

BETHEL COLLEGE MONTHLY

Newton, Kansas

May, 1934

Modern Social Movements and their Religious
Implications

By Dr. E. L. Harshbarger

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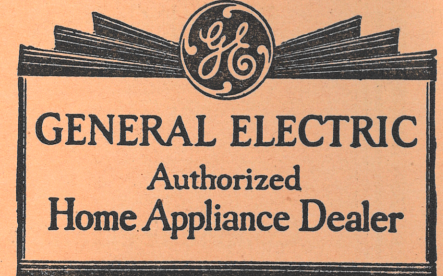
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6:30 P. M. Booster Banquet.

SUNDAY, MAY 27

2:30 and 8 P. M. Song Festival.

SATURDAY, JUNE 2

8:00 P. M. Senior Class Play.

SUNDAY, JUNE 3

8:00 P. M. Baccalaureate Service.

TUESDAY, JUNE 5

12:00 M. Letter Club Luncheon.

2:00 P. M. Baseball Game, Varsity vs.
Alumni.

2:00 P. M. Board Meeting.

4:00 P. M. Glee Club Rehearsal.

6:00 P. M. Reunion, "Order of the Golden
A". Departmental Reunion.

8:00 P. M. Reunion Concert.

WEDNESDAY, JUNE 6

9:00 A. M. Last Chapel.

10:00 A. M. Alma Mater Meeting.

12:00 M. Alumni Banquet and Business
Meeting.

3:30 P. M. Senior Class Exercises
Plant Ivy, Mantle Address, Pre-
sentation Class Gift, Class Pro-
gram.

5:30 P. M. Class Reunion, 1899, 1904, 1909,
1914, 1924, 1929, 1933.

8:00 P. M. Commencement Exercises.
Rev. Albert J. Penner, Pastor Ed-
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No. 9

Modern Social Movements and their Religious Implications

COMMUNISM

Obviously these brief articles cannot present an adequate survey of any one of the Social movements discussed. My purpose is to give only an interpretative analysis of each movement in the light of their religious implication. Detailed explanations are, therefore, omitted, and the reader must go to other sources if he would glean a full knowledge of the facts behind these generalities. It is the hope of the author that this brief survey may induce many to begin a serious, fair-minded study of modern social movements.

Before beginning the discussion of the various movements let us rather arbitrarily set up a standard by which we shall judge each movement so far as its ethical and religious implications are concerned. Our standard is none other than the ethical implications of Christianity. What ever else those implications may include they certainly involve the following:—the sanctity of personality in itself, the protection (by the strong) of the weak and oppressed, and a literal application of the golden rule. The various social movements must, therefore, win approval or condemnation in the same proportion as they measure up to these social implications of the religion of Jesus.

Communism is not a diabolical plan of degenerate leaders. It is the product of the interaction of social groups along well-defined lines. It is the result of the conscious

attempt of autocratic rulers, political and religious to hold a huge population in intellectual slavery by withholding means of education, by ruthlessly searching out all revolutionary or democratic ideas and deeds, and by frequent use of the arbitrary arrest, exile, or execution. Such intellectual slavery implies virtual slavery along all lines. Although forced beneath the surface on numerous occasions during the nineteenth century, revolution inevitably arose again and again, growing in strength with each resurrection.

The World War with the resulting debacle of the inefficient Russian army gave the revolutionaries the chance they had long awaited. They seized control of the government in the October revolution, hastily organized their forces according to preconceived plans and began a social experiment unrivaled in the annals of mankind.

Regardless of our prejudices on the matter there are certain facts which any fair-minded reader must admit. The communist indictment of capitalistic society with all its greed, misery, and corruption is only too true. The soviet system of controlled economics, regardless of the ultimate success of the Russian experiment, is destined to have far-reaching effects and may lead to a better economic system. Their attempts to educate the masses, to improve laboring

conditions of the workers, to introduce unemployment insurance and similar measures are certainly commendable. That communism is a spiritual force which has liberated its followers, which has communicated to many a willingness to serve and an exhilaration through contact with high purpose, is undeniable.

One of the cardinal errors of the Bolsheviks is their failure to realize that we are living in a complex world—a world in which one solution such as communism cannot prove a panacea for all ills. Complexity demands cooperation and coordination rather than force. Force failed to suppress revolution under the Tsarist regime and it is doubtful if it can produce willing conformity to communism.

Furthermore, as Christians and as social scientists, we cannot agree with the communist's dogmatic atheism. His attack is not against religion but against a caricature of a religion. He judges all religion by the abuses in the system of one state church which was notoriously corrupt. It is difficult to see how the communist with all his vaunted scientific attitude can expect such a campaign to receive support from thinking people.

In spite of the attack on all organized religion the communists are really building a new religion, a religion without God. The Bible has been replaced by *Das Kapital* of Karl Marx and the epistles of Lenin. The icon corner in homes has given way to the Lenin corner. Religious ceremonies have been abolished but elaborate parades, factory programs and journeys to shrines such as Lenin's tomb have been substituted. One famous Russian writer has said that the Russian is by nature religious. If that be true and the communist fails to produce his promised paradise on this earth then we may expect a return to religion which we hope will be purged of the abuses so evident under the Tsarist regime.

Another point on which the Christian must take issue with the communist is the ruthless disregard of the individual in establishment of a society which is supposedly a paradise for the individual. No opposition is tolerated, recalcitrants are exiled or executed, individual wishes are heard but never acceded to unless the Party decides

such action feasible. While it is true that the individual must surrender some of his interests for the best interests of his fellows, as members of a democracy and as Christians we cannot allow the annihilation of personality for no other crime than that of peacefully disagreeing with the order of things.

Finally we cannot agree with the communist when he preaches the doctrine of world revolution. The Third International exists primarily for the purpose of fostering violent uprisings in all capitalist countries to the end that communism may become universal. The immediate danger of such a revolution is not great unless the nations blindly rush into another world war in the near future. It is on this one point that many sincere Christians are unwillingly aiding communism. Let me explain. Those of us, particularly, who believe in a catastrophic religion find something in communism which naturally fits into our scheme of thinking. The danger has been to jump at the conclusion that world revolution is therefore an immediate danger, when aside from the contingency already mentioned, facts seem to point the other way. What are those facts? It must be remembered that whatever else one may say of the Soviet leaders, they are not fools. They will do nothing knowingly which will undermine their system of government. Their whole energy must be directed to meet present emergencies. Those emergencies are food shortage, problems of industrialization, dangerous unrest in the Ukraine, the potential threat of Hitlerism, and the ever-present, ever-growing threat of a militaristic Japan in the Far East. These factors, it is generally conceded by authorities, are pushing the world revolution farther away.

It must not be supposed that the world revolution is forgotten. By press, by radio, by telegraph, loyal communists are urged to do all they can to produce such a catastrophe. These are the bits of evidence gathered by calamity howlers and scandal mongers to construct a mountain from a mole-hill.

Furthermore it should be noted that Lenin and other Bolshevik leaders never expected communism to come in all nations

simultaneously. It would begin in capitalism's weakest link—Russia—and spread to other nations. Lenin, himself, felt it might break out next in India or Germany.

Thus from communist theory, itself, and from present conditions in and around Russia we must conclude that a world revolution in the immediate future, engineered and abetted by the Russian government, is extremely unlikely. It is still being preached as a part of the communist's creed and is, therefore, still a grave, if now more remote danger.

It has long been the conviction of many that one of the chief aids to communism has been the efforts of its overzealous and misguided enemies. Few people will venture to say a good thing for Russia in spite of indisputable evidence that many worthwhile things have been done there. On the contrary they exaggerate the evils of the system, refuse recognition of the regime, and strive in all ways possible to paint the horrors of the approaching storm. Unfortunately for the sake of their cause such actions fit beautifully into the scheme of communist propaganda. The Soviets tell their people that capitalist and capital-

istic religious leaders will never admit any good in communism, that they deliberately spread lies about the system in order to prevent its spread. With such a text it is easy to get missionaries filled with a burning zeal for communism. Thus we are sometimes unwillingly contributing to the success of the very system we hope to defeat. Lies and misrepresentations are the warp and woof of propaganda of the baser sort.

Communism is, therefore, a challenge to the church to purge her garments of hypocrisy and greed. We must recognize boldly that certain parts of the communist regime are laudable, but that need not prevent us from attacking, bravely and fairly, its serious evils. We cannot successfully fight it by spreading distorted facts.

Furthermore, communism arises only because of the evils of our economic system. If the Christian church really becomes the salt of the earth, if Christianity permeates the economic system so that truth, beauty, and liberty are given to the laboring classes, then communism will starve to death, for its chief food—oppression and hypocrisy—will be removed.

FASCISM

Like communism, fascism is a product of social conditions of the age. In Italy it arose to rescue Italy from the chaotic conditions caused by the World War and in protest against the notoriously corrupt and inefficient Italian government and the unfulfilled promises of the victorious Allies. In Germany it was possible because of the economic ruin and utter hopelessness of the German people which were caused in turn by the World War and the iniquitous Treaty of Versailles. The particular grievances of Germany were the impossible reparations, the severing of her territory into two parts by the Danzig corridor, and the placing of the sole war guilt upon Germany by Article 231 of the Versailles treaty. In both Italy and Germany fascism was a movement of the middle classes aided by the capitalists against the threatened ravages of communism. Although capitalists are shorn of much of their power, they are willing to acquiesce to fascism rather than be

overcome by communism, which is purely confiscatory in character.

It is extremely difficult to explain the theory of fascism, partly because it is an opportunistic movement which unites a present thought with immediate action, and hence can have no set theories or rules of procedure, and partly because it is a young movement which has yet to formulate and consolidate its creed. Fascism is totalitarian in scope. It is not a political system, but its center of gravity is in politics. It is not interested in spinning abstract theories about itself. It is concerned not only with political and economic organization but also with the whole will, thought and feeling of the people. It conserves the past, amalgamates it with the present and passes the whole on to the future generation as the heritage of the race.

As the Labor Charter of Italy declares: "The nation is a moral, political, and economic unity integrally embodied in the Fas-

cist State."

Politically, fascism rejects the modern democratic concepts of democracy, liberty, representative government. It is violently nationalistic. War and violence are eternal laws of mankind. Society is the end of all endeavor; the individual the means.

Economically, fascism accepts division of labor but repudiates class struggle. No class interests may conflict with those of the nation. To avoid such clashes both employees and employers are organized; no one class is favored above another and the state acts as judge in all controversies.

With this brief exposition of the movement in mind let us undertake an evaluation of it. As we proceed it will probably become evident that fascism is a splendid illustration of the fact that society often suffers from a bad case of near-sightedness. We are often governed by present interests and benefits rather than by the long-range view. Fascism has much to commend it to our attention because of its rapid improvements, but a long range view compels the sober thinker to condemn many features of it.

It cannot be denied that fascism creates a unified state politically and economically. The advantages of a centralized authority and responsibility are very evident. Crime decreases, industry is stimulated, commerce grows, and a united people shows every sign of returning prosperity. These are the immediate benefits which win many friends to the movement.

There are several factors, however, which should cause the thinking student, particularly if he calls himself Christian, to hesitate in commendation of fascism. The first of these is the fact that the system is frankly built upon and glorifies the use of violence. Herr Hitler is fond of speaking of "ruthless brutality" Mussolini says "violence is conscientious, highly moral, sacrosanct, and necessary." This means that might makes right. A doctrine which we fought the World War to kill! It means, furthermore, that the agencies of violence must be carefully nurtured. Large armies, navies, and air fleets, manned by stalwart fascists must come into being. The youth must be taught those soldierly virtues of sacrifice, implicit obedience and bravery.

Mussolini has placed rifles in the hands of all youths above fourteen years of age. Hitler is also drilling the warlike ideas of fascism into German youth. The worst of the matter is that the fascists boast that they propose to use these agencies of violence for more or less well defined purposes. Mussolini believes that a day of reckoning is coming within the next decade. Italy must be strong enough to make her voice heard and get her share of the spoils. Hitler says much land is now in the hands of inferior peoples—he specifically mentions Russia—which the German sword must win for use of his race of super-Germans. Thus unless these dictators change their ideas or other nations donate the desired territories—both of which are improbable—we are definitely promised violence and bloodshed.

The second factor of fascism to which a Christian should take exception is the complete submergence of human personality to the welfare of the fascist state. We have already indicated what this implies in a political sense. It means, furthermore, the ruthless stamping out of all opposition. It means the deliberate rearing of stalwart sons to be used as cannon-fodder in future imperialistic campaigns. It means the stifling regimentation of intellects to a carefully prescribed, and hence narrow, program. It means that individual conscience must bow before the state or be broken by it. It is thus a return to medievalism.

Thirdly we must object when fascists propose to make religion and the church conform to fascist doctrines. This movement has been carried to most absurd lengths in Germany. Alfred Rosenberg, the supervisor of intellectual and philosophic training, declared that Christianity is more of a hindrance than a help, that the Christian doctrine of love is a blow against Nordic Europe. The Germanic Research Society finds Christianity not suitable for the Germans since it is a "composition of inferiority and Jewish philosophy." A "thoroughly purged" book of the Psalms has just been published. It substitutes Germanic names for those of Jewish origin. The suggestion has even been made to substitute the old Norse sagas for the war stories of Israel.

It is this sort of activity which has led 6,000 clergymen to protest. Although their fight may be fruitless at present, as evidenced by the fact that Reichsbishop Mueller recently declared that the time was not far distant when only Nazis would preach from the pulpits and only Nazis would sit in the pews, we cannot help but admire those religious leaders who boldly declare that the God of revelation is something above the Nazi state.

Finally we should mention two factors which are always found in dictatorships, whether of the left as in Russia, or of the right as in Italy and Germany. These are the distorting of education into mere propaganda and the muzzling of the press and other agencies of communication. Freedom of the press is permitted in so far as it is consistent with the welfare of the state. The latter phrase is interpreted broadly enough to allow suppression of all opposition newspapers. The entire school system from kindergarten through the universities is obliged to adapt the whole curriculum to the fascist ideal. Unorthodox professors and books are barred from schools.

Not only are these negative safeguards employed but also a carefully planned system of propaganda is used to bring friends to the cause both at home and abroad. Hitler's propaganda program in Germany is probably the most efficiently organized and hence will be used as illustration. Propaganda, says Hitler, must be adapted to the most limited intelligence. Avoid ambiguous theories. Give the people one chief enemy to be hated intensely. Use only a few points of propaganda involving repeated slogans. Omit what is true or commendable on the enemy's side. Never make any concessions, at least not until victory is assured. These are the chief principles motivating Herr Goebbels' program of propaganda which is disseminated by all possible means of communication.

Thus by repressive measures and by careful indoctrination fascism seeks, not to truly educate, but to propagandize its people into agreement with its ideas.

Fascism, like communism, challenges the church to make her program practical, to remove injustice and promote the brotherly principles of Jesus.

SOCIALISM

Socialism is a third great social movement which has arisen because of the evils in our capitalistic system. It is the oldest of the proposed social changes but is by no means the best understood. To the uninformed it is simply another "ism" to be classed with communism, atheism, and pacifism as positively dangerous.

This brief survey will concern itself more with the modern socialist movement than with the ideas of its originator, Karl Marx. The chief follower of Marx it must be remembered was Nicolai Lenin, not Norman Thomas, the present titular head of the socialist party.

The socialist believes that the motivating force back of all history is the economic. He holds that struggle between the rich few and the poor many is inevitable. This struggle will continue until the proletariat is powerful enough to seize control of the government and direct it for the benefit of the masses. The people, through the government, must control the major in-

dustries and the transportation and communication facilities. They must be operated on the basis of service rather than profit. The worker should be remunerated according to the value of his labors rather than according to the whims of his employer. The socialist holds that only when the great brotherhood of workers has control of the governmental machinery will justice come to all and imperialistic wars, therefore, be outlawed.

The friends of socialism claim that the adoption of the above principles would create a truly democratic classless society. Government functions would be handled by committees composed of workers, representatives of the consumers, and experts. Civil rights would be guaranteed, hence race and class friction would cease. The proponents further assert that regulated production and consumption on a service basis would raise the standard of living and eliminate poverty and unemployment. By ending the reign of the munition kings,

stopping the program of imperialistic expansion, and by creating a world brotherhood of the workers, wars could be outlawed. Adequate care would be given the aged, the disabled and other dependents in society.

A much different picture is painted by the enemies of socialism who say the scheme is utopian, impractical and should be avoided because it is experimental. They contend it would result in a loss of individualism, that the employee would be chained for life to one employer—the state. They foresee endless friction resulting from differentiation in a wage scale based upon the social utility of the labor involved. They fear a huge bureaucracy honey-combed with corruption and resulting in inefficiency and eventual chaos. The more bitter opponents inform us that wealth will be confiscated and divided, that socialists are atheists aiming at the destruction of religion, and that they would undermine the home.

Proponent or opponent, which shall we believe? As is usually the case on questions so controversial we must qualify the statements of both. The following are a few tentative conclusions which, of course, must be modified as time goes on.

First, let it be said emphatically that, in spite of the opinion of some individuals to the contrary, the advent of socialism as advocated by Norman Thomas would not bring the horrors prophesied by his critics. Each man would be free to practice any or no religion as he saw fit, without any government interference. The American home would remain inviolate and its standard of living would be raised. There would be neither confiscation nor a distribution of present wealth. True, income, inheritance, and other forms of taxation of wealth would be sharply increased but that money would not go to the poor man in any form except relief and improved environment.

Today the majority of thinking citizens agree that the socialist indictment of the capitalistic system is correct. They agree that we need a more equitable distribution of the necessities of life, that work for all, fair wages, peace, social sacrifice, and the greatest good for the greatest number are laudable principles. The chief bone of

contention is one of method. Shall we improve our old machine or buy a new one?

Whatever our answer we must admit that that socialistic principles are making headway. By this we do not mean the Socialist party. We mean the ideals of service and fair play for all. The reason many people are unaware of this is because when a new thing is adopted it is perfectly orthodox regardless of its origin. There was a time when income tax, woman suffrage, and parcel post were all denounced as socialistic, yet today they are parts of our respectable society.

This historical fact simply shows that liberalistic tendencies have been strong enough to force certain modifications of the capitalistic system.

We must further admit and point out to others that it is only the ignorant or those with malicious intent who say government ownership is impossible. Bear in mind that such ownership implies operation on a service rather than a profit basis. Today our vast public school system is operated on that basis and is therefore socialistic in organization. Other illustrations are the United States Printing Office, the post office system, sixteen large parks, reservoirs and power projects, and the entire Panama Canal Zone. On a smaller scale dozens of municipalities own and operate in an efficient manner their own public utilities. Truly such evidence is conclusive, not only that government control will work, but also that it is now in successful operation on a large scale.

The same long range view which caused us to condemn Fascism and Communism causes us to predict that a gradual change to the Norman Thomas type of Socialism is probably the safest method of making the change to the new era of the cooperative commonwealth. Make no mistake about it, that change is in the process of becoming. We can do nothing but choose our method; or do nothing and our method will be chosen for us — either Communism or Fascism. True President Roosevelt may succeed in rebuilding temporarily our capitalistic system but eventually its downfall will come. If that downfall comes by peaceful means our cherished American ideals of

liberty, toleration and democracy will be repudiated. For this reason the Socialists cry "Educate and organize for the slower

but peaceful and certain erection of a co-operative commonwealth where true democracy and liberty will be preserved."

Nationalism

Instead of presenting the usual trite materials on the horrors of war and the ways to secure peace I propose to discuss a more abstract and hence less known phase of the question of peace and war. Its intangibility and abstractness do not prevent it from being one of the greatest, single causes of modern warfare. I refer to nationalism, which Dr. Shillito has called man's other religion.

Nationalism is a combination of nationality and patriotism. As Professor Hayes points out it preaches and practices a two-fold doctrine, first, "that each nationality should constitute a united, independent, sovereign state," and second, "that every national state should expect and require of its citizens not only unquestioning obedience and supreme loyalty, not only an exclusive patriotism, but also unshakable faith in its surpassing excellence over all other nationalities and lofty pride in its peculiarities and its destiny." This idea is distinctly a product of the nineteenth and twentieth centuries. Curiously enough it was fanned to white heat by the world war and by the Wilsonian doctrine of self-determination—a part of his program of **internationalism**.

A few quotations will illustrate this modern emotional attitude. From England we learn that "the British Empire is the greatest human institution under heaven." The French assert that "France represents to the world the land of liberty and justice. She has always protected the small nations against the oppression of the great." The United States according to an address of her President delivered in 1922 has "contributed more to human advancement in a century and a half than all the people of the world in all the history of the world", while Spain "has always displayed in her colonial policy a consistent greatness, a strong idealism, a legendary heroism."

Such national egotism leads easily to arrogance and vituperation. In the eyes of some Latin Americans we are "rude and obtuse Calibans, swollen with brutal appe-

tites the enemies of all idealism. . . ." A Japanese nobleman sees us as "crafty, underhanded, selfishly inhuman, and seek the hegemony of East and West". Senator Johnson in referring to European nations said: "In all their long, sordid, international careers of blood and conquest these nations that call America Shylock and swine, that sneer at our pretensions and deride our acts, have never done an altruistic, idealistic, or unselfish international deed."

These feelings of superiority and repulsion for others, coupled with the necessity of protecting national interests and national honor have led to militarism, intolerance and war. Anyone caring to study the matter further will find illuminating material in Hays, *Essays on Nationalism* and Page, *National Defense*.

It is our task to develop the religious implications of nationalism which in itself is "man's other religion". Just as all religions have developed symbols and ceremonies so has nationalism developed its formalism. In that excellent book "Preachers Present Arms" the author, Professor Abrams lists in parallel columns the symbols of Christianity and those of nationalism. Because of its interests we reproduce it here:

The flag — The Cross
 The Constitution and the Declaration of Independence — The Bible
 Tradition of the fathers — Sacred tradition and theology
 Patriotic slogans—Holy words and phrases
 Patriotic songs — Hymns
 Uniforms—Gowns, supplies, etc.
 Patriotic parades — Religious processions
 Hero worship — Worship of saints
 The sword — The sword of the spirit.

Space does not permit the marshalling of evidence to prove the strength of nationalism as a religion in our own country, but a few illustrations will show its influence. Thousands of Americans are willing to listen to the destructive criticism of the Bible and other symbols of Christianity but positively refuse to tolerate criticism of the na-

tionalist creed. You cannot teach the Bible in some schools but you must salute the flag and repeat the American's creed. The doctrine of "rugged individualism" has proved more worthy of defense than the Golden rule.

But more absurd illustrations are available. When the Liberty Bell was taken to the Panama Pacific Exposition, thousands of the "faithful" paid homage to it and not a few pious ladies bestowed their kisses upon it. From the New York Times of February 28, 1924, we learn that a Unitarian minister in New York declared it absurd for American children to study the folk tales of an alien Hebrew race and inaugurated in his church the study of the "American Holy Bible"—the Constitution and the biographies of the fathers. About the same time in Protestant Episcopal Church of St. Mark's-in-the-Bowery substituted the worship of the flag and the white eagle for their regular ceremonies.

But is it not these absurd and little known events which are the most important. The most dangerous thing is the great emotionalism which surrounds the national state and in reality forces religion to a subservient place. Religion can now be relied upon to bless any movement which seems to

carry with it the welfare of the state. It will bless wars, lynchings and shady business dealings. In theory ours is a Christian nation and we grant complete religious freedom. In practice, however, anyone refusing to bear arms because of religious scruples cannot be naturalized. (All honor to Judge Everett of Lima, Ohio, who dared to make an exception, and granted citizenship papers to Professor Klaassen of Bluffton College.) In time of war Christians are supposed to be good fighters regardless of their religious scruples. Thus it seems evident that in moments of crisis our new religion—nationalism—rather than our historic religion—Christianity—determines our course. And worst of all, we invoke Christianity in justification.

Nationalism as a religion is proud, not humble; it preaches charity and justice but those virtues are blackened by the dross of selfish interests. Nationalism repudiates the Pauline doctrine that there shall be neither Jew nor Greek and says there shall be nothing but Jew and Greek. As Professor Hayes puts it: "Nationalism's kingdom is frankly of this world, and its attainment involves tribal selfishness and vainglory, a particularly ignorant and tyrannical intolerance,—and war."

Bethel College Summer Session

Friends of Bethel College will welcome the news that a summer session has again been arranged for. This is open to all high school graduates who wish to make a beginning with their college career, to college students who desire to earn additional credits, to teachers who find it necessary to pursue further study in order to validate their certificates, or who plan to continue their college course while they are engaged in other pursuits during the winter session.

All work is under the direction of competent instructors and administrative officers and will be of high quality and acceptable standards. The offerings of the summer school are fully accredited.

Lenth of Term and Tuition Costs

The summer school will extend from June 8, to August 3. Registration takes place Friday, June 8, 8:00 to 12:00 A. M.

Maximum of eight credit hours can be earned.

Tuition for seven or eight hours credit, \$30.00. For less than seven hours \$4.50 per credit hour. An additional fee of \$5.00 for those who elect the course in Practice Teaching.

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Accommodations at the Dormitory, \$1.00 per week. Pillows and bed linen furnished by the student.

Light housekeeping accommodations are also available.

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 Principal and Critic Teacher, Training School

Teresa Blatchley
 Critic Teacher, Training School

THE CURRICULUM

Under the following heads are listed such basic courses as usually appeal to the Summer School student. Efforts have been made to ascertain the demands that are likely to arise for this coming summer. Should sufficient demand arise for courses that do not appear in this list, such courses will cheerfully be arranged for.

Division I

Languages, Literature, and Art

J. R. Thierstein, E. L. Harshbarger, W. H. Hohmann.
 Languages and Literature
 Dramatics -----Two Hours
 American Literature -----Three hours

Beginning German -----Five hours
 German Drama or -----Two or three hours
 German Reading -----Two or three hours

Music

Appreciation and Development of Music -----Two hours
 Harmony -----Two hours
 History of Music -----Two hours
 Piano -----Two hours

Art

Public School Art -----Two hours
 Applied Art -----Two hours
 Painting -----Two hours
 Art Appreciation -----Two hours

Division II

Natural Sciences

D. H. Richert, A. P. Friesen, J. H. Doell, J. J. Voth.
 Biological Science
 Living Plant or -----Five hours
 Comparative Anatomy -----Five hours
 Physiology -----Three hours

Mathematics

College Algebra -----Three hours
 Trigonometry -----Two hours

Junior-Senior Courses

Individual needs of students will be considered and will be taken care of by appointment.

Chemistry

General Chemistry -----Five hours
 Qualitative Analysis or -----Three hours
 Quantitative Analysis -----Three hours

Industrial Arts

Benchwork -----Three hours

Division III

Social Sciences

P. S. Goertz, J. R. Thierstein, P. E. Schellenberg, E. L. Harshbarger, Mrs. Mamie K. Phillips, E. P. Robertson, and Miss Teresa Blatchley.
 Philosophy
 Introduction to Philosophy or -----Two hours
 Ethics -----Two hours

Education and Psychology

School Management -----Three hours
 Methods of Teaching -----Three hours
 Child Psychology -----Two hours
 Supervised Teaching -----Three hours
 School Administration -----Two hours
 Abnormal Psychology -----Three hours

History and Government

American History -----Five hours
 American Government -----Three hours

Sociology and Economics	
Social Problems	Three hours
Home Economics	
Clothing I	Three hours
Clothing II	Three hours
Hygiene and Home Nursing	Three hours
Home Management and Decoration	
	Three hours

For further information and inquiry,
write to Dean P. S. Goertz,
Bethel College,
Newton, Kansas.

* * *

CONTRIBUTIONS RECEIVED IN APRIL
1934

Many generous gifts were received last month. A number of the Bethel Fellowship groups have been busy, and in a later issue of the Monthly, we hope to be able to present a more complete report of their work. In addition to the cash gifts listed below, a considerable number of new pledges were secured.

Albrecht, Heinrich	\$ 10.00
Andreas, Anna	25.00
Andreas, J. P.	5.00
Andreas, Wm. C.	25.00
Balzer, G. H.	100.00
Balzer, Mrs. Katherine	5.00
Bartel, Dr. F. G.	5.00
Blough, J. S.	25.00
Boese, Marie	10.00
Buhler Mennonite Church	17.81
Buller, H. B.	25.00
Claassen, P. T.	5.00
Derby, Geo. G.	25.00
Enns, Dr. J. H.	100.00
Enz, Henry	50.00
Epp, Anna	28.00
Esau, A. R.	3.00
Esau, Edward	20.00
Esau, H. L.	5.00
Fast, Gerhard J.	2.00
Fellowship Committees	447.45
Franz, Cornelius	10.00
Friend, A.	540.00
Friesen, Rev. Karl	10.00
Friesen, Katie A.	4.00
Hebron Mennonite Church	11.04
Horst, L. C.	10.00
Johnson, W. B.	10.00
Krehbiel, J. H.	250.00
Lehigh Mennonite Church	4.00
Leisy, Dr. E. E.	4.00

Martens, A. A.	25.00
Martens, P. B.	15.00
Mitchell, Gladys Fae	5.00
Newton Gas Company	100.00
Nickel, P. T.	10.00
Nickel, Mrs. W. J. (Annuity)	500.00
Niswander, Metta	5.75
Penner, Rev. Cornelius	50.00
Penner, Frank	2.00
Penner, Dr. H. G.	10.00
Penner, Mrs. H. H.	10.00
Penner, H. W.	2.00
Penner, Dr. L. E.	10.00
Reimer, Gerhard	50.00
Platt, Mrs. F. L.	10.00
Reimer, H.	10.00
Reimer, Rev. H. T.	20.00
Reimer, Mrs. Herman	50.00
Richert, Sister Dora	10.00
Ruth, Rudolf H.	90.00
Safeway Store	100.00
Schmidt, Sister Anna	5.00
Schowalter, M. M.	5.00
Steinkirchner, Mrs. Bertha	12.50
Thimm, Frank	5.00
Thimm, Henry	5.00
Thimm, Johann	2.00
Tiaht, Wm.	10.00
von Steen, Henry G.	2.00
von Steen, Herbert	5.00
von Steen, Walter	5.00
Wedel, H. J.	50.00
Wiebe, Ernest	10.00
Wiebe, Rev. Jacob	100.00
Wiens, Gerhard P.	5.00

Total \$3,097.55

All gifts are gratefully acknowledged,
Bethel College
J. F. Moyer, Custodian.

* * *

THE DAIRY PROJECT

Because the Mennonite churches have cooperated so admirably, the Bethel College stock barn is growing to be a reality.

In carrying out this dairy project for the purpose of supplying the college dining hall with milk, Bethel has been wonderfully helped by the many donations of various churches and of individuals.

These donations have been mostly of materials needed and of help in the actual building.

A friend of Bethel, who wishes to have his name withheld, has presented to the

College the lumber from the old Mennonite church of Newton and money for the major part of the shingles. Another friend has hauled the sand for the approximate cost of the sand, doing the hauling practically free of charge.

Special mention must here be made of a present which has come to us all the way from Mountain Lake, Minnesota. Mr. A. A. Penner has sent a beautiful, up-to-date cupola, at least ten feet in height. It is made of galvanized iron and is decorated with a weather-vane. Thus the barn will be not only practical but will also be beautiful.

Many churches have responded generously in donating labor toward the completion of the barn. Five or more men from each church have worked at least one day, and some have worked longer. So far, the following churches have sent men: Tabor, near Goessel; Eden, Moundridge; Bethel College Church; Hoffnungsau, Buhler; Gnadenberg, Whitewater; Moundridge Christian; Lehigh; Hillsboro; Inman; Bruderthal, Hillsboro; Alexanderwohl; Buhler.

This is only the list of those who have already helped with the labor. Other churches have consented to send men later. Mr. W. M. Wiens of Newton is general

supervisor of the work. All of his work is donated. He has been ably assisted by the head carpenter, Mr. A. F. Schmidt of the Tabor Church.

Bethel College certainly expresses its admiration and appreciation for the splendid cooperation by the many churches.

* * *

THE BETHEL COLLEGE TEACHER PLACEMENT BUREAU

is again assisting ex-students and graduates of Bethel College in securing teaching positions for the coming year. We have enrolled in the Bureau a considerable number of well-prepared candidates for teaching positions whom we can heartily recommend to School Officials who are looking for teachers. School Boards, who have vacancies to fill will do well to get in touch with the Bureau as we recommend only persons of experience or of real promise of success in the teaching profession. We are prepared to supply High School, Grade or Rural School teachers. School Boards, send us your vacancies. Write to or call

Bethel College Placement Bureau
P. J. Wedel, Director,
Bethel College
Newton, Kans.

Bethel College Women's Association Organized

The Women's Association of Bethel College met at 2:30 Friday in the Kansan Good Will room with 70 members present.

The President, Mrs. R. S. Haury, called the meeting to order at 2:30, introducing Mrs. J. F. Moyer who offered the opening prayer. Mrs. Herman Andres, secretary, read the minutes of the March meeting.

A short, but interesting program was presented by Bethel college students and faculty. The college girls quartet sang two selections after which Mr. Kettlecamp, field secretary for the college was presented as the speaker of the afternoon. Mr. Kettlecamp, who has served many denominational colleges as field secretary, is no novice at the work and he emphasized the fact that the home, church and school must work together for the building of character in the youth of the nation. "These institutions must go hand in hand. If one fails the oth-

er two inevitably suffer. We have too few rather than too many Christian colleges," he said and stated that he considered that the strength of the Methodist church was largely due to its colleges of which there are more than one hundred.

"If it is true that a denomination grows in direct proportion to its church colleges, the Mennonites might well profit by establishing more and stronger colleges. He further stressed the fact that there is no reason why Bethel should not have five hundred students for she has just cause for existing. "She has a fine background and best of all the people of the community round about believe in her." Mr. Kettlecamp paid a fine tribute to the faculty members of Bethel and particularly to Dr. E. G. Kaufman, the president, in that there is manifest vision, enthusiasm and unselfish devotion of energy and talent for the cause

of Bethel. Mr. Kettlecamp closed by saying to the women: "Believe in Bethel; pray for Bethel and talk up Bethel." He expressed a firm belief that if the Women's Association of Bethel college will do these three things, the future of Bethel is assured.

The committee chairmen reported for their respective committees. Mrs. A. O. Haury, treasurer, gave the financial report. Mrs. B. G. Regier reported for the membership committee. Mrs. J. E. Regier gave a report on the Rotary dinner served by the organization early in April. The treasurer's report was encouraging and showed that in united effort lies great possibility. The membership list was most gratifying. Up to the present the organization has one hundred forty charter members. Three of these are life memberships. Two more life memberships are assured in the near future, according to the report.

The president again stressed the fact that the membership fee, altho welcome, is not the primary object for obtaining members. "The interest and good will for the cause that the organization represents are the most important objectives," she said.

It was announced that Sister Frieda Kaufman was unable to accept the place as

member of the governing board. Mrs. A. J. Duff kindly consented to take her place.

Mrs. Duff suggested the necessity for a historian. Her suggestion was favorably received and the secretary, Mrs. Herman Andres was appointed to this office. She announced she will welcome any material or suggestions for her files.

By unanimous vote the organization decided to serve meals both for the Mennonite annual song festival and the Bethel College alumni banquet. It was decided to hold the May meeting in the evening, thus giving the teachers and business women who are interested opportunity to be present. The arrangements for the date of the May meeting was left to the governing board and will be announced later.

The members tarried after business to become better acquainted with one another and to enjoy the refreshments which were attractively served by a committee composed of Mrs. Ohio Root, Mrs. A. J. Duff, Mrs. E. A. Wilder and Mrs. Bertha Steinkirchner.

Altho the association is still in its infancy veryone connected with it feels optimistic as regards its future.

—Evening Kansan.

« « Alumni and Ex-Students Notes » »

For every letter containing news, for every personal call at the house, for all help extended to us in our effort to give you the news about Bethelites, we thank you heartily. I should like to acknowledge every letter I receive with a personal note of thanks. I do not always take time to do it, please accept my **Thank you** now.

Helene Riesen Goertz, Alumni Editor.
Bethel College, Newton, Kansas.

Telephone: 13K11

The engagement of Hans E. Regier (Ac. '23 and C. '29) to Miss Krelia McChesney has been announced recently. Miss McChesney taught mathematics in the Whitewater, Kansas high school for the past several years.

Paul B. Dyck (Ac. '18) and Mrs. Dyck are the parents of a daughter born on April 11, 1934.

Prof. Herman H. Wiebe, instructor of German at Bethel between the years of 1913 and 1918, has been appointed as a member of the University of Southern California summer school faculty. The university is planning a double session this summer and he will offer German courses in both sessions, according to an item in the Glendale Junior College Galleon.

"Prof. Wiebe obtained his A. B. at the University of Nebraska. His first teaching appointment was at Bethel College, Newton, Kansas. He later received his M. A. degree at the University of Wisconsin, and studied a year toward his Ph. D. at Illinois. He then went into the banking field for five years. After resuming his teaching, he taught in the Glendale high school before becoming a Jaycee faculty member", (at Glendale Junior College?).

Born to Leo Brandt (C. '29) and Mildred H. Haury Brandt (C. '30) of 603 High St., Newton, a daughter on April 24, 1934 whom they have named Barbara.

Katherine Regier, daughter of Mrs. D. J. Regier, Moundridge, Kansas was fatally injured on April 19 when she collided with a car on Highway 50s as she crossed the pavement on the Moundridge road one mile west of the Halstead, Kansas mausoleum. She suffered a fractured skull and passed away an hour after the accident without regaining consciousness. She was taken to the Halstead hospital but was alive only a short time after she got there.

Miss Regier was on her way back to Halstead from Moundridge when the accident occurred. She was keeping house at the R. C. Ferguson home in Halstead for the past few months and had visited her mother in Moundridge just before going back to her place of employment. Miss Regier formerly taught school for several years. She is survived by her mother and three brothers and three sisters, most of the latter having also been Bethel students. Her brothers are: John, Paul and Herbert, all living on farms near Moundridge and Mrs. C. D. Epp (Bertha) of Henderson, Nebraska, Mrs. Jake Heidebrecht (Anna) of Iola, Oklahoma, and Mrs. Will Lehrman (Pauline) of Aberdeen, Idaho.

Miss Lorena Ewert has "recently been elected treasurer of Theta Sigma Upsilon, Emporia Teachers college social sorority. She is a senior and is specializing in music and science. She is also a member of the Spanish club and sings in the Episcopal church choir at Emporia."

Miss Mona Gates just closed a school term on April 24 in the Sand Creek school district No. 9.

Lydia F. Gaeddert (Mus. '21) who is teaching her seventh term of school at Ellis Kansas, sang the soprano solos for the Ellis Oratorio Society, March 30, 1934. They sang "The Seven Last Words of Christ". The chorus and the soloists were accompanied by a twenty-one piece orchestra. She sang the solos last year and was asked to sing again this year. Miss Gaeddert is teacher of the second grade at Ellis. Last fall at the Hays Teachers' Conference Lydia demonstrated with a group of her pupils. Two years ago she had a paper at the

Hays Conference. Miss Gaeddert is working towards her degree in primary work.

Sam Langenwalter made a business trip to Mississippi during the second week in April.

F. L. Platt and Selma Rich Platt (C '24) are the parents of a second son born April 26 who has been named Joseph Luther.

Linda Anne Balzer (C '32) recently put on the play "Back to the Farm" with her students at Tabor College, Hillsboro, Kansas.

Mrs. Isaac H. Balzer (Acad. '22) was the Superintendent of the Hillsboro, Kansas Week Day Religious Education school which closed on April 5, 1934.

Rosina Gaeddert Bartel (Acad. '17) just finished her third term of teaching in the Hillsboro, Kansas Week Day Religious Education school.

Prof. A. Warkentin, who is studying in Chicago, came back home to Newton, Kansas to conduct a series of meetings at the First Mennonite Church from April 15-20. The subjects of his evening lectures were as follows: "Search for a New Life"; "The 'New Deal' of Jesus"; "The Discovery of Christ"; "The Revelation and Discovery of a Greater God"; "A Happy Outlook".

Viola and Vivian Glenn, teachers of districts 61 and 36, recently took some of their pupils to the reformatory, salt mines and court house at Hutchinson, Kansas.

Another teacher who took some of her pupils to see the reformatory, salt mines and court house at Hutchinson, Kansas is Ruth Sauerwein, who has been teaching in district 16.

Ruth Dick Peters (C. '27) has been teaching the intermediate grades in the schools of Kenbro, Kansas where her husband, Willard Peters is principal of the grades, not superintendent, as we had previously reported.

Gerhard F. Friesen, of Hillsboro, Kansas is president of the Mennonite song Festival which is to be held on the campus on May 27th. Mr. Friesen is also to be director of the Choral Singing in the afternoon of that day.

On May 27 is to occur the Mennonite Song Festival. Choirs from four states are expected on the Bethel Campus at that time. Kansas, Nebraska, South Dakota, and Minnesota are to be represented. In the

evening of that day the joint choirs are to render Gaul's "Holy City" under the direction of W. H. Hohmann. (Ac. and Mus. '15).

Lucas J. Horsch (C. '20) of San Antonio Heights, Upland, California is now completing his eleventh term at Chaffey Junior College, Ontario, California. During these years he has from time to time been asked to appear before local service clubs. Last fall he made a study of Adolf Hitler and prepared an address which has proved very popular and Mr. Horsch has been much in demand as a speaker on the subject of "The

German attitude toward Hitler". His study of Hitler was based on magazines and newspapers published in Germany and on private correspondence. A German edition of "Mein Kampf" naturally was also used. Mr. Horsch has been in constant demand as a speaker on this subject, some requests coming from points as far distant as San Diego.

Dr. Theodore O. Wedel (Ac. '10) was recently operated upon because of some trouble in his spinal column. It was expected that he would need to be in a sort of har-

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ness, trussed up for two weeks, and then would need to spend two months in a plaster cast.

At the sixty-sixth annual meeting of the Kansas Academy of Science Dr. W. J. Baumgartner of the University of Kansas was elected as second vice president.

The editor recently received a letter from W. F. Unruh in India. The letter had the following heading: "Timoleague Cottage", Landour via Missoorie, N. P. March 26, 1934 and reads as follows: Dear "Uncle Davie", Enclosed you will find a one dollar bill to pay for our "Bethel College Monthly" subscription. The "Monthly" has become a very fine school paper. We are always glad when it comes, because it keeps us in touch

with the school and the alumni.

I am afraid that if I write more you might put my name into the "Monthly". To avoid that I'll close here.

On April 16 and 17 Mr. (Acad. '17) and

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Mrs. Alfred Haury of Los Angeles, California stopped on the college campus with Mr. Haury's mother, Mrs. Clara Haury, and brother G. A. Haury. Mr. Haury is at present employed by the Prudential Insurance Company since about a year ago. His company is calling him East to serve as special investigator and since the Haurys were making the trip overland it was convenient to make Newton their stopping place. After several months in the East they may come through Newton again.

Dr. Oswald Wedel, University of Arizona, has received an invitation from Berlin to come to Germany in July to be a guest of

the Schurtz Foundation at a memorial celebration. His expenses will be paid from New York back to New York. He has accepted the invitation, which was extended to him by von Hentig, former Consul at San Francisco.

Most Bethelites will remember the Claassen family living near the East bridge. On April 22 Herman Claassen passed away from complications of asthma and pneumonia. Mr. Claassen was only 54 years old and so his death seems to have cut off his life much too soon. He leaves his wife and two children, aged 8 and 6, who will miss him sadly.

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