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CREATIVE LIVING AND THE BETTER WORLD

(Address by Dr. E. G. Kaufman delivered at the Commencement Exercises of Bethel College, June 5, 1929.)

Primitive man lived from hand to mouth, unconcerned about the future. In the pastoral age man explored space and through his nibbling beasts exploited it, by following his grazing herds searching for new pastures. In the agricultural age man explored time, laboriously binding the seasons to his purposes by learning when to plant and when to reap so as to increase his food supply. Generally speaking, here is where Eastern civilization has remained until today, though having added handicrafts through which, by means of slave power, they have erected public works that are notable even in our time for size and detail. But Western people more aggressive and less contemplative, crept out of agriculture and handicrafts by harnessing natural forces and building machines which multiplied man power. They wedded science to toil and system to acquisitiveness. They educated themselves and other peoples in their wants, organized international exchange of goods and service, policed the high seas, and swept on to their present virtual control of our entire planet.

Modern Western civilization has largely been both, a cause and a result of our science, industry, and democracy. The scientific attitude, we have, in part inherited from the Greeks, who esteemed knowledge for the sake of knowledge. This spirit is characterized today by critical examination and systematic experimentation in its constant quest for new truth. Industry is a natural outcome of applied science and is characterized by the extensive use of the modern machine. Both, science and industry,are closely related to democracy, which began as a political concept, and which, together with the religious ideal of the Fatherhood of God and Brotherhood of man, is gradually making inroads into our social and economic realms.

How closely these three factors have been interwoven is vividly pointed out by Arthur Pound in his "Iron Man" where he reminds us that three innovations in a single year so affected the development of Western civilization that the new world may be considered as having been born in 1776, when Wilkinson made Watt's steam engine a commercial success by boring cylinders capable of holding compression, when Adam Smith published his "Inquiry into the Wealth of a nation," and when the American colonies succeeded in revolting against Great Britain. In science Wilkinson's invention changed Watt's discovery of the steam engine from an interesting model to a mighty force which was destined not

only to fabricate and transport goods but also to fabricate and transport civilization itself. In economics and industry—Adam Smith's logic broke down the mercantile system of state control, freed trade from many of its political inhibitions and opened the door to individual and commercial opportunity. In democracy—here on our eastern seaboard, the search for freedom, renewed under favorable circumstances in a rich and new environment, resulted in a representative government amenable to democratic ideals, so appealing to men that the political trend thereafter has everywhere been away from personal power and feudalism toward constitutionalism and democracy.

I

There are those "congenital optimists" among us who never tire of singing the praises of this our modern Western civilization. And everybody agrees that the blessings are many and great which have come to the children of men by way of modern science, industry, and democracy. By means of the telescope, the spectroscope, the microscope, and the laboratory, man has been enabled to search out some of the eternal mysteries of creation. By the enlistment of natural forces, continents have been spanned and the seas bridged. Modern medicine and surgery have redeemed disease and physical suffering from the diabolical reign of demons and have actually extended the average span of life more than a decade. The children of obedience to law have "harnessed the Prince of the Powers of the Air" sufficiently to make communication instantaneous, and make it possible for men to fly like birds. With the speed of light the boundless ether, for aught we know, carries speech and music to the uttermost depths of space. Man has brought the heavenly hosts within hailing distance, as it were, and made the story of the rocks as an open book. Gradually men are being made citizens not of a country, nor of a world, but of a Universe.

Or, think of our democracy as expressed in our educational system, of which we are so proud. With the coming of the Kindergarten, and below that the Nursery school, and the rapid growth of adult education, and the spreading of our vocational schools, high schools, and colleges we have greatly increased average intelligence. Before the war only one in about twenty of the elementary pupils found their way into high school, now one in every five do so. Then only one out of every one hundred elementary pupils ever reached college, now it is one in every twenty. Since 1910 the students in colleges and professional schools have increased six times while there has been a tenfold increase in our high school students.

The apostles of assured progress continually remind us how in history wild rice has become wheat; how the thorn apple has become the the winesap; how the forked stick has become the steam plow; the hollow log, the ocean liner; the rude hieroglyphics upon the tree, telling which way the hunter went, have become letters and literature; the stone altar has become the cathedral; while the bleeding human sacrifice has become the sacrifice of a broken and contrite heart acceptable to a friendly heavenly Father. They remind us that we have universal suffrage; that our newspapers, magazines and books have greatly multiplied; that we have shortened the day of labor and increased the hours for personal enrichment; that we have multiplied our machine power in this country to the point where it is the equivalent of about thirty-five slaves serving every man, woman, and child; that our beloved America now owns approximately one third of the wealth of the entire world; that we have a World Court and a League of Nations; that the curse of alcohol is gradually disappearing; that War has been outlawed; that Denominations are getting together; and, what is more, that the pace of this universal advance along all lines is still on the increase.

II

But that is only one side of the picture. The story is told about Huxley being unavoidably delayed one day on his way to a meeting where he was to speak. Calling a cab he jumped in and gave orders to "Drive fast". Away went the cab, jolting over the streets, until Huxley becoming anxious, inquired, "Do you know where we

are going?" the driver answered, "No, I don't know where we are going, but as per your orders, sir, I am driving fast." There are those who feel that way about Western civilization. We may be on our way but do we know where we are going? They are becoming concerned about our destination rather than our speed. Some are even suspecting that we are on the wrong road and headed for disaster unless we change our direction.

Science, economics, politics, have brought great boons but also vast sorrows. They have given us tunnels under London and trenches in Flanders, the ocean liner and the submarine, motor-cars and war tanks spitting deathbombs, laughing gas and poison gas. They have enriched life abundantly and destroyed it ruthlessly, letting common folks have luxuries that kings could not enjoy of old, and constantly keeping great masses unemployed and on borderline of poverty, doubling the population of the earth in four generations and killing, maiming, or starving some forty millions in four years. They have given us means to more material prosperity than our higher natures have thus far assimilated, lifting the standard of living without equally lifting the standard of conduct.

Scientists, lacking higher interests, may sell their knowledge for the creation of specially privileged groups to the destruction of the chance of life of millions. Astronomers tell us that our entire solar system is merely a point of light in the deeps of those unlimitable spaces of universe beyond universe so vast the human mind reels as it staggers into those unimaginable paths of eternity, but our danger does not lie there, it is nearer home. Professor Millikan, one of the outstanding American physicists, in his "Contributions of Science to Religion" speaks of molecules, atoms, electrons and protons in language an ordinary layman can partly follow. He tells us that scientists today are facing the possibility of breaking up the atom, each of which is a vast solar system with its central sun and revolving planets. What that means is not easy to conceive. We are told that a birdshot magnified ten-billion times would be as large as the earth; that an atom magnified ten-billion times would be less than three feet through; that the nucleus of an atom magnified ten-billion times would be as large as a pin point; but that within this nucleus, one ten-billionth of a pin point, as many as 384 electrons may freely operate. The key to vast reservoirs of subatomic energy, exhibited in the natural disintegration of radium and known to be locked up in the electronic systems of other elements, is one of the mysteries searched after, and if found will release such power that mankind will indeed be faced with possibilities that make one dizzy to contemplate. Professor Le Bon of Paris says the energy contained within the smallest French coin is equal to eighty million horse-power. A single pound of ordinary matter, we are told, possesses enough latent energy to drive all the ships of our navy. The power contained in the atoms of a single breath, in the opinion of Robert K. Duncan, would run all the work shops of the world. Then besides, remember the recent development in poison gas, the deadly light ray, etc. Robert Morse Lovett says, "The modern scientist has control of forces capable of destroying the whole structure of civilization within a very short time and there is no philosopher, no statesman, no prophet of religion wise enough to persuade him not to do it."

What does it avail, if in the past this country stood for freedom and equality, when since the war we have become known for machines and money-making? What does it avail to have fought to make the world safe for democracy if it has since become questionable whether America is safe for democracy? What is the function of democracy if not to make social change possible without resort to force or violence? But in so far as we prevent even the discussion of change today are we not again making force and violence inevitable to secure it? What does it avail, if America owns one-third of the weatlh of the world, when only 2%of the people own 60% of the wealth and 65% of the people possess only 5% of the wealth? Does it not mean that we are beginning to repeat stratified class culture which was an aspect of European civilization so distasteful to us?

What does it avail, if the ethics of our professed religion is to love our neighbor as ourselves when the law of our business is to make profit out of our neighbor? What does it avail, if our political philosophy is rooted in freedom and equality when our industrial practices tend toward monopoly and concentration of power? What does the increased enrollment in our schools avail, if the thinking of our young people is to be regimented in "Goose Step" fashion? What does it avail to have a World Court if it is only to formulate the rules according to which we are to continue our struggle for political power and economic dominion? What does it avail to have a League of Nations, if it is only to consolidate past injustices and maintain present gains? What does it avail if we sign the pact to outlaw war with one hand when with the other we drop bombs on Nicaragua? No mere reorganization of our present passion to maintain the status quo will avail. We need not merely a new world organization; we need a new world direction!

We have seen science become a Frankenstein monster getting so completely out of human control that the very earth rocked in convulsions. The soul of man still wanders dismally among his marvelous machines, trying to salvage the tattered bits of his ideals and piece them together into chains strong enough to bind the greedy beast he knows his lower self to be. With small heart for the task we are still mopping up after debacle. We would willingly take our wages could we only be sure that it will not happen again, but we are aware that we shall fail once more if no vision comes to us. We fear that the cash in hand is not enough to nerve the soul of man for victory over himself. Victory over nature we have won, but how shall we keep from turning the spoils against ourselves in another hour of madness? If man fails in this battle for the victory over himself, his civilization shall perish in a morass of materialism where men contend for wealth and power as swine at a trough.

Machine mounted we tilt furiously at time and space, confident that through speed and quantity we shall yet somehow break through to the millenium. And when we make a mess of it, we gaze panic stricken upon the wreckage but, being a breed not easily cast down, avid of power and conscious of high destinies, we agree must have missed the road and survey the ground only to find that we cannot go back. There is too much debris, of our own making, behind us, to permit retreat. Scouts bring word of glimpses of better roads to the sides—the radicals say left and the conservatives say right, the reactionaries even say back, but the most of us say forward. Some say the thing to do is to improve the road, others say lighten the cargo by throwing overboard traditions and customs, while a few reflect on the "why" of the catastrophe and insist that we need new machines, still others that we need new pilots and new leaders. But what we really do need is a new heart, a new spirit.

If there is more of fear than hope in the world today one reason is because the large majority of people are seeking to possess something rather than to create or produce something. We are afraid lest we should not be allowed to possess all that we should like, or lest what we do possess will be taken from us. If we have little we see "red" and if we have much we see "Reds" who are ready to bomb the precious system by which we have profited. Fear colors the councils of nations as well as the judgment of individuals. We are haunted by the fear lest the cake be eaten before we have had a chance to get our share of it. Fear is born of the possessive life which ultimately leads to strife. But suppose that most of us would change our direction to a desire of wanting to create something instead of possess something, would there not soon be such an increase of production that would set our life free from economic fear?. The mass of the race would no longer anxiously ask, "What shall we eat, and wherewith shall we be clothed?" There would be enough to go around, and what is more, there would be a willingness that it should go around, for the governing motive would be, not a lust to possess, but a passion to create. A civilization where everybody is eager only to possess is headed for disaster. A civilization

where folks would be eager to create something, or as one writer puts it "an artistic rather than a materialistic civilization," would that not be the very world of prophetic dreams?

III

There is so much more joy in creating something than in merely possessing something. Watch a child build a house with toy blocks—foundations, walls, doors, windows, roof, chimney. What a wonderful time he is having! But wnen the last block has been put in place, bang! down comes the house. The fun was in the building. How blind we are not to see that the fun is always in the building. Who does not remember the time when toys were not bought and we used to make balls out of string cotton by unravelling old stockings, and manufactured wagons with spools and a soapbox; and how in it all we were so completely happy that even the call to dinner was an unwelcome sound. Is there not something significant in those old picture developing outfits that can still be found in some of your attics, and in those home made radio sets that some of you have which always perform so much better than any set you can buy? Do these things not reveal a life seeking the joy of a creative outlet in the adult as well as the child?

The creative impulse is one of the strongest to which human beings respond. Sometime ago one of our "industrial giants" was reported to have said, "Say what you will, it is the profit motive that makes the wheels go around." One must, of course, distinguish here between profit motive and profit. A reasonable profit may be legitimate and necessary for industry to exist and expand. But the profit motive—going into any kind of business or choosing any kind of vocation for the sake of profit—is that legitimate? The quotation above implies that it is. There are those who speak much and loud about economic determinism in history. Is the life of nations and the destiny of individuals really molded on that plane? Consider the profit motive in relation to the coming of the Pilgrim Fathers: Say what you will, it was the profit motive that brought the Mayflower to America. Consider it in relation to the Declaration of Independence; say what you will, it was the profit motive that caused Josiah Quincy to exclaim, "Blandishments will not fascinate us, nor threats of halters intimidate us; for, under God, we are determined that wheresoever, whensoever and howsoever we shall be called upon to make our exit, we will die free men?" Consider it in relation to the emancipation of our four million negro slaves: Say what you will, it was the profit motive that led William Lloyd Garrison to write, "I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." How great a part the profit motive has played in those episodes of our history upon which our "one hundred percent Americans" love to dwell!

Or call the world's great poets, musicians, artists, inventors, teachers or prophets and ask them as to the importance of the profit motive in their lives. Was it the profit motive that led John Milton to write Paradise Lost? He received only ten pounds for it but the poor beggar, no doubt was glad to get that. Was it the profit motive that caused John Bunyan to write Pilgrim's Progress? He spent 12 years in prison but no doubt that helped him to get out. Was it the profit motive that inspired Shubert to compose his priceless songs although he sold them for ten pence a piece? Was it the profit motive that moved Charles P. Steinmetz the scientist of the General Electric Company, to leave nothing behind when he died except a workman's life insurance policy of $1500, an antiquated automobile, and a few extras? And that distinguished teacher in one of our great universities, who said that the university was paying him to do what he would gladly pay for the privilege of doing if he could afford it—what a strange hold the profit motive had on him! And the founders of our own beloved Bethel College, even though they burned themselves out and prematurely died for the cause, they too, no doubt, were inspired by the profit motive!

Is it after all only the profit motive that makes the wheels of the world go round? Ask Benedict Spinoza, grinding lenses in order that he may more freely

give himself to the pursuit of truth. Ask Thomas Carlyle, barely eking out an existence in order to be free to talk to his generation like a Hebrew prophet. Ask David Livingstone, honored by scientific societies in Europe but returning to the loneliness of Africa.

Ah, how true it is, murder will out. The man who insists, "Say what you will, it is the profit motive that makes the wheels of the world go round," thereby reveals what makes him go round—reveals the sordidness and cheapness of his own soul. How little he knows of the source which furnishes the motive power for a great multitude of people. What has financial profit to do with a mother who goes into the valley of the shadow of death to give life to her child? What has profit to do with the artist who paints because he cannot resist the urge to paint? What has profit to do with the teacher whose classrooom has become a holy of holies where he daily meets God in creative processes of growing youth? Or with the physician who risks his own life that he might save others? Or with the business man who makes the Golden Rule his rule? What has financial profit to do with mulitudes upon multitudes of ordinary people who work, not merely to make a living, but to make a Life.

Say what you will, the profit motive is not the only thing which makes the wheels of the world go round. And because it is not, because the creative impulse in many people is stronger than the possessive impulse, man dares hope that civilization may yet change its course to one which leads to peace and salvation.

IV

There is always great need for creative thinking. Time was when our forefathers tore meat with their hands and ate it raw. Thinking and living was on a low plane. And then something happened: a creative thinker appeared. He refused to think quite like people were used to think. No doubt he died an unnatural death as that seems to be the fate of creative thinkers. But he saw through the eyes of creative imagination a somewhat nobler life; and, by and by, the sons of the sons of those who stoned him began to act upon some of his suggestions. And so, with the repetition, of the same story again and again, the race gradually advanced.

For ages the heart pumped the blood through the body, but no Harvey perceived it. Gravitation had held sway from the beginning, of time but no Newton explained the law of motion. Since the origin of our solar system the earth has been whirling about the sun, but not until "yesterday" did Copernicus and Galileo indicate its path. For milleniums the lightning flash and thunder crash startled men, but no Franklin sought to discover their causes. From the foundations of the earth the fossil records of the rocks have been there, but no human eye, until recently, was able to read their dialect. No advance was ever made without someone doing some creative thinking.

And today somebody must see through the eyes of creative imagination certain realities which have, as yet, no existence save in the mighty purpose of God. Here one naturally turns to our schools, for is it not there that people are supposed to learn to think? What is education? Someone has defined education as "the continuous refashioning of life in accordance with ever nobler patterns." But in how many schools and colleges today education is merely the molding of life to accord and conform with existing patterns! Are we not trying to teach our young people what to think rather than how to think? And a generation that has merely learned what to think about our economic system, what to think about our national and international politics, what to think about our religious concepts, what to think about life—rather than how to think, will go out and reproduce the mistakes of its elders; but a generation which has been taught how to think might go out and begin to create a better world.

Someone has said: "You can lead a student to college but you can't make him think." All the faculty can do is to tempt the student to think. By thinking we mean more than merely rearranging our prejudices. If you honestly think about a problem you cannot know in advance what your conclusion is going to be. To know in advance where one is going to come out is

merely to fool oneself, besides it is not quite honest. And, "As a man thinketh in his heart so he is," "and," someone added, "if he doesn't think, he isn't."

At some time or other a thinking person must find a reason for the faith that is in him, and the transition from an inherited creed to an experienced religion is not easy. A student grown up with the idea that the world was created in six days of 24 hours each will of course be puzzled and unsettled when for the first time in geology or biology he hears of millions of years or in Bible class when for the first time he hears of two possible Isaiahs, or in social science when he learns that slavery and polygamy were once real virtues and an advance over what preceded them, or in history when he finds that the greatest of heroes also had their frailties, or in philosophy when first he comes in contact with the Pantheistic conception of the world. If he thinks, he will not accept everything he comes in contact with and will recognize that there is danger in tearing down the old house before the new one is roofed in, but at the same time he will remember to say to himself "Build thee more stately mansions, O my soul."

It is not easy to think. It is easier to work than to think, yet the more you work without thinking the more damage you probably do. It is easier to fight than to think, yet fighting without thinking is sure of defeat. Someone has defined fanaticism as "redoubling your energy while refusing to think." To think means to take the problem-solving attitude. When your car stops on you, you think: "It is the lack of gas? Is it some loose connection in the wiring? Is it the carburetor? Is the engine too hot?" etc. You analyze the situation, eliminate one factor after another, until you have solved your problem. So face yourself with some of the modern problems that bristle before us like the Sphinx which would devour those who could not solve her riddle. What is democracy? How can a growing nation be true to a written constitution? How can patriotism be reconciled with the international mind? What is the proper relation between capital and labor? How can you make industry democratic and yet keep it efficient? Is God the father of us all or is he only the step-father of the negro? Are we all brothers, or are the Chinese only our half-brothers? Find out what the facts are, not what you would like to have them be, nor what facts fit your conclusion, but what the facts really are in given situation and face them honestly no matter to what conclusion they lead. President Faunce reminds us that men are born like kittens, with closed eyes, and on many questions we go through life with closed eyes because we refuse either to get the facts or to face them after we have them.

Recently someone remarked that some parents consider college a good "four year parking place" for their children. Such parents will, of course, be shocked when their youngsters come home with ideas, new to them. They do not want their mental furniture disturbed. But parents who do not want the money and time put into four years wasted, will rejoice when their youngsters come home with new ideas, wild though they may be, for they will see therein the signs of a thinking mind, much as that mind may still need guidance.

We often hear it said nowadays that young people are too independent. But they are really not independent enough. They are too much swayed by the crowd. They allow themselves to be pulled and hauled by the mob. Crowds of things, machines, freedom of movement, pressure of the mob mind mediated through printed page, automobile, movies, radio, sweeps them off their feet, because they are not really thinking independently.

Where would man be today but for the creative, independent and courageous thinkers? In the course of time somebody dared dream of trial by jury instead of by torture when the "safe and sane" folks considered such an idea the height of foolishness. Somebody dared dream of religious freedom, that men should be allowed to worship God according to the dictates of their own conscience, when the vast majority considered such an idea worse than we do Bolshevism. Somebody dared dream of government by, of, and for the people in-

stead of by, and for a hereditary monarch, when it was dangerous to think such thoughts aloud. Somebody dared dream of a public school, of abolition of slavery, of doing away with liquor, of outlawing war! And now it is necessary that such creative thinking should go on. Somebody must dream courageously of an ideal society which will guarantee to the children of men greater opportunity for full life, the values of personality, the satisfaction of being creative factors in a worth while world, the thrill of responsibility of sharing in the making of a progressively better culture, the joy of participating in the values of the past, the hopes of the present, and the enrichment of the future for a united humanity, served by scientific knowledge, master of material things, and organized about an ideal of a shared life, motivated with a consciousness that they work under and with God, which will make the more abundant and satisfying living possible for every individual soul. Somebody must think dangerously creative of a new social order when the rough places of international and inter-racial relationships shall be made smooth, and the crooked places in politics and industry shall be made straight, and every mountain of unearned wealth shall be brought low, and every hill of unjust power shall be taken away, and every valley of preventable poverty and disease shall be filled up, and every uneven opportunity shall be made level so that the latent energies of millions may be released, and all flesh shall see the god of war give way to the Prince of Peace.

V

Great as the need for creative thinking may be, the need for creative living is just as great. Some of you will return to communities where the horizon is rather narrow, and the thinking rather provincial, and the thinking rather provincial, and the standard of taste a bit crude. What need for creative living! And what an opportunity you will have to create a world vision and to develop broader and higher interests. All of you dream dreams now of the things you hope to do. Your great temptation, however, will come in about the late thirties to settle down and enjoy your own home, make a little money, and let the rest of the world go by as it may. Should you succumb to that temptation, and most of you probably will, now and then haunting dreams will return, appealing visions will reappear. And they, of course, if you will but recognize it, will be your heaven-sent invitation to be young again, take care lest you refuse that great invitation merely because you have taken unto yourself a wife, or bought a field, or purchased some oxen, and therefore think you must settle down and grow old.

It is one of the strangest ideas that education should stop when one is through school. Some alumni stagnate soon after graduation and become mere praisers of times past. They want their college to remain as it was in their day. They become the reactionaries in politics, economics, education, and religion. Plato in his "Republic" provided that all who would be magistrates were to continue their course for 50 years, and any time less will give us incompetent leadership today. The world is moving, keep up your study after college if you would keep your mind from fossilization.

The great reform in education today is to abolish the "Preparatory School" for education is no longer conceived of as a preparation for life but as life itself. Just so the "Finishing School" is out of date, for education is never finished. Experience, in or out of school, is the essential factor in education. And for an experience really to be effective, active energy must be put forth. The passive attitude toward life is an invitation for defeat and a forerunner of pessimism. The spectators on the side lines furnish the "croakers" and the "knockers." A co-worker with God and his fellows finds new reasons for hope each morning. We are not here to reflect public opinion but to create it. Virtue does not consist in keeping out of things, but rather in getting into worthwhile things. Mere negative goodness is repelling and the creative person will not be satisfied by merely "keeping off the grass." It is easy to drift with the tide, and it is easy to get out of the tide into a monastary. The

problem is to remain, like a good ship, in the tide yet superior to it, because one knows the points of the compass and the port of ones destination. The creative life takes effort. There is no elevator running here, you must take the stairs.

The creative life is not limited to any one profession. To create values—whether by raising hogs and hay, or by making shoes, or designing a bridge, or playing a violin—is to leave the world a little richer and better than one has found it. To manipulate securities so that one can extract a profit from the operation may be a job so little that a liberal mind can not long stay in it, but what a challenge for college graduates today to enter business in order to undertake an experiment in co-operative teamwork by sharing control and profit, thereby bringing to the surface the best in human nature and helping to find a creative way out of our present dilemma. Are we right in demanding that the teacher does his work for the love of pupils or the love of learning, but allowing the contractor who builds the school house to do his work for the love of money? We demand that the fireman risk his life at midnight, with no thought of reward, to save shoes from burning; why should the man who sells those shoes do it for the love of money? We demand that the physician who finds a cure for any disease shall at ance broadcast his discovery for the benefit of mankind; why should the man who discovers a new invention get rich by it? Our whole modern life is shot through with inconsistencies of that sort which must ultimately yield to other and higher standards.

The opportunity for creative living is afforded not only to college graduates. It lies in the path of every one of us. The world does not yet believe in Christianity—not even these United States. What will convince the world of the truth that Jesus stands for? What will convince it that love alone has redemptive power? What will persuade it to surrender its trust in reeking tube and iron shard, and rely, for its security, upon intelligently directed goodwill? What will persuade people to surrender the profit motive for the service motive? Sermons? Preaching? No! If that could do it, it would have been done long ago. Is it not becoming clear that in order to make the Gospel convincing it must be lived and demonstrated? Mahatama Gandhi who has given up a $25,000 position to live on a few cents a day with and for his people, although he does not claim to be a Christian, we are told has done more to convince the world of the practicability of the Sermon on the Mount than all the preaching of the last generation put together. This scientific age demands, not exposition, but demonstration.

There is a price to be paid if we are going to live the creative life. The world is not hospitable to creative living. Socrates had his hemlock, John Huss his stake and fire, Roger Williams his banishment and Eugene Debs his years in prison. If you launch out into the deep of creative thinking and living you never know what the outcome will be. It is dangerous business. Like the explorer you cannot know if you will ever return or if your bones will remain to bleach in the desert and mark the trail for those who may come after you.

But if you pay the price there is a reward also. If however you look for wealth, power, or social status as reward you will probably be disappointed. John Dewey, the great philosopher of our times, reminds us that the real rewards in life after all are intrinsic not extrinsic. The very joy accompanying the creative life is a real reward in itself. But there is a greater reward than even that. According to Holy Writ the reward for him who is filthy is to be filthier still. The reward for him who seeks and loves truth is a greater capacity for truth. The reward for him who is afraid of and keeps his mind closed to truth is to become altogether blind to truth. The reward for him who has done a hard task well is a still harder task. The reward for him who has done his duty well is a larger duty. The reward for having brought sacrifices for a good cause is the ability to bring a still greater sacrifice. The reward for applying any ability to its full capacity is to have that capacity increased, to have three talents grow to six, and five to ten. The purpose of growth is more growth.

The reward for the adventure in creative living is intrinsic. It is a real reward.

VI

The great task of creative thought and life is the constant transformation of individual and social structure in the interest of the enlarging revelation of God and vision of mankind. Our problem is complex. It is to replace the present customs and habits by ways of action which will embody the co-operative ideal; it is to find a method of establishing the attitude which will make loyalty to the common good the natural thing! it is to make education a method of producing creative thinking individuals eager to serve and to share; it is to make government a means of facilitating the realization of the opportunity of a full life for all; and "it is to make of the economic structure a method of subjecting to the service of the higher life all material resources and all scientific instruments." Of course we must begin with the individual, but since society has much to do with the making of the individual, we must, after we have an analysis of what the actual controls of individual and group behavior are, organize our social order so as to build the attitudes which will channel action in line with our flying spiritual goal, realizing concrete values in the co-operative solution of problems as they arise.

The whole of it is a daring hope. Some of the weary philosophers in ancient times gave it up; world-denying saints sought the ideal in another world; and some sage theologians despaired of man altogether. looking for the Divine to bring it to pass with a crash; while "practical" men laughed at the vision and deliberately set out to mould the world to their will. However, the spirit of man has consistently refused through all the storms and the vicissitudes of the ages be ultimately beaten and has clung to his dream. Each new generation, heir to the endless struggle, has snatched the standard to set it farther into the uncertain future. Our generation can profit by those who have gone before and made contributions. And never before in history did man see the task so clearly as now. Never before in history did man have in his hands the tools he now has. Never before in history did man have the eyes of science to see and analyze the problems as he now can. Never before was it possible to control material resources as it now is. Never before did man understand so much about human nature and the processes of its formation and re-formation as he does now. Never before was the solidarity of mankind established beyond dispute as it now is. Never before was it possible to gather human energies about a task as it now is possible to organize it. Never before was it possible as it is today to see all ideas and institutions of the past as having been related to real life situations, and to take an attitude of appreciation toward them, though not be bound by them in the formulation and projection of the program for this age which must be in vital and suitable forms to meet the enlarged aspirations and needs of our modern world. And never before, in the history of man did the outstanding leaders of all great religions of the world see the task and ideal through so nearly the same eyes and in so nearly the same terms as they do today. All these are assets but the task is great and complex and the outcome is uncertain. And now, you, Class of 1929, are to go forth and make your contribution to the united energies of this generation directed by creative intelligence to more nearly actualize the great religious ideal of the spiritual kingdom here upon the earth.

Many of us have reached a real crisis in our lives. We see pretty clearly what the real issue is. We must choose between the possessive life and the creative life. Do we realize that upon our choice depends not only our own future but the future of those who shall come after us? Shall we choose the possessive life and have our children grow up in the belief that a man is worth what he possesses; or shall we choose the creative life and have our children grow up in the belief that a man is worth what he produces?

The world is not yet made, it is still in the making. The Bible begins and ends with the idea of creation. In Genesis a world is being formed; in Revelations it is being re-formed. In the first chapters, God is creating the heavens and the earth. And

in the very heart of the entire story we hear that greatest of all creative spirits saying, "My Father worketh (createth) hitherto; and I work"; and again, "Follow me," "greater works than I do you shall do." He finally went to the cross where he not only died in awful agony but also set into motion spiritual forces which were gradually to recreate the world. However unfavorable outward appearances may have been that day, he had planted something in the soil of society that nobody could ever dig up again! Like leaven in a meal, a strange catalizing energy had been introduced into the spiritual chemistry of civilization. It was His soul, His mind, His spirit, His creative life. In that battle, which He fought so gloriously, He laid hold upon life at its most sensitive neural plexus and gripped humanity's trunk nerve. And He was confident, even as death filmed His eyes, that this highest type of creativity was already at its task. Its work had already set in. Nothing now could ever stop it. Now it was released. Now it was free to go its way. Now it was a thing that had wings and any chance breeze would carry it, and the soil of the human heart in every nation would reproduce it. He had faith that His kingdom should be built and the gates of Hell should not prevail against it. And so, in time that creative life of His took captive your forefathers and mine. Yes, the glory of the Christian experience across the centuries has ever been its creative and triumphant souls.

They climbed the steep ascent of heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train.

CLOSING EXERCISES

The closing season of the school year began with the Senior Play, Zangwill's "The Melting Pot," given on the evening of May 31. The theme is: People from all corners of the earth, with their racial and class hatreds and prejudices, are thrown together in our large cities. And then, catching the American spirit of freedom and community of interests, wear off or forget their enmities, and find real happiness.

The scene is laid in New York. David Quixano, a young Jew with native musical ability, falls in love with the young settlement worker Vera Revendal, daughter of a Russian Baron. She and the young man's uncle Mendel Quixano are planning to send David to Europe for study. To do this they covet the help of Quincy Davenport, a wealthy bachelor. But David is adverse to their plan. He is thrilled with American idealism and occasionally bubbles over with it. At Vera's home he meets her father Baron Revendal and discovers in him the man who is responsible for the assassination of his (David's) family. David now breaks off his relations with Vera and Vera disowns her father. Later, after David has won a great triumph with his symphony, the couple are reconciled.

Gerald Pearson as David Q., Paul Voth as his uncle Mendel Q., Helen Ruth as Vera Revendal, and Irvin Schmidt as Baron Revendal had the leading parts and displayed marked talent. Mary Funk as Frau Mendel Quixano, Milton Kliewer as Quincy Davenport, Hans Regier as the Herr Kapellmeister, and Olga Richert as Baroness Revendal had less to say but spoke and acted their parts very well. The whole rendition was of a high order and was thoroughly enjoyed and appreciated by the audience which, due to rain fall and muddy roads, was not as large as it should have been.

The College Quartet beautifully sang some selections between acts.

On Sunday evening, June 2, at 8 o'clock in the College Chapel were held the Baccalaureate Exercises. As they are described in German in another part of this paper and Dr. Kliewer's sermon is given in outline, we refer the readers to that.

Monday afternoon, June 3, there were some indoor games at the Gymnasium, the outside events being impossible on account of the weather.

At 7:30 the same day the Seniors gave their Class Exercises. First occurred the traditional planting of the ivy, with Gerald Pearson delivering the ivy oration. Then in chapel the following

exercise was given:

Octet ___Messrs. Graber, Miller, Ewy, Detweiler, Schmidt, Wiens, K. Kliewer, M. Voth.
Class History _____Mary R. Schmidt
Solo _____Menno Voth
Class Prophecy _____Milton Kliewer
Solo _____Florence Krehbiel
Class Will _____Harold Linscheid
Solo _____Irvin Schmidt
Reading _____Gerald Pearson
Quartet ___Walter Graber, Alfred Miller, Irvin Schmidt, Karl Kliewer.

Tuesday forenoon was given over to the Alma Mater Meeting. As this was the tenth anniversary of the class of 1919, it had a prominent place on the program. John Thiessen, missionary on furlough from India, acted as chairman. He read a passage of scripture and offered prayer. Then Mrs. Wanda Thiessen called the roll of the members of the class. Those who were unable to be here were represented by letters which Mrs. Thiessen read. They told what each of them had been doing since finishing college, and all gave testimonials of their devotion to their Alma Mater. Ex-coach G. A. Haury made the principal talk, and presented the gift of the class, a $100.00 bond to President Kliewer. This is to be in the nature of an endowment for the library.

This is the membership of the class:

Those receiving the A. B. degree:

P. E. Frantz — Pastor of the Hebron Church, Buhler, Kansas.

* G. A. Haury — Newton District Manager of General Utilities Company.

Miss Elizabeth Linscheid — Instructor in Arlington, Kansas high school.

Edward D. Schmidt — Pastor Presbyterian Church, Aberdeen, Idaho.

*John Thiessen — Missionary in India

A. V. Thiessen — Instruction in Creighton, Neb., high school.

Chas. C. Mehl — last heard from as M. D. graduate from the University of Kansas.

*Wanda Isaac Tieszen — Instructor at Bethel College.

The music graduates were:

Ruth Hohman, now Mrs. Moyer, Deer Creek, Okla.

Miss Elda Ringelman — Instructor in Music, Junior high school, Los Angeles, Calif.

Elma Ringelman, now Mrs. Spencer, Los Angeles, Calif.

Only those whose names are starred were present.

Then the class of 1898 asked for a little time on the program, when Rev. P. R. Voth of Buhler, Kansas, with a few appropriate remarks announced as a gift by his class a set of the latest edition of the Encyclopedia Brittanica, as a token of their gratitude and loyalty to their Alma Mater.

The membership of this class is:

Mrs. Emma Krehbiel Bachman, Oregon.

Rev. H. V. Wiebe, Lehigh.

*P. R. Voth, Pastor Menn. Church Buhler, Kansas.

*Mrs. Anna Hirschler Linscheid, wife of Missionary G. A. Linscheid, Cantonment, Okla.

*Mrs. Mary Wirkler Krehbiel, wife of Rev. C. E. Krehbiel, Newton, Kansas.

Sam Haury — deceased.

Only those starred were present.

The following Seniors were reported elected by the faculty into "the Order of the Golden A":

Waldo Kliewer _____321 honor points
Harold Linscheid _____309 honor points
Mary R. Schmidt _____318 honor points

while Mary Funk missed the honor by a very small margin, because of 2 hours of D. given her by a State college in Oklahoma. To be eligible into this honorary order a student must make 300 honor points, with no grade below a C. In computing honor points an A-credit honor counts 3 points, a B-honor 2 points, a C-honor 1 point, a D-honor no point. Since a student must have 120 credit hours for graduation, he can for instance by making 60 A's (180 points) and 60 B's (120 points) make the 300 honor points, or the same would be true if he makes 70 A's (210 points), 40 B's (80 points), 10 C's (10 points).

The following were given awards in debate and oratory: In men's debate: Paul Kliewer, Paul Voth, Gerald Pearson, Waldo Flickinger, Everett Reimer, Curt Siemens, and Loyal Northcott. In ladies' debate: Elizabeth Vaughn, Helen Yergler, Clara

Taves and Hazel Kitch. In oratory: Clara Taves, Everett Reimer, Faye Molzen, and Curt Siemens.

Following the Alma Mater meeting proper there occurred the awarding of honor insignia for distinction in athletics, debate and oratory and of honorable mention for meritorious scholarship. Students who make no grades below a C (average work) during the school year and at the same time make a considerable number of A and B (excellent and good) points are announced as honor students at this meeting. The following students were included in this year's list, the number of honor points being given after the name of each:

Freshemen:

Katie Andres (76), Otto Epp (83), Frances Goerz (69), Harold Harmison (68), Anna Marie Haury (84), Elizabeth Haury (80), Rudolf Klassen (65), Chester Linscheid (71), Wilma Schmidt (67), Frieda Stauffer (77), Irene Urban (72).

Sophomores

Esther Bestvater (78), Beuna Dirks (77), Edwin Graber (66), Alma Waltner (79), Helen Yergler (88).

Juniors

Helen Dyck (71), Selma J. Graber (73), Martha Harms (70), Susan Hooge (72), Mrs. Cora Nicodemus (78), Sister Lena Mae Smith (78).

Seniors

Mary Funk (77), Clinton Kaufman (80), Waldo Kliewer, one sem. (46), Harold W. Linscheid, took only 11 hrs. each sem. (66), Mary R. Schmidt (97) Dorothy Vesper (92).

At the Alumni Business Meeting Tuesday afternoon the college group voted to discontinue their separate organization and hereafter have only one general alumni association. At the general meeting held at 5 o'clock, with Prof. A. J. Regier as chairman, it was voted to donate the surplus from alumni fees now in the treasury to the Student Council to help lift the debt incurred in the student activities. The class of 1929 repored that their gift of something like $270.00 was to be used for the purchase of apparatus for the department of physics.

The banquet which was attended by about 180 people, the largest group ever present on this occasion, followed the alumni meeting. G. A. Haury acted as toast master. This was the program given:

Music ---------- College Quartet
Toast ---------- Mrs. Alfred Habegger ('16)
Toast ---------- E. L. Harms ('15)
Toast ---------- John Thiessen ('19)
Music -- Selma Graber and Esther Bestvater
Toast ---------- Dorothy Vesper ('29)
Address ---------- Dr. J. W. Kliewer

The closing features of Tuesday's exercises was the Reunion Concert by the present and former glee clubs. About 80 singers representing the clubs of the last twenty years took part in the concert which was held in the Methodist church. The building was fairly well filled with appreciative listeners. First a few hymns were sung. Then followed a few songs by the Ladies' chorus and a few by the Men's chorus, an organ-piano duet by Miss Olga Hiebert and Prof. W. H. Hohmann, then some oratorio selections by the entire chorus, and in conclusion upon request by the audience a few college songs. The collection which was taken to defray the cost of music amounted to $37.00. Everybody singers and listeners, seemed to enjoy this get-together immensely.

On Wednesday morning, June 4, at the city auditorium took place the annual commencement exercises. The weather was good and the roads fairly good, so a large audience had assembled for the occasion. The program was as follows:

Music ---------- Men's Chorus
Scripture Reading --- Rev. John Thiessen, India
Address: "Creative Living and the Better World" ------ Dr. E. G. Kaufman, China
Music ---------- Ladis' Chorus
Conferring of Degrees -- Dr. J. W. Kliewer
Closing Hymn, "God be with you till we meet again."

Dr. Kaufman's Address was a remarkable effort. It deserves wide dissemination. Therefore it is given in full in another part of the Monthly.

The following is a list of the graduates who received the A. B. degree: Leo Brandt, Willard Detweiler, Walter Ewy, Mary Funk, Walter Graber, William Harms, Clin-

ton Kaufman, Karl Kliewer, Milton Kliewer, Waldo Kliewer, Florence Krehbiel, Harold Linscheid, Marvin D. Linscheid, Alfred Miller, Gerald Pearson, Hans Regier, Olga Richert, Helen Ruth, Irvin Schmidt, Mary R. Schmidt, Lloyd Schmidt, Rosa Schmidt, Augusta Unruh, John Unruh, Menno Voth, Paul Voth, Herbert Wiebe and Rudolf Wiens.

Hazel Kitch and Dorothy Vesper who lack a few hours of the required 120 necessary for graduation will get their degrees at the close of summer school.

Selma J. Graber and Esther Bestvater each received the piano teacher's diploma.

BETHEL COLLEGE ALUMNI ASSOCIATION.

According to custom, the officers of the Association sent a letter to the members inviting them to attend the Annual Meeting and Banquet, and to pay the Annual Due of $1.00 per member. A considerable number attended the Business Meeting. A larger number were present at the Annual Banquet. A still larger number paid their Dues. The names of the latter appear below. If any error has crept into our records, kindly let us know.

Rev. Abraham Albrecht, Rev. Franz Albrecht, Mrs. Emma Krehbiel Bachman, Mr. and Mrs. Sam Baergen, Mr. and Mrs. Isaac H. Balzer, J. J. Banman, Gladyne Baumgartner, Mr. and Mrs. Paul Baumgartner, Katie M. Berger, J. P. Boehr, Sister Aganeta Boese, L. P. Deckert, Ruth Dick, Mr. and Mrs. J. K. Dirks, Rev. Edward Duerksen, Mrs. Emma Duerksen, Jac. A. Duerksen, Rosa Duerksen, Mrs. J. H. Enns, Mr. and Mrs. Rudolf Enns, Rev. J. E. Entz, John H. Ensz, Anna Epp, Rev. H. A. Fast, J. H. Franzen, A. P. Friesen, Rev. Gerhard Friesen, Rev. Karl Friesen, Katie A. Friesen, Mr. and Mrs. G. R. Gaeddert, K. R. Galle, Violet George, Mr. and Mrs. J. J. Goering, Mrs. H. S. Goertzen, Mr. and Mrs. R. A. Goerz, Rev. and Mrs. Alfred Habegger, Bernardine Hanna, Mrs. Esther Harmon, E. L. Harms, Rev. G. N. Harms, Gertrude Harms, Henry E. Harms, Laura Harms, Theodore Harms, Sister Theodosia Harms, Elsa M. Haury, Florence Haury, G. A. Haury, Irma Haury, Laura Haury, Paul Haury, Dr. R. S. Haury, Henry Hege, W. H. Hohmann, Monica Horsch, Rev. M. Horsch, Dr. A. G. Isaac, John M. Jantz, Mr. and Mrs. H. W. Jantzen, H. F. Janzen, A. D. Klassen, Mrs. Fred Klassen, Rev. H. J. Kliewer, Dr. J. W. Kliewer, Regina Kliewer, Ruth Kliewer, Grace Kline, Adolf J. Krehbiel, Mrs. C. E. Krehbiel, Edna Krehbiel, Viola Krehbiel, Dr. J. H. Langenwalter, Dr. and Mrs. E. E. Leisy, Mr. and Mrs. M. C. Lichti, Elizabeth K. Linscheid, Emma Linscheid, Rev. and Mrs. G. A. Linscheid, Mr. and Mrs. J. E. Linscheid, Otillie Linscheid, Mr. and Mrs. P. R. Linscheid, Sister Agnes Lohrentz, Hazel McAllister, Florence Michael, H. O. Miller, Mrs. Zetta Molzen, Mr. and Mrs. J. F. Moyer, Mrs. Ruth Moyer, Elizabeth Nickel, Mrs. Herman Nickel, Mr. and Mrs. D. S. Pankratz, Mrs. Ada Penner, Mr. and Mrs. E. W. Penner, Mrs. E. A. Peters, Rev. H. P. Peters, Rev. J. J. Plenert, P. F. Quiring, A. J. Regier, Rev. and Mrs. P. K. Regier, Mrs. C. A. Reimer, Herman Rempel, Selma Rich, Mr and Mrs. Willis Rich, Anton S. Richert, Carl J. Richert, Mr. and Mrs. D. H. Richert, Rev. P. H. Richert, Rev. Henry Riesen, Emma Ruth, E. P. Robertson, Mr. and Mrs. August Schmidt, Augusta Schmidt, Henry B. Schmidt, Johanna Schmidt, Minnie Schmidt, Theodore Schmidt, Clara Schmutz, E. H. Schroeder, Mrs. Anna Siemens, Lydia Siemens, Sister Lena Mae Smith, Anna Staufer, Elizabeth Stewart, Marie Stucky, Rose Mary Stucky, Rev. and Mrs. J. P. Suderman, W. H. Tangeman, Mary Taves, L. J. Tiahrt, Dr. and Mrs J. R. Thierstein, Rev. and Mrs. A. F. Tieszen, Dan S. Thiessen, Rev. John Thiessen, Esther Toevs, Mr. and Mrs. D. V. Unrau, Rev. H. T. Unruh, Katherine Unruh, Mr. and Mrs. Otto D. Unruh, Phil Voran, Mrs. Linda van der Smissen, Esther M. Voth, Rev. J. J. Voth, Martha Voth, Rev. P. R. Voth, David C. Wedel, Mr. and Mrs. E. B. Wedel, Katie Wedel, Rev. Philip Wedel, P. J. Wedel, Rev. P. P. Wedel, Stella Wentzel, Ferdinand Wiens.

Alumni Treasurer's Report.

May 1, 1928 to May 1, 1929.

Receipts

Balance on hand	$ 2.15
Membership dues	223.00

Banquet reservations	116.25
Hutchinson Banquet	18.06
Gym pledges paid	95.80
Gym debt donations	232.00
	$687.26

Expenditures.

College Alumni refund	$ 21.75
Banquet Expenses	114.35
Postage etc.	28.75
Gym debt paid in full	442.09
No Fund check	1.00
Balance, May 1 1929	79.32
	$687.26

J. F. Moyer, Treasurer.

TEACHERS PLACED

The Teachers Placement Bureau has been very busy this year. They have secured positions for fifty Bethel graduates and students for the year 1929-30. A. J. Regier is at the head of this committee. The following is a list of the persons who have received positions.

Andres, Katie, Elbing, Kan., rural school.

Balzer, Alieda, Moundridge, Kansas, rural school.

Brandt, Leo, Newton, Junior High Manual training.

Claassen, Helen, Newton, Kansas, rural school.

Dirks, Buena, Greensburg, Kan., rural school.

Dyck, Helen, Halstead, Kansas, rural school.

Ediger, Esther, Newton, Kan., rural school.

Eisiminger, Avice, Plevna, Kan., rural school.

Enns, Minnie, Cordell, Okla., lower grades.

Ewy, Frieda, Hanston, Kan., rural school..

Frey, Marietta, Lehigh, Kansas, rural school.

Friesen, Herman, Henderson, Nebr., rural school.

Funk, Mary, Cordell, Okla., upper grades.

Garber, Anna Margaret, Newton, Kan., rural school.

Graber, Edwin, Newton, Kan., rural school.

Graber, Selma J., Freeman. S. Dakato, music and piano in junior college.

Graber, Walter, Pawnee Rock, Kansas, coach, civics and agriculture.

Kaufman, Clinton, Stockton, Kansas mathematics and science in high school.

Kitch, Hazel, Partridge, Kansas, English and Latin in high school.

Landis, M. D., Hillsboro, Kan., History, and Latin in high school.

Linscheid, Marvin D., Montrose, Kan., normal training and manual training in high school.

Linscheid, Theodora, Freeman, S. Dak., dean and Dom. Science in junior college.

Loewen, Walter, Goessel, Kansas, rural school.

Miller, Alfred, Plains, Kans., coach, manual training and algebra in high school.

Miller, Esther K., Murdock, Kansas lower grades and music in grades.

Molzen, Fay Ann, Newton, Kan., rural school.

Nachtigal, Hilda, Lehigh, Kansas, rural school.

Neufeld, Carl, Inman, Kan., rural school.

Pearson, Gerald, Stafford, Kan., history, debate and public speaking, high school.

Penner, Erich, Halstead, Kan., rural school.

Peters, Willard, Goessel, Kan.- upper grades and principal.

Regier, Harold, Haven, Kansas, fifth and sixth grades.

Ruth, Helen, Halstead, Kansas, fourth grade.

Schmidt, Anna, Meade, Kansas, two-room school.

Schmidt, Elsie, Walton, Kansas, rural school.

Schmidt, Irvin, Little River, Kansas, physics, social science and assistant coach.

Schmidt, Mary B., Meade, Kansas two-room school.

Schmidt, Mary R., Lake City, Kansas, Science and Mathematics.

Schmidt, Theodore, Henderson, Neb., History, German and Music in high school.

Schmidt, Wilma, Canton, Kansas, rural school.

Schrag, Edna, Pretty Prairie Kansas, rural school.

Schroeder, Linda, Halstead, Kansas,

rural school.

Stucky, Clara, Moundridge, Kansas, rural school.

Taves, Clara, Moundridge, Kansas, fifth and sixth grades.

Unruh, Augusta, Hillsboro, Kan., Hillsboro preparatory school.

Voth, Edna S., Halstead, Kan., rural school.

Voth, Esther M., Newton, Kansas, rural school.

Voth, Menno D., Wilson, Kan., mathematics, biology and physics in high school.

Warkentin, Vera, Geary, Okla., rural school.

Wedel, E. B., Deer Creek, Okla., superintendent of high school.

Wiebe, Herbert, Bentley, Kansas, manual training, biology and history.

FINANCIAL REPORT FOR MAY 1929

During the month contributions were received from friends for various purposes. Some of these gifts were solicited by our Field-Secretary, while others were unsolicited. We are grateful for all of them, realizing that Bethel's future is dependent upon the generosity of her friends. Below is a list of these contributions.

Current Expense Fund

Bartel, Leonard F.	$ 50.00
Brandt, John	125.00
Ewert, David P.	50.00
Friesen, A. D.	5.00
Jantzen, Rev. J. D.	125.00
Knak, Anton	50.00
Penner, H. H.	50.00
Penner, P. H.	50.00
Richert, K. A.	25.00
Schroeder, Abr. I.	50.00
	$580.00

Library

Class of 1898 (Encyclopedia)	$109.00

Science Hall Fund

Class of 1928	$ 50.00
Graber, Jacob B.	100.00
Graber, Jacob J.	100.00
O. K. Grocery	50.00
Stucky, A. P.	500.00
Stucky, Rudolf	25.00
	$825.00

Total for May, $1514.00

Gratefully acknowledged,

J. F. Moyer,
Business Manager.

ALUMNI AND EX-STUDENTS

J. S. Schultz, a member of the faculty of Bluffton College but on leave of absence this year studying at the University of Cincinnatti, was recently elected to Pi Kappa Delta, a national honorary educational fraternity.

Mr. and Mrs. G. A. Haury spent the week-end of May 17-20 visiting relatives of Mrs. Haury at Centerview, Missouri.

Rev. G. A. Linscheid and family will spend the summer in California. They will return to the Indian mission station at Canton, Oklahoma about September 1st after an absence of fifteen months. The Linscheids took up their residence in Prof. J. E. Linscheid's house on the campus just a year ago.

Miss Elsa Haury was called home by the death of her father, Dr. S. S. Haury at Upland, California, May 19. She was accompanied by her sister Miss Sue Haury, who came from Granville, Ohio, where she is instructor in piano on the faculty of Dennison University.

Dr. Ed G. Kaufman conducted a series of religious meetings at Moundridge, Kansas during the week of May 20-26.

J. E. Linscheid and family will return to their home on the campus about June 10.

J. F. Moyer delivered the commencement address at Witmarsum Seminary, May 23.

The marriage of Mr. Albert Penner to Miss Bernice Haskins of Olathe, Kansas has been announced for June 11.

The Misses Elizabeth Linscheid, Helene Riesen, and Mary Hooley will travel in Europe during the summer. They planned to sail from Montreal June 7, on the Steamship Andania.

Arnold Funk and family will return to Hillsboro early in June where they will reside on the farm of Mr. Funk's father. Arnold expects to discontinue his studies for the present and take up farming at least temporarily.

The wedding of Miss Linda Goering and Paul Kauffman, both of Moundridge and both former students at Bethel, occurred on May 26.

Miss Ann Suderman has accepted a position in Hawaii for the coming year. She will leave Newton early in July.

Mr. and Mrs. Rudy Enns and son, Myron Joyce, will move to Newton early in June. Mr. Enns is going into some phase of the automobile business and will be located on the North Main Street.

G. A. Haury's new house erected on the west side of the campus will soon be ready for occupancy.

Miss Clara Taves announced her engagement to Mr. Karl Kliewer at a little party in the Y. W. room, on the evening of May 24.

Announcement of the marriage of Clyde Coulson to Miss Edith Rouse of Wichita on April 6 was recently made to friends of the couple here.

The marriage of Miss Adele Lichti to Mr. Herman Schmidt of Hillsboro has been announced for June 11.

Miss Alleen Woodbury, Instructor in Art 1924-'25, will be married soon to Mr. John Carhart Mitchell of Rochester, New York. The wedding will take place at Niagra, New York.

Miss Martha Voth has a position in the Walton High School for next year and will live with her brother Albert, who is superintendent of the Walton High School.

The wedding will take place in this city some time in July and the couple will leave for Europe late in August. —Collegian

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Selma Rich Becomes Engaged to F. L. Platt

The engagement of Miss Selma Rich, daughter of Mr. and Mrs. W. J. Rich, 213 Pine street, Newton, to Ferry L. Platt of Kirwin, Kansas, has been announced. Miss Rich was graduated from Bethel College in the class of 1924, and is a member of the "Order of the Golden A." Since her graduation she taught for three years in the Moundridge High School and was instructor at Freeman College, Freeman, South Dakota one year. This year she is a student of religious education at the University of Chicago.

Mr. Platt is a graduate of Washburn College and this year completes with honors the three years course in the Divinity School of the University of Chicago leading to the degree of Bachelor of Theology. Because of his high scholastic standing Mr. Platt has been awarded a scolarship which will enable him to spend two years in some European university.

Miss Olga Hiebert to College of Emporia

Miss Olga Hiebert, who has been instructor in piano and organ at Bethel College this year, has accepted the position as instructor of piano and organ in the school of music at the College of Emporia for next year.

This advancement comes as a recognition of outstanding ability. Miss Hiebert graduated from the College of Emporia only last spring and her return to the institution as instructor after only one year's absence is an unusual accomplishment among graduates.

The vacancy on the Bethel college faculty has not been filled at this time.

—Evening Kansan.

This summer vacation promises to provide a variety of interesting experiences for our faculty.

At least seven will devote their time to further study. Professor Friesen, Gronewald and Miss Stucky will attend the University of Chicago. Professor Richert will return to the University of Colorado and Miss White to Columbia. Professor Regier will go to K. U., and Professor Doell is going to the Pacific Coast to study at a botany station of the University of Chicago.

A number will seek recreation and profit in travel. Miss McAllister will visit the home of her childhood days in Pennsylvania before going to Mexico. The Tieszens will mingle sermons, study, and sightseeing in California. Professor and Mrs. Gaeddert will visit various historical points on the Atlantic seaboard, north and south. Miss Hooley and Miss Riesen left the campus May 30, enroute to Europe. Our field secretary will travel to Minnesota early in the summer on his usual important mission.

Deutsche Abteilung

Die Bakkalaureatfeier.

Die diesjährige Bakkalaureatfeier fand Sonntag abend, den 2. Juni statt. Prof. J. F. Moyer diente als Leiter. Die Versammlung sang und nach ihr das College Quartett recht gefühlvoll ein paar Lieder, Prof. J. J. Voth las einen Schriftabschnitt und leitete im Gebet, worauf Präs. J. W. Kliewer die Festpredigt hielt. Er basierte seine Gedanken auf Habakuk 2, 14: „Denn die Erde wird voll werden von Erkenntnis der Ehre des Herrn, wie Wasser das Meer bedecket." Diese Predigt soll später im Monthly in Englisch erscheinen. Hier wird der Versuch gemacht, die Hauptgedanken in Deutsch wiederzugeben:

Hoffentlich ist die Zeit dahin, wo man Unwissenheit als eine Tugend, als ein Erfordernis zur Glückseligkeit ansah. Aus der Bibel kommt diese Idee nicht. Sie spornt vielmehr zum Denken, zum Erkennen, zum Wissen an. Alle wahre Erkenntnis, alles wahre Wissen ist Tribut zur Ehre Gottes.

Das aufrichtige Studium der Geschichte muß zur Erkenntnis der Ehre, der Herrlichkeit Gottes führen. Wer im Studium der Geschichte nicht zur Erkenntnis der wundervollen Führung und Weisheit Gottes gelangt, hat die Sprache der Geschichte noch nicht erfaßt. Tatsache ist aber, daß diese Erkenntnis am Wachsen ist. Im Studium der Erdkunde, der Sternkunde, der Pflanzenkunde und der Tierkunde bieten sich unzählige Gelegenheiten zur Erkenntnis der Ehre des Herrn zu gelangen. Diese Studien, wenn recht betrieben, müssen den Weg zu Gott und nicht von Gott führen.

In der Entwicklung der Wohnstätten der Menschen, von den primitiven Unterschlüpfen bis zur modernen Residenz, mit allen nur erdenklichen Bequemlichkeiten, besteht ein himmelhoher Abstand. Und ist die Tatsache, daß nur die christlichen Länder diese Entwicklung aufzuweisen haben, nicht ein Beweis davon, wie sich die Erkenntnis der Ehre des Herrn verbreitet hat? In den letzten 700—800 Jahren ist die Zahl der Christen von 200 Millione auf 600 Millionen gestiegen, wo man überall diese Umwandlung wahrnimmt. Wahrlich, die Erkenntnis der Ehre des Herrn ist daran, die Erde zu bedecken, wie das Wasser das Meer bedeckt!

Heutzutage wird jede Spur von Sklaverei mit Verachtung angesehen. Ein Beweis, daß die Menschheit weit humaner geworden ist und den Geist Christi auch hierin erfaßt hat. Soziale Gleichheit wird überall angestrebt. Man ist ernstlich beflissen, den ärmeren Volksschichten Hoffnung und Gelegenheit auf ein ordentliches Auskommen näher zu bringen. Die Erkenntnis der Vaterschaft Gottes über alle Menschen, ohne Ausnahme in bezug auf Farbe und Rasse, verbreitet sich immer mehr. Immer mehr gelangt man zu der Einsicht, daß wir unter einem Gott und Vater alle Brüder sind, die nach Christi Lehre einander beglücken, nicht anfeinden sollen.

In früheren Zeiten, wenn Krieg über die Länder dahinzog, handelte es sich einzig und allein um die Frage, wer hat den Sieg gewonnen, wer hat den Gewinn daraus gezogen? Nach dem großen Weltkriege handelte es sich aber vielmehr um die Frage: Wer hat den Krieg angefangen? Wer war der Hauptverbrecher dabei? Und man mußte Abbitte darüber tun. Eine ganz neue Wendung, nicht wahr? Und wieder ein Beweis davon, daß die Erkenntnis der Ehre des Herrn allmählich die Erde erfüllt.

Die Kirchengemeinschaften verbrennen nicht mehr Hexen auf dem Scheiterhaufen. Allgemeine christliche Toleranz hat sich über die Welt verbreitet. Die Gemeinschaften wissen, daß das Befehden anderer nur ihnen selbst zum Schaden dient. Damit soll nicht gesagt sein, daß in den christlichen Kirchen alles sei, wie es sein sollte. Bei weitem nicht! Denn vieles könnte und sollte besser sein.

Die Graduierten unserer christlichen Colleges, die diesen herrlichen Gott in Jesum Christum, seine Liebe und sein Macht kennen, haben das köstliche Vorrecht, hinauszugehen in die Welt, um diese Erkenntnis zu verbreiten. Wenn sie das tun, dann tun sie wertvolle Missionsarbeit. Dazu ist es nicht nötig, daß sie Prediger seien oder definitive Reichsgottesarbeit tun. Nein, das können sie in irgend einem Beruf tun und man wird zu ihnen hinaufschauen und dies erwarten.

Rußland hat sein Christentum aufgegeben und den Materialismus auf den Tron gesetzt. Der Krach kam und das Volk sitzt im Elend, in

der Dunkelheit und im Schatten des Verderbens.

Der große Indier Ghandi gab seinen Landsleuten den Rat, sie sollten wieder zurückkehren zur primitiven Lebensart. Dies führte zur Unzufriedenheit gegen die Neuerungen der Engländer und ein Aufruhr schien unvermeidlich. Ghandi wurde eingekerkert und durch Gewalt sollte er befreit werden. Er ließ aber das Volk bitten, sie sollen sich beruhigen und den Lehren und dem Geist Christi folgen. Die Ehre des Herrn war auch hier vernehmbar.

Durch christliche Collegebildung hoffen wir, die Erkenntnis der Ehre des Herrn zu fördern und zu mehren und den Tag zu beschleunigen, wo sie die Erde bedecken wird. Wolle Gott Gnade geben daß die Glieder diese Klasse sich daraus eine besondere Aufgabe machen.

Verschiedenes aus dem College.

Die Fakultät zerstreut sich während der Ferien nach allen Richtungen.

Präs. J. W. Kliewers Pläne sind noch etwas unsicher. Er wird aber meistens auf dem Campus zu finden sein.

P. J. Wedel wird auf dem Campus bleiben und da die nötigen Registrararbeit tun und auch die nötige Erholung suchen.

J. F. Moyer wird meistens ans Geschäftszimmer gebunden sein. Die Kassen- und Geschäftsführerarbeit nimmt immer mehr zu.

J. H. Doell wird auf der Puget Sound Biologischen Station, Friday Harbor, Washington, Forscherarbeit tun. Seine Familie geht mit.

D. H. Richert wird seine höheren Studien auf der Colorado Universität, Boulder, Colo. fortsetzen. Die Familie bleibt zu Hause.

J. R. Thierstein wird der Bethel Sommerschule als Leiter vorstehn. In derselben werden auch W. H. Hohmann, Frl. Elsa Haury und J. E. Linscheid lehren. Die Linscheidfamilie kehrt von Jowa City, Jowa, wo Herr Linscheid auf der Jowa Universität studiert hat, zurück.

A. P. Friesen, G. R. Gronewald und Rosa Mary Stucky, die neue Lehrerin in der Koch- und Haushaltekunst, werden auf der Universität von Chicago studieren.

A. F. Tießen und Frau Wanda Tießen beabsichtigen eine Reise in den Weisten und werden auf der Universität von Southern California oder auf der Colorado Universität einige Wochen dem Studium widmen.

Arthur J. Graber bleibt mit Muttern auf dem Campus und wird wohl etwas Geschafte treiben.

John J. Voth wird sich mit Bauarbeit beschäftigen und daneben einige Studenten Handarbeit lehren.

Chalcea White wird ihre Studien auf der Columbia Universität, New York, fortsetzen.

Die Fräulein Helene Riesen und Mary Hooley sind nach Europa gereist. Sie werden England, Deutschland, die Schweiz und Fra¨kreich bereisen.

Frl. Elsie Ester wird nächstens ihren Namen ändern. Sie wird bald nach Schulschluß Hochzeit machen mit Herrn Herman Siegel von Emporia Kansas. Ihre treuen Dienste werden vermißt werden.

G. R. Gaeddert und Gattin werden den Osten und Nordosten der Staaten bereisen und besonders den vielen historischen Stätten, Gebäuden und sonstigen Denkmälern ihre Aufmerksamkeit widmen.

A. J. Regier wird auf der Universität von Kansas seine Studien fortsetzen.

Frl. Hazel McAlister beendigt ihre in treuer Hingabe getane Arbeit am College mit diesem Jahr und tritt, zufolge eines lang gehegten Wunsches, in die Missionsarbeit der Methodistenkirche in Mexico. Wir sehen Sie ungern scheiden.

Frl. Olga Hiebert verläßt Bethel, um nächstes Jahr am College von Emporia Musik zu lehren. Wir sehen sie ungern scheiden, denn sie hat ihre Sache gut gemacht.

Walter Miller, Direktor der Athletik, verläßt Bethel auch. Er wird ins Versicherungsgeschäft gehen. An seine Stelle tritt Otto D. Unruh aus Buhler, Kans., der diesen Sommer noch weiter studiert.

Rev. Abr. Warkentin, der jetzt seine Studien auf der Kansas Staatsuniversität beendet und nächstes Jahr wie früher Deutsch und Bibel lehren wird, beabsichtigt mit seiner Familie Canada zu bereisen und Verwandte zu besuchen.

Rev. Henry Riesen will die Gemeinden in Minnesota, Norddakota und Montana im Interesse der Schule besuchen.

Die Sommerschule ist im schönen Gang. Achtzig Studenten sind bereits eingeschrieben.

Grad ehe wir zum Druck gehen hören wir

daß Frl. Elsa Haury einen Ruf als Singlehrerin aus Pomona College, California, bekommen und angenommen hat, und nun um Entlassung von ihrem Posten in Bethel College nachkommt. Wir werden Miß Haury vermissen.

Minna von Barnhelm

Lessings dramatisches Meisterwerk, wurde, wie früher gemeldet, am 27. Mai von Studenten des deutschen Departements aufgeführt. Bei schönem Wetter und fahrbaren Wegen erfreute uns eine Zuhörerschaft von nahezu sechshundert Personen mit ihrer Gegenwart. Aus einem Umkreis von 25—30 Meilen kamen sie und lauschten dem zweistündigen Vortrag mit gespannter Aufmerksamkeit. Zwischen den Akten sangen folgende Studenten deutsche Solos: Irwin Schmidt, Heines, „die zwei Grenadiere" mit Musik von Mozart; Carl Neufeld, Heines „die Stadt", von Schubart und Henleys „Invictus," von Huhn; Frances Goerz, Heines „Du bist wie eine Blume," von Rubenstein und „Ich liebe Dich," von Grieg; Menno Voth, O Isis und Osiris von Mozart. Diese Lieder wurden alle meisterhaft vorgetragen und waren den Zuhörern eine freudige Ueberraschung.

Die Versuche der Spieler wurden mit lebhaftem Interesse und Beifall aufgenommen. Frl. Alma Waltner als Minna, Susan Hooge als Franziska und Henry Ewert als Tellheim machten ihre Sache besonders gut. Sie spielten ihre Rollen mit Gefühl und Verständnis. Walter Loewen mit seiner markigen Baßstimme machte einen guten Wirt und Henry Becker stellte den etwas steifen aber kernbraven Werner recht getreu dar; während Joseph Jantz sich mit ziemlich gutem Erfolg in die Rolle des Dieners Just hineingelebt hatte, obschon ihn die Aussprache des Deutschen etwas genierte. Die Spieler trugen die Kleider- und Haartracht des 18. Jahrhunderts. Damals trugen die Männer der höheren Klassen Perücken mit Zöpfen und versuchten sich dadurch den Frauen ähnlich zu machen. Heute versucht, umgekehrt, das weibliche Geschlecht immer mehr dem männlichen ähnlich auszusehen. So gehts in der Welt von einem Extrem zum andern.

Die Einnahme war gut, und obschon die Unkosten in Verbindung mit dem Vortrag erheblich waren, so bleibt doch eine nette Summe zum Ankauf von Hilfsmitteln beim Unterricht in der deutschen Abteilung, wie z.B. eine deutsche Literatur-Wandkarte und Porträts von berühmten deutschen Dichtern.

Vielen Dank den werten Besuchern für ihre Teilnahme und Mithilfe.

Der Platz der privaten Colleges in Amerika.

Immer wieder taucht in neuester Zeit die Frage auf, wie wirds mit den christlichen Colleges in unserm Lande werden. Wird nicht der Druck der großen Universitäten von oben und das immer zahlreicher werdende Aufstoßen der Junior Colleges von unten mit der Zeit diesen Mittel-Colleges den Atem auspressen und ihr Ende herbeiführen? Diese Frage wurde am 4. d.M. bei Gelegenheit des Festes der Einführung des neuen Präsidenten vom Southwestern College zu Winfield, Kansas, in mehr als einer Ansprache berührt und zum Teil beantwortet. Da der Editor des Monthly als Bethels Delegat das Vorrecht hatte, diese Feier mitzumachen, so sollen hier einige der Gedanken, die darüber ausgesprochen wurden, wiedergegeben werden.

Ziehmlich eingehend berührte der eine Sprecher, Dr. C. A. Ellwood von der Missouri-Staatsuniversität, diese Frage. Sein Thema war, „Die Christianisierung unserer Erziehung." Dieser Mann führte aus, unsere Erziehung komme immer mehr vom christlichen Fundamente ab. Die großen Erfindungen, die Modernisierung unserer Lebensweise, der rapide Aufschwung der Wissenschaften, der überhand nehmende Materialismus — alles dieses sei dazu angetan, die Menschen kalt, hochmütig, selbstsüchtig und von Gott unabhängiger zu machen. Der Bildungsgang in den großen Universitäten leiste dem Trachten nach irdischem Gewinn und Vorteil Vorschub. Das Intellekt werde auf den Tron gehoben und die Herzensbildung vernachlässigt. Deswegen wäre es geradezu eine Kalamität, wenn die kirchlichen Colleges zu existieren aufhörten. Er beschwerte diese Behauptung mit Beweisen, die dem Sinne nach etwa folgende Bedeutung hatten:

Das kirchliche College muß erhalten bleiben, wenn unsere Zivilisation nicht in Brüche gehen soll. Das christliche College muß, um seiner Bestimmung nachzukommen, definitiven Nachdruck auf das Lehren der Bibel und der christlichen Moralität legen. Dies ist hauptsächlich seine Aufgabe. Weil in unsrem Lande Kirche und Staat geschieden sind, kann die Staatsschule

als solche nicht Religion lehren. Die Konstitution der meisten Staaten erlaubt es nicht, daß Geld zu solchen Zwecken aus der Schulkasse verausgabt werde. Vom christlichen College jedoch erwartet man dieses ohne Weiteres. Es ist selbstverständlich. Die Universität muß sich in der Zukunft immer mehr mit den Studien befassen, die das Erschaffen materieller Werte zum Ziele haben, so z.B. mit dem Acker- und Feldbau, dem Ingenieurwesen, den ökonomischen Fächern, den Industrien, der Physik, der Chemie, der Geologie, dem Bergbau u.s.w. Das christliche College muß sich besonders mit der Bildung und Erhaltung geistlicher und ethischer Werke befassen. Es muß seine Tätigkeit auf die kulturelle, die seelische Bildung des Menschen konzentrieren. Sein Augenmerk muß besonders auf das Heranbilden der Führer des Volkes, der Lehrer, der Prediger, der Advocaten und wenn möglich auch der künftigen Staatsmänner gerichtet sein.

Den Staatsschulen würde bald das Leben, der Atem ausgehen, wenn die christlichen Colleges nicht mehr beständen. Warum? Politische Schachzüge, Korruption der grassesten Sorte, verderbenbringende Einflüsse verschiedener Art würden sie dem Untergange zuführen. Ihre moralische Atmosphäre würde so unsauber werden, daß ihnen das Leben ausginge. Jetzt gehen ihnen die christlichen Colleges mit einem schönen Beispiel voran. Um es beim Volke nicht zu verderben, müssen sie ernste Versuche machen auf dieser ihnen vorgezeichneten Bahn zu folgen. Sie müssen sich zusammen nehmen, um einen Vergleich mit christlichen Schulen einigermassen aushalten zu können, sonst ist ihre Existenz gefährdet.

Die Tendenz in den Staatsschulen sei, ob man es zugebe oder nicht, im großen und ganzen weg von Gott. Der Student werde nur sehr selten in seinem Kontakt mit denselben Gott näher geführt oder in ein innigeres Verhältnis mit ihm gebracht. Selbst die Lehrer an denselben, die Christen sind, wollen die Gefühle der Studentenschaft, die aus so vielen Glaubensschattierungen zusammengesetzt ist, nicht verletzen; daher bleiben sie am liebsten still über göttliche Dinge. Man bildet das Intellekt und das Herz bleibt leer.

Amerika betet den Materialismus an. Die Staatsschulen, besonders die Universitäten, huldigen dieser Tendenz. Der christliche Idealismus, der Idealismus Jesu, des Menschen höchste Aufgabe sei die, seinen Mitmenschen in selbstloser Hingabe zu dienen, finde da nicht die wahre Berücksichtigung. Solcher Idealismus müsse das christliche College seinen Studenten einimpfen und durch diese hinausgetragen werden unter das Volk.

Große Sorgfalt müsse auf die Wahl der Collegelehrer verwendet werden. Und hierin habe das christliche College einen großen Vorteil. Es könne, müsse von seinen Lehrern verlangen, daß sie positive Christen seien und ihrem Lehren eine christliche Weihe oder Würze zu verleihen, ohne sich dabei der Kritik gewisser Volksklassen auszusetzen. Das könne eine Staatsschule kaum verlangen.

Wenn der Student im christlichen College mit Fragen über die Evolution zum Präsidenten komme, so sollte dieser ihn vertrauensvoll zum Professor der Biologie verweisen können, mit der Gewißheit, daß er die Sache so erklären werde, daß der junge Sucher nach Wahrheit die richtige Ansicht über Gott und die Entstehung aller Lebewesen bekomme und ihm nicht den Kopf verdrehen und ihn von Gott abstoße. Oder wenn der Student Seelenkämpfe durch zu machen habe, so sollte er ihn getrost zum Professor der Psychologie der Erziehung oder der Bibel schicken können, mit der festen Zuversicht, daß dieser ihn aufklären und ihn den Weg zu Gott weisen werde und nicht etwa dem Materialismus in die Arme liefere. In einer Staatsschule seien die Verhältnisse gewöhnlich derart, daß so was kaum möglich sei.

Der moralische Zustand des amerikanischen Volkes sei derart, daß es um keinen Preis das christliche College aufgeben könne. Leitende Erzieher und Schulmänner sehen das immer mehr ein. Ohne solche Colleges würden wir bald keine Prediger mehr haben, würde das Bestehen des Rückenmarks des Volkskörpers, der Kirche, sehr gefährdet sei. Es sei einfach nicht daran zu denken, diesen Teil unseres Erziehungssystems fallen zu lassen. Vielmehr müsse diesen Schulen öffentliche Unterstützung zuteil werden. Die Zeit dürfte nicht fern sein, wo der Staat diese christlichen Colleges im Unterricht in den Fächern, die sekular sind, oder die Lehrer dieser Fächer subsidieren müsse. Das christliche College müsse bestehen bleiben.

Die neuen Einwanderungs- und Naturalisationsgesetze.

Der 70. Kongreß, der am 4. März dieses Jahres zu Ende kam, hat sieben Gesetze angenommen, die wichtige Veränderungen im Einwanderungs- und Naturalisationsgesetz herbeigeführt haben. Sie seien hier kurz wiedergegeben.

Am 31. März 1928 nahm der Kongreß eine gemeinschaftliche Resolution an, die das Inkrafttreten der im letzten Quotengesetz enthaltenen Klausel über den nationalen Ursprung auf ein weiteres Jahr hinausschob. Im laufenden Jahre wurde wiederum ein Versuch gemacht, die Sache noch einmal aufzuschieben. Er schlug jedoch fehl, und der Präsident Hoover sah sich genötigt, das Inkrafttreten der Klausel zu proklamieren. Bekanntlich ist der Präsident entschieden gegen diese Bestimmung, nach der besonders die deutsche und die skandinavischen Einwanderungsquoten eine bedeutende Verringerung erfahren würden, und man erwartet, daß sich der Kongreß in der jetzigen Sondersitzung mit der Frage beschäftigen wird, so daß das Inkrafttreten entweder wieder verschoben, oder nach dem Vorschlag des Präsidenten die ganze Klausel aufgehoben wird.

Ein am 2. April, 1928 genehmigtes Gesetz befreit die in Kanada geborenen Indianer von den Vorschriften des Einwanderungsgesetzes vom Jahre 1924 und erkennt das Recht der Rothäute an, die Grenzen auf dem nordamerikanischen Kontinent, der einst ihnen gehörte, ungehindert zu überschreiten.

Am 29. Mai 1928 trat das Copeland-Jenkins-Gesetz in Kraft. Es hat den Zweck die Wiedervereinigung auseinandergerissener Einwandererfamilien zu erleichtern. Es traf eine Neuregelung der Vorzugsbestimmungen des Quotengesetzes in dem Sinne, daß eine Hälfte jeder Quote und der nicht in Anspruch genommene Teil der anderen Hälfte für die Frauen und minderjährigen Kinder gesetzlich zum dauernden Aufenthalt zugelassener Ausländer reserviert werden muß. Ferner schuf das Gesetz neue Klassen von Nonquota-Einwanderern nämlich, die in Amerika geborenen Frauen, die durch die Heirat mit einem Ausländer vor dem 22. September 1922 ihr Bürgerrecht verloren und seitdem Witwe geworden oder geschieden sind; der Ehemann einer amerikanischen Bürgerin, wenn die Heirat vor dem 1. Juni, 1928 stattfand; ebenfalls die Frau und das weniger als 21 Jahre alte unverheiratete Kind eines amerikanischen Bürgers.

Am selben Datum nahm der Kongreß ein Gesetz an, daß die Gehälter der Einwanderungsinspektoren erhöht, ihre Klassifizierunug bestimmt und die Bezahlung gewisser Reisespesen anordnet.

Die folgenden drei Gesetze betreffen die Naturalisation und wurden in den letzten Tagen des Kongresses angenommen.

Das Gesetz vom 2. März, 1929 bestimmt, daß Ausländer welche die Vereinigten Staaten vor dem 3. Juni 1921 betraten, über deren Ankunft jedoch keine Aufzeichnungen vorliegen, registriert werden und eine Ankunftsbescheinigung erlangen können; das Gesetz verbietet den zum zeitweiligen Aufenthalt zugelassenen Ausländern, das erste Papier herauszunehmen, und erhöht die Naturalisationsgebühren von $5 auf $20.

Zwei Vorlagen wurden am 4. März, 1929, also am letzten Tage des 70. Kongresses und der Administration des Präsidenten Coolidge, Gesetz. Eins der Gesetze, das Gesetz Sabath, erklärt gewisse bisher für ungültig gehaltenen Absichtserklärungen (ersten Papiere), in denen die Inhaber ihre Staatsgehörigkeit falsch angegeben haben, für gültig. Nach der neuen Bestimmung gibt der Deklarant seine Staatsangehörigkeit erst bei der Einreichung seines Naturalisationsantrags auf. Das erste Papier ist nur eine Erklärung der Absicht, eine fremde Staatsangehörigkeit aufzugeben.

Das andere ist das neue Deportationsgesetz, das am 4. März 1929 in Kraft getreten ist. Nach diesem Datum wird jeder Ausländer, der deportiert worden ist, von der Landung ausgeschlossen werden, gleichviel ob die Deportation vor oder nach dem Erlaß dieses Gesetzes stattfand. Betritt er die Vereinigten Staaten oder versucht er sie zu betreten, so macht er sich eines schweren Verbrechens schuldig und kann bis zu zwei Jahren Gefängnis oder eine Geldstrafe bis zur Höhe von $1000 oder beides zudiktiert erhalten. Ist ein deportierter Ausländer auf einem Schiff beschäftigt, das in den Vereinigten Staaten ankommt, so genießt er nicht das sonst den Seeleuten zugestandene Recht der Landung. Höhere Strafen werden auch für Ausländer vorgesehen, die künftig die Vereinigten Staaten ungesetzlich betreten, indem sie sich der Inspektion durch die Einwanderungsbehörden entziehen oder absichtlich falsche oder irre-

führende Erklärungen abgeben. Früher bestand die Strafe dafür in der Abschiebung. Nach dem neuen Gesetz können diese Ausländer eine einjährige Gefängnisstrafe oder Geldstrafe von nicht mehr als $1000 oder auch beides erhalten. F. L. J. S.

Die Deutschen in Amerika.

(Der folgende Artikel enthält übersetzte Auszüge von einem Vortrag, den der tüchtige frühere Gouverneur von New York, Martin H. Glynn, unlängst in Albany, N. Y., vor einer großen Zuhörerschar gehalten hat. Leider hat er einen etwas kriegerischen Anstrich und man könnte wohl sagen, er passe nicht in das Blatt eines Mennonitenkollegiums. Aber Wahrheit ist Wahrheit und Geschichte bleibt Geschichte, und es ist doch eine Genugtuung, wenn so ein hervorragender Staatsman die Verdienste der Deutschen wieder einmal hervorgeht.)

Im Revolutionskrieg war Baron von Steuben sozusagen Washingtons rechte Hand und auch Baron de (von) Kalb leistete unserer Seite große Dienste. Baron von Steuben schloß sich General Washington bei Valley Forge an. Er wurde gleich Generalinspekter der gesamten amerikanischen Revolutionsarmee, schrieb ein Handbuch über militärische Taktik, exerzierte die Truppen selber darin und baute auf diese Weise eine Streitmaschine auf, die einer viel größeren Gegenmacht Stand halten konnte. So tüchtig war dieser Mann, der ja unter Friedrich dem Großen seine kriegerische Ausbildung erhalten hatte in seinem Fach, daß es ihm gelang in mehreren Schlachten den Sieg für die Amerikaner zu gewinnen. So verdient machte er sich um die amerikanische Sache, daß General Washington frei und offen bekannt hat, ohne seine Mithilfe wären die amerikanischen Truppen in dem langen, verzweifelten Kampfe wohl unterlegen. Als Washington seine Stelle als Oberbefehlshäber der Armee aufgab, schrieb er Baron von Steuben unter andern wie folgt: „Obschon ich zu verschiedenen Malen Gelegenheit gesucht und gefunden habe, öffentlich wie auch privatim, Ihrem Eifer, Ihrer Hingabe und Ihren Fähigkeiten in der Ausübung Ihrer Pflichten als unserm Alliertern gebührende Anerkennung zu zollen, so möchte ich dennoch im letzten Moment meines öffentlichen Dienstes Sie noch einmal meines vollen Beifalls versichern, für Ihre musterhafte Haltung und Ihnen meine sowohl wie des amerikanischen Volkes Verbindlichkeiten kund geben für Ihre treuen hingebenden Dienste zu unsern Gunsten .... Ich bitte Sie ergebenst, Sie möchten sich doch überzeugen lassen, daß ich mich innig freuen würde, wenn sich die Gelegenheit böte, Ihnen unsern gefühltesten Dank auf eine tatkräftigere Weise auszudrücken als durch bloße Worte."

Auch Baron von Kalb hat sich herrliches Lob für Amerikas Sache erworben. Er war ebenfalls ein geübter Kriegsmann, aus Bayern gebürtig, und verließ seine reichen Besitztümer daselbst, um mit Lafayette den amerikanischen Patrioten in ihrem Kampf für Freiheit zu dienen. Mehrere male hat dieser Held, wenn in entscheidenden Konflikten die Amerikaner am Verlieren waren, durch seine Umsicht und seine Tapferkeit doch noch den Sieg erringen helfen. So z. B. bei Camden, wo General Gates mit seinem Truppenteil bereits wie ein Hase die Flucht ergriff, behauptete von Kalb mit seiner Division den Grund. Der Historiker Bancroft berichtet darüber wie folgt: „Die Division, welche von Kalb befehligte, hielt aus in dem langen Kampf, und nie haben Truppen größeren Heldenmut gezeigt als die von Maryland und Delaware. Von Kalbs Pferd war schon unter ihm weggeschossen worden und er war mehrfach verwundet, kämpfte aber zu Fuß tapfer weiter. Zuletzt, mit dem Siege bereits in Sicht, fiel er von elf feindlichen Kugeln getroffen. Als seine Männer ihn aufhoben u. ihn bemitleideten, sagte er: „Laßts euch nicht verdrießen. Ich sterbe den Tod, den ich mir wünschte. Ich sterbe für ein Land, welches um Freiheit und Gerechtigkeit ringt."

Auch General Herkimer, ein Deutscher, hat sich laut der Zeugnisse historischer Kenner um dieses Land große Verdienste erworben. Burgogne hätte die Schlacht bei Orikany ohne Zweifel gewonnen und wäre in Albany eingezogen, wenn nicht Herkimer das Feld mit Todesverachtung behauptet hätte. Schwer verwundet, lehnte er sich an einen Baumstamm, schmauchte seine Pfeife und während der Dauer von fast fünf Stunden gab er seine Sieg verkündenden Befehle, indem sein Lebensblut aus den zerschmetterten Beine floß. Als er mit dem Rest seiner Truppen nach Fort Stanwix zurückkehrte, begrüßte ihn die erste amerikanische Flagge, die aus einem weißen Hemd, einem Stück blauer Decke und einem roten Unterrock zusammen geflickt worden war. Bald darauf mußte Herkimers arg zugerichtetes Bein amputiert

werden und er blutete dabei zu Tode. Er erwartete sein Ende in aller Ruhe, indem er die Bibel las und darin seinen Trost fand.

Fast ganz vergessen scheint auch der Name Peter Mühlenbergs zu sein, dem man den Beinamen, der kämpfende Pastor gegeben hat. Er war der patriotische Vorsitzer jener denkwürdigen Protestversammlung zu Woodstock, Va., Von ihm stammen die lakonischen Worte: „Es gibt eine Zeit zum Beten, eine Zeit zum Predigen und auch eine Zeit zum Kämpfen. und die Zeit ist jetzt gekommen." Dann warf er seinen Talar, das Gewand des Geistlichen ab, stand in der Uniform da. die Deutschen seiner Gegend scharten sich um ihn und sein Regiment bedeckte sich bei Brandywine, Germantown, Monmouth und Yorktown überall mit Ruhm.

Wunderbare Taten waren es, die Deutsche hier und dort in jenem schrecklichen Kampfe um die liebe Freiheit für ihr adoptiertes Vaterland verrichteten. Und unter der Liste derer, die sich als Helden in dem Kampfe erprobten, stehen auch mehrere Frauen, so z. B. Molly Pitcher und Elisabeth Zane. Sogar das amerikanische Kampfeslied, das sternbesäte (star-spangled) Banner, dichtete ein Deutscher, Franz Key. Man hatte ihn zum Gefangenen auf einem britischen Schiffe gemacht. Als die Sonne am Untergehen war, konnte er vom Schiffe aus die amerikanische Flagge über Fort McHenry wehen sehen. In der darauf folgenden Nacht konnte er das Platzen der Granaten hören und den roten Schein der Rakaten sehen und wunderte sich, ob die Flagge noch über dem Fort wehe. Sie war dort im Zwielicht. Würde sie bei Tagesanbruch noch dort sein? Das war der Gedanke, der ihn begeisterte unsere Nationalhymne zu schreiben. Der Tag erwachte, und siehe da! die Flagge war noch da. Dank der tapferen Verteidigung der Festung durch General Armistad, einen Deutschen aus Virginien, wehte die amerikanische Fahne weiter im Triumph.

Im Kriege von 1812 war es wiederum ein Deutscher, General John Stryker, der in der Schlacht von North Point den Widerstand der Britten brach und sie wegtrieb, nachdem sie Washington abgebrannt und auch Baltimore bedroht hatten.

Was Steuben während der Revolution und Armistad in 1812 getan, hat der Deutsche, General Anton Quitman aus New York, im Kriege mit Mexiko wiederholt. Er spielte eine entscheidende Rolle bei der Einnahme von Monterey, führte den siegreichen Angriff auf Vera Cruz an, kommandierte zu Alvarado, erstürmte Chapultepec, und war der erste beim Einzug in der Stadt Mexiko.

Im amerikanischen Bürgerkrieg haben 175,000 Mann mit deutschem Blut auf Seiten der Union gekämpft und den Staat Missouri haben die vielen Deutschen der Stadt St. Louis dem Norden erhalten. Unter den Herführern des Nordens waren Hecker, Siegel, Schurz und Osterhaus Deutsche. Schurz hat sich auch als Staatsmann und Kabinetsmitglied rühmlich hervorgetan. Im Kampfe gegen die feindlichen Indianer hat sich General Custer, auch ein Deutscher, den Dank unserer Nationen verdient und dabei sogar sein Leben eingebüßt. Wenn man an den Kampf mit Spanien denkt, so wird man sich unwillkürlich an den tapferen Admiral Schley, ebenfalls einen Deutschen, erinnern, der ja mit der spanischen Flotte so unzeremoniell aufgeräumt hat. Es ist wahr, wie ein Forscher sagt: „Es gab Tausende von Deutschen, die im Revolutionskriege auf amerikanischer Seite kämpften. Es gab Zehntausende, von Deutschen welche unter den Blauröcken im Bürgerkrieg kämpften. Es gab Hunderttausende von Deutschen, die unter dem Sternenbanner im Weltkrieg teilnahmen und zwar oft gegen ihre deutschen Stammesgenossen auf Seiten des Feindes. Im Namen der Gerechtigkeit lasse man diese historischen Wahrheiten aufleuchten! Man vergesse nicht, was wir den Deutschen schuldig sind!

Gelegenheit zu einem guten Werke.

Die Orgel in der Kapelle hat nun schon achtundzwanzig Jahre gediehnt. Es ist zu erwarten, daß sie nach so vielen Jahren manche Mängel zeigt. Bloßes Reparieren will nicht mehr ganz genügen. Sie sollte umgebaut werden. Uns ist ein Ueberschlag gemacht worden, daß sie für etwa $2500.00 übergebaut und modern gemacht werden könnte. Sie würde dann etwa $80000.00 wert sein. Hier wäre eine Gelegenheit, daß ein Musikfreund die Deckung dieser Auslage übernehmen würde; oder es dürften der Freunde mehrere sein.

J. W. Kliewer.

Der Mensch, der nicht denken kann, ist ein Moron — er ist zu bemitleiden. Der Mensch, der nicht denken will, ist ein Narr — ihm gebührt Strafe. Der Mensch, der sich fürchtet zu denken, ist ein Sklave — er muß emanzipiert werden.

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