weißen Flocken, die sanft zur Erde niederfielen. Gern wäre er auf die Straße gelaufen, aber er hatte seiner Mutter versprochen, schön im Hause zu bleiben.

Jetzt hörte er Fußtritte sich der Türe nähern. Ob das wohl die Mutter war? Er lief schnell zur Tür. Ja, es war seine liebe Mutter, aber wie sah sie aus! Erschrocken wich er zurück. Beim Schein der eben angezündeten Lampe sah Rudi ihr Angesicht, es war so bleich, und sie hatte die Augen zu. Und warum mußten die Männer sie tragen? Er konnte es nicht verstehen. Er fragte sie, aber sie gab ihm keine Antwort, sie stöhnte nur. Wer hatte ihr weh getan? Er sah ja auch Blut! Seine liebe, liebe Mutter! Er fing an zu weinen und wurde in das Zimmer der Nachbarin gebracht. Nach langer Zeit schlief er hier endlich ein.

Frau Werner hatte ihre Arbeit abgeliefert, ihre Sachen eingekauft und befand sich jetzt auf dem Heimwege. Sie hatte sich etwas verspätet und war sehr besorgt um ihren kleinen Rudi. Sie trat schnell aus dem Straßenbahnwagen, verlor den Halt und stürzte auf das Glatteis nieder. Sie versuchte aufzustehen. Ein

Nachbar, der auch ausgestiegen war, und ein Fremder tragen sie heim.

Der herbeigerufene Arzt erklärte die Verletzungen für nicht sehr gefährlich, aber er gebot auf etliche Wochen völlige Ruhe. Wer sollte jetzt Geld verdienen? Essen mußte man, und der Ofen brauchte auch viel teure Kohlen. Frau Werner konnte gar nichts tun, denn sie trug die rechte Hand in einer Schlinge. Und es waren nur sieben Tage bis Weihnachten. Rudi hat jeden Abend um eine Weihnachtsgeschichte. Er sprach sein kindliches Vertrauen aus, daß das Christkind sie nicht vergessen würde. Er wollte auch recht brav sein und der Mutter helfen. Wie weh es dem Mutterherzen tat! Sie konnte ihrem Liebling keinen Baum schmücken und keine Geschenke geben. Sie wollte den kindlichen Glauben nicht täuschen, wie es aber aufgehen? Manche nächtliche Stunde fand sie wach im Bette, aber Ausweg fand sie keinen.

Es ist der Tag vor Weihnachten. Eine Droschke hält vor dem Hause und eine ältliche, wohlgekleidete Dame steigt aus. Rudi spielt vor dem Hause. Die Dame fragt ihn, wie er heiße, worauf er „Rudi Werner“ antwortet. Augenblicklich schließt ihn die Frau in die Arme und herzt und küßt ihn.

„Und wo ist deine Mutter?“

„Meine Mama ist im Hause“, antwortet der Kleine und führt die Frau in das dunkle Zimmer. Frau Hille, schau verwundert auf die abgehärmte, kranke Frau Werner.

„Meine liebste Elisabeth, was hast du denn? Bist du krank? Sprich doch zu deiner Tante!“

Frau Werner fällt ihrer Tante in die Arme, und weint heiße Tränen der Freude. Sie hat die Tante seit ihrer Hochzeit nicht gesehen, weil sie dem Manne ihres Herzens gefolgt war wider den Willen ihrer einzigen Verwandten.

Nachdem sie sich ausgeweint hat, erzählt sie der Tante, wie es ihr gegangen sei. Sie gestand ihr, daß sie zu stolz gewesen sei, der Tante von ihrem Unglück und von ihrer Armut zu schreiben. Die gute Frau Hille läßt es sich nun gar nicht nehmen—Elisabeth und der nette Rudi müssen zu ihr kommen, um ihr die Einsamkeit zu verschmecken und die letzten Tage zu versüßen.

Für Rudi gab es ein fröhliches Fest, er hatte einen Baum, Geschenke die Fülle und noch mehr—eine liebe Tante. Es war schwer zu fagen, wer sich von den Dreien am meisten freu-

te. Die Engel sangen wieder:

„Ehre sei Gott in der Höhe,
Friede auf Erden und den Menschen ein Wohlgefallen!“

Im vergangenen Schuljahre beliefen sich die Kosten unserer Schule für einen jeden Studenten auf rund \$115, Kost und Wohnung nicht mit eingerechnet. Das heißt, so viel mußte die Schule bezahlen an Lehrergehalt, laufenden Ausgaben, usw. Von dieser Summe zahlten die Studenten im Durchschnitt je \$40 Schulgeld. Für das Uebrige, also \$75, mußte die Schule einkommen. In diesem Jahre werden sich die Kosten um ein Bedeutendes vergrößern. Man kann daher sehen, wie wichtig es ist einen genügenden Unterhaltungsfonds zu haben. Wenn man keinen solchen Fonds hätte, müßte man für das laufende Jahr wenigstens \$150 als Schulgeld fordern.

Frau Barbara Schmidt †

Nach längerem Leiden ist Frau Barbara Schmidt am 2. Dezember sanft im Herrn eingeschlafen. Frau Schmidt war ein tätiges Glied der Bethel College Gemeinde und eine treue Freundin unserer Schule. Zu jeder Zeit war sie bereit mit Wort und Tat zu helfen, wo Hilfe notwendig war, und in Sonntagsschule, in der Kirche und im gesellschaftlichen Kreise vermüht man ihre helfende Hand. Unser herzlichstes Beileid den Angehörigen, denen die Abgeschiedene als fürsorgende Mutter stets treu zur Seite stand.

Campus Neuigkeiten.

Kürzlich wurde die Probe-Debatte der College Abreitung gehalten. Folgende wurden erwählt: Alf, D. A. Galle, Gustav Gaeddert, Charles Smolt; Neg. Hugo Wall, Philip Wedel und Eduard Franz. Von diesen werden vier unsere Schule gegen andere Schulen vertreten.

Professor Gerig war am 5. Dezember in Hillsboro um einen Vortrag an die Y. M. C. A. und Y. W. C. A. zu halten.

Professor Janzen fuhr am 11. Dezember nach Topeka wegen Schulsachen.

Während der Danktagferien, die so unerwartet geschenkt wurden, war der College Campus fast leer, nur ein paar Lehrer und Stu-

denen blieben da. Viele Studenten, die nicht heim gehen konnten, wurden von ihren Kameraden freundlichst eingeladen, und natürlich folgten sie den Einladungen recht gerne.

Viele Studenten, die sonst oft nach Hause fahren, müssen jetzt auf diese Freude verzichten der schlechten Wege halber. Die Freude wird während der Weihnachtsferien desto größer sein.

Die männlichen Studenten üben sich sehr fleißig im Korballspiel. Nach Weihnachten wird es sich zeigen, wie weit ihr Bemühen sie gebracht hat.

Am 10. Dezember war Professor Gaury in Kansas City auf einer Versammlung, die vom Kommissar über Erziehung in den Vereinigten Staaten, P. P. Clayton, einberufen wurde. Delegaten aus fünf Staaten nahmen daran Teil, nämlich Kansas, Nebraska, Missouri, Oklahoma und Texas.

Die Jahresversammlung von Bethel College fand am 18. Nov. in der Kapelle statt. Zahlreiche Besucher waren anwesend. Am Nachmittag wurden manche der Klassen entlassen, sodass die Lehrer und Studenten den interessanten Besprechungen beiwohnen konnten.

Prediger W. Neufeld von Needley, California, der Vater unseres Studenten „Bill“ Neufeld, besuchte mehrere Tage hier und leitete eines Morgens die Morgenandacht in deutscher Sprache. Er ist lange Lehrer gewesen und versteht es zu Studenten zu sprechen.

Am 3. Dezember zu Abendbrot feierte die College Sophomore Klasse den Geburtstag eines ihrer Glieder, nämlich Esther Kiewer.

Die Danktagferien hat man soeben vergessen und man fängt schon an sich mit den Gedanken der Weihnachtsferien herumzutragen. Professor Moyer freut sich schon auf die Zeit nach den Ferien; denn er meint, dann werden die Studenten bessere Arbeit tun können. Ist wohl auch wahr.

Studentin Anna Enns konnte krankheitshalber über eine Woche nicht in der Schule sein. Ist jetzt aber wieder wohl und munter.

Adeline Schrag wurde am 9. Dezember nach Moundridge gerufen, weil ihre Schwester, Frau L. Kaufman, bedenklich krank war. Sie kehrte am 13. wieder zurück, aber ihre Schwester soll noch sehr krank sein.

Eduard Flaming, der vor einigen Wochen die Schule wegen Krankheit verlassen mußte, ist wieder an seine Arbeit zurück gefehrt.

Etliche unserer männlichen Studenten waren vom 26. bis zum 28. November in Hutchinson auf der „Older Boys' Conference.“

Student Clarence Schmidt ist wieder an der Arbeit in der Schule nach einer Abwesenheit von einer Woche wegen des Todes seiner Mutter, Witwe Barbara Schmidt.

Student Johnnie Kaufman wurde kürzlich an den Halsmandeln operiert. Jetzt geht es ihm gut.

Chr. Goering (A. '20) und Maria Kaufman von Moundridge ferierten am 8. dieses Monats Hochzeit. Manche der Studenten wollten auch hinfahren, aber die Wege waren zu schlecht.

Am 11. Dezember sprach Dr. R. S. Gaury zu den Mädchen über Gesundheitsangelegenheiten. Seine Ansprache war recht interessant.

Präsident Hartzler kehrte kürzlich von einer Reise nach Illinois zurück. Kurz vor den Ferien machte er sich wieder auf den Weg nach dem Osten.

Am 20. dieses Monats lieferte die College Abteilung ein öffentliches Programm. Nach dem Programm hatten die Glieder der J. W. C. A. einen Verkauf, von welchem der Erlös für Mission und andere gute Zwecke verwendet werden soll.

Für den 19. d. M. hatten die Mädchen der Hochklasse die graduierenden Klassen der Schule zu einem Tee eingeladen.

Die Deutsch 3. Klasse studiert gegenwärtig Schillers „Maria Stuart“ und findet das Drama höchst interessant.

Trotz alles Regens und manchmal Schnees,

die wir ab und zu haben, freuen wir uns doch sehr über das schöne Wetter dieser Jahreszeit.

lere Arbeit zurück gehen. Jedoch auch darauf freuen wir uns.

Am 10. d. M. hatten Professor und Frau Moher Frau Cora Haurh, Frä. Kiesen und Frä. Wollmann zum Abendbrot eingeladen. Die Gelegenheit war eine Geburtstagfeier der beiden letztern und war für manche eine gelungene Ueberraschung, weil der kleine Herman doch nicht gleich sagen wollte was die beiden großen Herzen bedeuteten.

Am Montag, den 13. d. M. feierte man im Eßsaal einen doppelten Geburtstag am Lehrertisch. Eine der Lehrerinnen hatte ein großes Paket mit Eßsachen — gebratene Ente, Zwieback, Kuchen, u.dgl. — zugepackt bekommen. Es hat recht gut geschmeckt.

Unsere Studenten sind in den letzten Tagen ungemein beschäftigt gewesen. Nämlich sollten sich alle photographieren lassen für das Jahrbuch (Annual). Man sah viele braune Briefumschläge von Hand zu Hand gehen, auch sah man manches unzufriedene Gesicht. War das Bild dem Original gar zu ähnlich oder warum wohl solche Mienen?

Und am 23. mittags fangen unsere Weihnachtsferien an! Manch einer macht schon große Pläne dafür und alle freuen wir uns darauf. Gar zu bald wird der 4. Januar des neuen Jahres da sein, wann wir wieder an un-

Merke!

Zum erstenmal seit Juli 1914 lief am 4. November im New Yorker Hafen ein Rauffahrtidampfer ein, der die deutsche Flagge führt. Sein Eintreffen bedeutet die Wiederaufnahme der Handelsbeziehungen mit Deutschland unter deutscher Flagge. Das Schiff ist die „Sophie Nickmers“, ein während des Krieges erbauter Dampfer von 4,863 Tonnen, der die alte Flagge der Handelsmarine führt, mit Ballast beladen, jetzt aber Lebensmittel hinübernimmt.

Zu Tausenden wandern zur Zeit russische und polnische Juden nach Amerika aus, um wenigstens das nackte Leben zu retten.

Für die Erhaltung der Besatzungstruppen muß Deutschland mehr bezahlen als vor dem Kriege für sein ganzes stehendes Heer. Zum Ersatz dafür — „von Militarismus befreit,“ sagt die Abendschule.

„Im vierten Jahre der irischen Republik von Ausländern ermordet,“ lautet die Inschrift auf dem Sarge MacSwineys.

Zur Wiedereinführung des Deutschen in den Schulen erklärte sich der Staatsverband der Lehrer von Indiana auf dem Jahreskonvent zu Indianapolis.

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 J. H. Richert, Secretary

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