

# BETHEL COLLEGE MONTHLY

OCTOBER, 1934

NEWTON



KANSAS

FOUNDERS DAY ADDRESS  
By W. J. Krehbiel



DAVID GOERZ  
By Dr. J. R. Thierstein



DR. T. Z. KOO VISITS BETHEL





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# BETHEL COLLEGE MONTHLY

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*"The schoolmaster is abroad! and I trust more to him, armed with his primer, than I do to the soldier in full military array, for upholding and extending the liberties of his country".*

—Lord Henry Brougham.

## Founders Day Address

(Given in chapel October 12, 1934 by W. J. Krehbiel, editor of the McPherson Republican and son of one of the founders of Bethel College, the late J. J. Krehbiel.)

As I contemplate the meaning of this day we celebrate as Founders Day, memory and imagination crowd so many interesting pictures upon the screen that it is difficult to select those for observation that are particularly germane to such an occasion. Fostered at my father's fireside and deftly guided against dashing on the rocks of dissent by my mother, I have vivid memories of the origins of Bethel College—that noble conception conceived in the brilliant and versatile brain of that peer of Mennonite apostles, the Rev. David Goertz, abetted by the financial experience of that eminently successful business man, Bernhard Warrentine and made practical by the clear logic of my father. This was at a time when the site had not yet been determined for the new and greater Bethel College, which as an academy had been started and successfully maintained at Halstead by the Rev. David Goertz and the Rev. Christian Krehbiel as the prime movers and mainstays.

These memories picture many interesting scenes that I would like to dwell upon but there are fast crowding upon the screen those more interesting and more pregnant pictures of the imagination as I contemplate the personnel of these early beginnings—

four outstanding men representing two distinct cultures and four phases of continental environment and inheritances. Two came from Russia, one from business life and the other from the cultural life; two were rooted in the more modern culture of southern Germany—all four were of excellent German stock, the former transplanted two centuries before to Russia where they were able to perpetuate and develop the native German genius; one of the latter coming directly from Germany and the last born in this country to a Mennonite preacher—only shortly before come from Germany. All grew up in the storm and stress of religious conviction attained through the necessity of battling tendencies and cultures opposed to the Mennonite tenets of faith. Consequently all were true and tried exponents of the fundamental tenets that have kept the Mennonite faith a firm bulwark against the unessential practices and beliefs of a fast changing world that often forgot in its haste that there are fundamental principles of living and faith that must outlive all modes and complex developments of life.

Let us sketch for a moment some of the pictures that these four personalities bring to us. First in point of time I must men-



tion my father because he represents the first of these influences that came to America. His father, the Rev. John C. Krehbiel, also a cabinet maker of excellent training, came direct from Germany to Ohio in 1833—just 101 years ago—in one of those sporadic migrations that followed political upheavals in the mother country such as those generated by the far-famed Carl Schurz. Suffice to say that through father and son were brought influences to refine and adapt to the needs of the new country the fundamental tenets of the Mennonite faith, giving it a distinctly American tendency.

Next picture the tremendous convictional drive that must have actuated the progenitors of the Rev. David Goerz and Bernhard Warkentin to leave the luxuries, the schools, the churches of Germany for the wild and unsettled country assigned to them by the Empress Catherine of Russia. It was a great migration. Whole communities forsook all that was dear to memory and for the sake of conviction migrated a thousand miles through great difficulties to found a new country where they could worship God in simplicity and faithfulness to basic principles of living. Men and women who could thus forsake all for conviction would rear men and women of sterling merit. This was the heritage of Rev. Goerz and Mr. Warkentin, but these two in addition to this fervent adherence to fundamentals brought two distinct experiences of life. Rev. Goerz besides being a preacher of the word was also a teacher in the schools of the Mennonites in Russia, besides guiding his gifted pen in many written expostulations of the cause of Mennonitism. Mr. Warkentin was the son of a prosperous business man and Burgomaster, thus bringing the refinements that wealth and governmental position make possible and the very practical way of looking at abstract matters that the successful business man is forced to acquire. They and the Rev. Christian Krehbiel came to America in the same decade; they bringing the Mennonitism that developed in Russia through more than a hundred years and Rev. Krehbiel bringing the Mennonitism as it had developed during these times in its indigenous territory in Germany. All four

personalities came to America driven by the desire to find a country where the worship of God could only be dictated by conscience and the four brought four distinct influences.

Their development in America was likewise as different, Rev. David Goerz preaching and printing tracts and publishing a newspaper, Rev. Christian Krehbiel farming and preaching vigorously the word of God, Mr. Warkentin following the business of milling and banking and my father making wagons and buggies some in imitation of those quaint Russian wagons that recent immigrants did not want to see pass out of existence. On the side he argued prohibition before Kansas adopted it and for years was the only one in Harvey county who was willing to carry the banner for Prohibition by running for office that he was sure he could not be elected to—if there had been any doubt, I think he would not have consented to run, but he felt that the ticket should be represented on the election ballot.

Men of conviction? Yes, but more than that, men of zeal, men who would sacrifice and sacrifice hard for an ideal, men to whom failure meant only more determined effort and greater cunning to accomplish the good for humanity they conceived. Such were the founders of Bethel College. Not only these four, but countless others lent money, time and influence, and if time permitted much more mention should be made of them but as I was asked to talk of anything germane to Founders Day I naturally must confine myself to the things that have become deeply impressed on memory.

How did Bethel College come to be located in Newton? Well, that is something I cannot fully tell because I do not know all the facts but the picture that comes to my memory is a tremendous energy that came to Kansas in the middle Eighties and engulfed every community—the land boom. Every city had aspirations to become a metropolis, every city attracted land speculators from the four corners of the globe. Newton was situated at the junction of the "Great Santa Fe Railroad" with one arm reaching the Pacific, the other the Gulf of Mexico, and the feet firmly planted in what



was soon to become "the greatest city in the United States"—Chicago.

With such advantages Newton must grow and for that reason it was easy to convince its citizens that a great future lay in store for it. There soon would not be land available for its needs. Prices of lots rose by leaps and bounds, frequently doubling over night. As they became too high for the purse of the modest speculator additions to the townsite were platted far out into the wheat fields. In order to have an advantage over another addition every promoter tried to have schools and shops located near. Every city in Kansas wanted a college so Newton must have one. The two important additions to Newton at this time were one on the north of town and one on the south. Whether the Rev. Mr. Goerz, with his keen sense of creating advantageous opportunities, brought the struggling Mennonite school at Halstead to the attention of the promoters or whether they searched him out, I am not prepared to tell but I could tell a lot of those strenuous battles which the promoters for these two additions fought with each other to the distraction of the Founders of Bethel College, and judging from subsequent developments either horn of the dilemma would have caused the same tribulation to the Founders.

But the enthusiasm of the land boomers was catching. It took hold of the Founders and they radiated it to the town and to the whole of Mennonitism. A great day had come. A great Mennonite school would soon grow on the barren prairie. Enthusiasm begot enthusiasm and succeeded in opening the purse strings that made possible the beginning of the first of the buildings of Bethel College and on October 12 of 1888 the ceremony of laying the corner stone took place—just 46 years ago today.

I was there. It was a hot and dusty day. There were tremendous crowds, much speaking and singing by a great chorus of men and women gathered from many localities. The crowd was orderly and exuberant, sincere in its desire to take part in the ceremony that would launch so great an enterprise.

Standing there on the basement walls one could see a wide expanse of farm land seared with age and the first October frost

and nowhere a tree or a house except away to the south along the creek which marked the north end of town. Only one road led to town from the beginnings of Bethel and along it the crowd was gathering in a caravan two miles long, here and there obliterated by clouds of dust that some spirited team of horses stirred from the splendid soil of the road that was fast disintegrating and getting finer and more easily turned to cloud with every passing conveyance. As the caravan came nearer one could see a number of wagons very unlike the common run and the eye was at once attracted to the great blue wheels with such a big dish that one felt that the spokes might pull out of the massive hub—and such queer looking boxes with flaring sides prettily paneled to give support and having at the side a gate, which on stopping was opened and a folding ladder was let down to allow the occupants to descend to the ground. These quaint wagons were some that the Mennonites had laboriously brought with them all the way from Russia and they lent a touch of color that made the scene truly cosmopolitan.

Forty-six years have come and gone. Forty-six years of growth and struggle, forty-six years of holding fast to ideals through the good years and the bad years. For some of those years Bethel stood still in material development, in some of them it made great financial strides, but in all of them it developed and refined itself and found the adjustment that kept it loyal to the dreams of the Founders. At first many could see no need for the school except to educate men for the ministry and even that was a doubtful requirement, but that was 46 years ago. As the need for ministers and missionaries and teachers was better acknowledged and the demand grew for a better trained laity and similar training for the young women of the denomination the school fast grew into a college. Every year the student body carried the benefits back to the homes on the farm and in the cities and with every year the need of a better and better college became more apparent. Educational standards began to mount, state requirements as qualifications for teachers became more stringent and every step in the progress of the college meant more need



of funds with which to provide the requirements of students, the state and national educational standards.

Bethel did not escape the common fate of the smaller colleges and mounting expense seemed always far ahead of income. There came a time for analysis and the efficiency experts told us that there were too many small colleges. Many must consolidate and to help the consolidation alluring offers of financial aid, though in the dim and uncertain future, were talked of. The question of Bethel joining with other colleges in an effort to build a large central college was presented. What was to be gained? Saving of duplication of faculty and officers and buildings and equipment—a handsome saving. But what of ideals? Could Bethel consolidate and still preserve its ideals? Many thought not and it is fortunate that the consolidation did not materialize. Fortunate for the Mennonites, fortunate for the people of Newton, fortunate for the world.

I say fortunate for the world because I believe that without vision the world will perish and it is the vision that can sense the conquering power of ideals that alone will win true freedom for the world. Bethel has a unique position to fill in the world besides providing education for the young folks who matriculate here.

Bethel is necessary to the best welfare of the people of Newton. In this age of extending the public schools beyond the high school at excessive cost and doubtful efficiency the people of Newton would have to meet very large expenditures every year for this extended education if Bethel College were not here and I am sure that they appreciate this advantage.

But Bethel's position in the Mennonite denomination is still more necessary because in it center the best ideals of the Mennonite faith and without a growing and efficient college to keep this faith and its ideals alive there must necessarily come a time when those ideals will grow more and more dim and ineffective and in time may be engulfed in oblivion.

Why perpetuate the Mennonite ideal? Let us look to its beginning over four hundred years ago. For more than a thousand years before the time of Menno Simon and

Martin Luther the Christian church had lost its influence in shaping the lives of men. Quibbles over doctrine, struggles for supremacy of one doctrine over another, struggles for power and influence in the affairs of the church, struggles of the state against the church, tyranny in ecclesiastic government, tyranny against the right to think—all these had brought the church to its lowest ebb since the early years when the influence of Christ still was strong in the leaders of the church. Certainly it grew in numbers and greatly in financial strength but the increase was too often at the point of the sword and thousands were baptised into the faith without having the slightest idea of what they were doing except that the leaders told them that was the thing to do. Certain also that during this time there were many in high positions of the church who longed to get back to the essentials that Christ preached, but they could not move as they were enmeshed in the complicated church machinery that had grown up with the growing influence of the church government.

Finally the spirit of revolt grew so strong that Martin Luther was able to tack his theses to the church door at Wittenberg and defy the world to refute them. With him in the revolt was Menno Simon, both at one on the fundamental desire to restore the church of Christ to the individual Christian, but they were greatly at variance as to method. Luther, more politic than Menno Simon, thought that the formality of ritual should be retained, but Menno Simon was determined that all the machinery that had brought about this thralldom should be done away. With one positive postulate—back to simplicity—he preached and labored to gather about him a strong following of faithful men who saw in his teachings the only way to bring to every individual in the church a sense of direct responsibility to God, direct communion with the deity in the most simple and effective manner.

It was this stern doctrine that kept his sect from growing into great numbers, but once the seed was planted it grew into a hardy plant that defied all the ravages and changes of a turbulent world. It was too simple to appeal to the love of the spectacu-



lar, too sincere to be followed easily, yet one might say almost because it was simple it was fundamental and though the world was long in acknowledging it and does not fully now, it struggled along almost in seclusion until the world through great tribulation has come to realize that the religion of Jesus Christ is not a complicated system but a decidedly simple relation of the individual soul to God.

The pure tenets of the Mennonite ideal, stripped of all the off-shoots and embellishments that man-conceived ideals are heir to, are coming to be recognized in all quarters of the world as the essentials in human development. No greater service can Bethel College do than to hold high that ideal, to live it and to teach the world to live it. When civilization tottered in and after the World War many could see it but as we are slowly digging out of our troubles we are prone to forget that the light we could see so clearly in our adversity is still shining in our prosperity. It is the high and noble opportunity of those holding to such ideals to help guide the world to better understanding and living. The world needs these ideals and it needs centers like Bethel College to perpetuate them and to keep them pure.

Just a glance at a few world evils that Mennonite doctrine has shown how to cure will convince anyone that it has been worth while to perpetuate Mennonite ideals through the centuries and that it is incumbent upon Mennonites everywhere to foster the continuation of those ideals.

Whatever one may have thought of the World War while it was in progress, everyone now after sixteen years of sober thinking is positive that it was a colossal failure considered from any possible angle. Civilization in the western world was all but destroyed through letting loose in those years all the demons of ruin and destruction to ravish the human soul. Now the Mennonite doctrine of non-combativeness is coming to be accepted in every corner of the world, though we were reviled and jailed at that time for even deigning to believe that troubles among nations could be ironed out without resort to bloodshed. Today all nations are struggling to devise ways of settling disputes around the council table.

Partly as a result of the war and partly because of a growing carelessness in thinking, the evils surrounding the relations of the sexes have multiplied so fast in this fair land of ours as to cause alarm everywhere lest our prompt solution of these evil tendencies drag us into further degradation if not to a definite undermining of civilization. Marriage and divorce are such fundamental issues of progress or failure that the thinking world looks with dread on the many expedients that are brought forth today as solutions. Again Mennonite doctrine has shown the way—marriage is a holy institution, once entered it must continue until death. Again the practice of this conviction by members of the Mennonite faith has shown the world that the greatest happiness, the greatest good to children, the greatest good to society and the perpetuation of human welfare can come out of marriage if conceived as an undertaking for life. Failure is sure to come if we are looking for a way to bring it about. Who for instance would venture on an important long time business undertaking with the thought in the back of his head if things did not go smoothly he would get out of it? Would he not by that very thought invite sure failure? So it is in marriage and the world needs to accept the Mennonite ideal so universally practiced and proven so universally successful among men.

In these days of depression, no matter how we may analyze the causes, there stands out very prominently the fact that each and everyone of us helped to bring it about by wanting the comforts and pleasures of life so badly that we were willing to mortgage our future to secure them for a temporary present. The Mennonite doctrine of the simple life if assiduously adhered to and practiced in moderation by most of the people of the United States would have averted so many of the pitfalls of the depression that we would hardly have known its serious effects.

Another point which I feel I must not overlook is that everywhere one today hears the question: "Has the church outlived its usefulness and is it in evident decay?" This question is troubling many leaders of religious thought today and its solution is imperative if civilization is to last. Its solu-



tion is pointed to in another Mennonite doctrine—which I think is very necessary to the perpetuation of the greatest usefulness of the church in this present day freedom and free thinking—and that doctrine is Knowledge! Knowledge of the scriptures, knowledge of the best thought of the nature of Deity, knowledge of human individuals and their needs. This is where Bethel College again has great need of growing and continuing to be a large factor for civilization. Every Mennonite knows that his confession of faith was only accepted after he was old enough to appreciate what he was confessing and only after a thorough preparation—a thorough knowledge of what he was confessing to.

I might go on into further details of Mennonite doctrine and its usefulness to the world but above doctrine are the ideals that produced those doctrines and it is to these chiefly that we must look in an appraisal of the question, Why perpetuate the Mennonite ideal?

Stated in five simple words, I conceive these ideals to be Reverence, Simplicity, Sincerity, Humility and Peaceableness. Let me repeat them so that you may get their significance—Reverence, Simplicity, Sincerity, Humility, and Peaceableness.

**Reverence** as expressed in our sense of responsibility to God, our recognition of his leadership, our faith and trust in his power and willingness to help; a reverence that willingly and trustfully can say: "Thy will be done."

**Simplicity** in faith, in thinking and in living. In faith giving ourselves unrestrainedly to the one purpose of our personal relation and responsibility to God. Simplicity in thinking, brushing aside all the sophistry and embellishments surrounding most questions and getting to the fact that lies at the core. Simplicity in living, forgetting to "Keep up with the Joneses", eating to live instead of living to eat, clothing for protection, housing for comfort, and in all things choosing the thing that is most worth while.

**Sincerity** in dealing with our faith, with our thinking, our living and above all these that sincerity in dealing with our fellow men that will recognize their situations and

will deal kindly with them when their conceptions run counter to ours.

**Humility**,—not the kind that makes one go about men with heavy hanging head, but the humility of the student who to learn is willing to admit that he does not know; the humility that searches for truth everywhere and that can be led to greater and greater heights every day.

**Peaceableness**—Peaceableness of soul—the peace that comes from understanding, from a deep faith, from absence of wrangling and worry—Wehrlosigkeit in its highest sense—a non-combativeness that can sense the merit of the Master's injunction to "turn the other cheek."

These are noble ideals, worthy of the best efforts of the men and women of Bethel College to carry to the ends of the earth. Ideals that spurred on the Founders of this college and that will revolutionize the world and bring closer that much desired day of Good Will on Earth.

\* \* \* \*

Instead of sending us a news item one of our Bethel friends sends us the following thoughts which "insisted on being born".

"The Texture of the Soul.

A re-birth and we see things, the simplest of things with new eyes. An infant's behavior, the melodious voice of a crippled child, the silence of a burdened man, the patient suffering of a devoted mother; we see meaning and beauty in these and innumerable things about us as if for the first time with these new spiritual eyes of ours.

We all pass thru a death before we are resurrected to see the most beautiful things in life. After we have been crushed like powder in a crucible we surprise ourselves by being more alive than ever.

To have loved and had a complete physical separation, to have sensed the extreme depth of the ocean and received breath only in gasps—long walks in nature, a few friends to feed us the best suggested books, responsibility for others, physical death in the family—these, any or all may produce something as delicate as a Himalaya orchid or as coarse as the swamp skunk cabbage.  
—Blue bird."



## David Goerz

Der erste Artikel einer Serie, von Dr. J. R. Thierstein.

**bleibt der Taten unsrer Väter eingedenk!**  
(1. Mff. 2,51.)

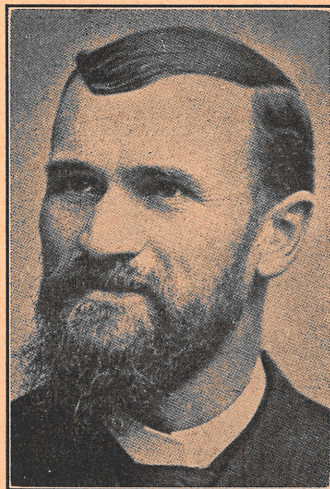
„Was du ererbt von deinen Vätern hast, erwirb es, um es zu besitzen!“ Dies ist ein guter Rat, den uns der weise Goethe hinterlassen hat. Er enthält ein Lebensprinzip, das man nicht umgehen kann, ohne sich selbst zu schaden. Es bedingt allen Fortschritt auf den verschiedenen Gebieten menschlichen Strebens und Handelns.

Goethe hat hier besonders Bezug auf Geisteswerte, die wir von unsern Eltern und Vorfahren empfangen haben. Die, meint er, sollen wir nicht nur genießen, sondern nach besten Kräften befruchten, ausbauen und mehren, und so unsern Beitrag zum geistigen Gemeingut der Menschheit liefern.

Manche unsrer Väter hatten Visionen. Sie erschauten Bilder in der Zukunft. Sie sahen, daß zu einer gesunden Entwicklung des geistigen, geistlichen und ökonomischen Lebens christliche Schulen nötig sind. Daher beschloßen sie, im Hinblick zu Gott, Bethel College zu bauen. Sie gaben von dem wenigen, das sie hatten, und aus diesen Mitteln wurde die Schule errichtet. Die Väter und Mütter, und mit ihnen auch bald ihre Söhne und Töchter, haben gespart, sich beknappet, gebetet und immer wieder Opfer gebracht, damit die Schule erhalten bleibe. Ja, man kann sagen, die Jüngeren haben durch ihre Opfer von Jahrzehnt auf Jahrzehnt den Besitz der Schule, die uns die lieben Alten gegeben, neu „erworben“.

Nun, nach fast einem halben Jahrhundert treuer Unterstützung und fleißigen „Erwerbens“ seitens der Gründer der Schule und jüngerer Gönner, steht die Schule, Gott sei Dank, noch da und ist im Begriff, unter der umsichtigen Leitung unseres tüchtigen, alles energisierenden Präsidenten, C. G. Kaufman, in eine neue Phase der Entwicklung und nutzenbringender Wirksamkeit einzutreten. Fakultät, Studenten und Freunde sind mit neuen Hoffnungen erfüllt.

Jedoch, während wir uns neuen Hoffnungen hingeben, während wir eifrig bemüht sind, der Vätern Gut zu „erwerben“ und zugleich von aufregenden Weltereignissen täglich in Anspruch genommen werden, sind wir in Gefahr unsre lieben Alten, die so viel für die Nachwelt



gewagt und getan haben, zu vergessen. Es scheint daher angebracht, daß wir im „Monthly“ in einer Serie von Artikeln einiger derer gedenken, die sich um unser Volk und um unsre Schule verdient gemacht haben. Wir fangen in der nächsten Umgebung an, hoffen aber mit der Zeit auch weitere Kreise zu beachten.

Wir beginnen mit dem Manne, dessen Name wohl am engsten und am eingreifendsten mit der früheren Geschichte von Bethel College verbunden ist:

### Rev. David Goerz

Das Leben dieses Mannes ist so allseitig, so anregend, so tatenreich, so voll von wohlthuenden Unternehmungen und damit verbundenen Wagnissen, daß eine volle Beschreibung desselben, was Interesse und Spannung betrifft, sich wie ein Roman lesen würde. Am dankbarsten erinnern sich die Älteren unter uns seiner als Hauptbegründer und vieljähriger, väterlicher Fürsorger von Bethel College. Man ist daher beim Schreiben dieser Skizze geneigt, die Worte auf ihn anzuwenden, welche die Ältesten von Kapernaum an Jesum richteten, als sie ihn baten, des Hauptmanns Anecht zu heilen: „Er hat es verdient, daß du ihm diesen Dienst



erweist; denn er hat unser Volk lieb, und er ist es, der uns die Schule erbaut hat."

David Goerz wurde 1849 als Sohn einer angesehenen, mennonitischen Familie zu Neuherslow, Südrussland, geboren. Geistig hochbegabt und mit einer für seine Zeit guten Schulbildung ausgestattet, wuchs er schon früh über das Niveau der Allgemeinheit hinaus, bekleidete mit sechzehn Jahren eine verantwortliche Schreiberstelle, dann die eines Landmesseners, und mit achtzehn Jahren die eines Lehrers an der Gemeindeschule zu Verdjansk. Er liebte die Kinder, war ein Freund der Jugend, und mit seiner Vorliebe und Gabe für die Musik sang er gern mit ihnen.

Nachdem er sich 1870 mit Helena von Riesen vermählt hatte, setzten sie mit andern dort ihr Augenmerk auf Amerika. Und es gelang dem Paar im Frühjahr 1873, jedoch nicht ohne bedeutende Hindernisse seitens der russischen Auswanderungsgesetze, in New York zu landen. In Summerfield, Ill., diente er gleich der Mennonitengemeinde daselbst zwei Jahre lang als deutscher Lehrer.

Inmitten dieser Zeit fand die große Einwanderung aus Russland statt. Und da vielen der Immigranten die Mittel fehlten, um ins Innere des Landes zu kommen, mußte Hilfe geschaffen werden. Zu diesem Zwecke gründete er im Verein mit Christian Krehbiel und Bernhard Warfentin und andern die mennonitische Kolonisations-Gesellschaft, „Mennonite Board of Guardians“. Für ihn, den Schreiber dieser Behörde, gab es dabei viel Arbeit. Sie erhielt viel Briefwechsel. Mittel mußten gesammelt und Reisen nach New York gemacht werden, um die Immigranten zu beraten und weiter zu befördern. Etwa 15,000 Mennoniten sind durch die Vermittlung dieser Gesellschaft und mit Hilfe der Spenden von Glaubensbrüdern im Osten in ihre neue Heimat nach Kansas befördert und zirka \$12,000 dazu beigetragen worden.

Aber es trieb Br. Goerz nach dem Westen, dem Ziel von Tausenden seiner Landsleute. In Halstead, Kansas, ließ er sich mit seiner Familie nieder. Hier und später in Newton, Kansas, dem Sitz von Bethel College, entwickelte er dann eine gradezu staunenswerte Tätigkeit im Interesse des Mennonitenvolkes.

Sechzehn jahrelang war er Schreiber und leitender Vertreter der Kolonisations-Gesellschaft. Zwecks dieser und anderer Arbeit, die ein Vermittlungsorgan erheischten, gründete er die „Westliche Publikationsgesellschaft“ und gab

mehrere Jahre das Blatt „Zur Heimat“ heraus, das den Tausenden von Ansiedlern zu einem Labfal wurde, weil es sie in ihren einsamen Sodbütten und Bretterbuden besuchte und sie über ihre gegenseitigen Erfahrungen unterrichtete und auch mit der alten Heimat in Verbindung hielt. „Zur Heimat“ ging später in das heutige Konferenzblatt, „Christlicher Bundesbote“ über. Auch an der Herausgabe der Bethel College „Monatsblätter“ beteiligte er sich jahrelang und schrieb sonst manches, was stets Beachtung fand.

In „Zur Heimat“ vom 15. August 1877 macht er „Einen Vorschlag an alle Schullehrer in den deutschen Ansiedlungen, sich zu einer Konferenz zu vereinigen und die Bücherangelegenheit nebst andern Fragen in Beratung zu ziehen.“ Da aus dieser Zusammenkunft wohl nichts wurde, so ließ er bald darauf einen zweiten Aufruf ergehen, diesmal nicht nur an die Lehrer, sondern auch an die Prediger und Aeltesten. Und diese Versammlung kam zustande. Sie wurde in Alexandrowohl, in einem Schulhause in der Nähe des Heinrich Richert Heims abgehalten und faßte unter andern folgende Beschlüsse (abgekürzt):

1. In den Schulen unter den Mennoniten soll Religion gelehrt werden.
2. Wo dieses in der Distriktschule nicht geht, soll es in Gemeindeschulen geschehen.
3. Die Versammlung empfiehlt das Lehren und Lernen der englischen Sprache.
4. Die Versammlung erkennt die Notwendigkeit der Errichtung einer Zentralschule zur Ausbildung von Lehrern. Die Gemeinden sollten deshalb Schritte tun, einen Zentralschulfonds aufzubauen und dann die Möglichkeit der Gründung einer solchen Schule ernstlich erwägen.
5. Die Versammlung ist der Ansicht, daß das schulpflichtige Alter vom siebenten bis zum vierzehnten Lebensjahre festzustellen sei.

Dieses war die erste Kansas Konferenz der Mennoniten und die Schulsache, besonders die Gründung einer höheren Schule kam zur ersten Durchsprache. Das Thema dieser höheren Schule bildete auch ferner auf allen Sitzungen einen wichtigen Teil des Programms. Und wenn man die Reihe von Berichten dieser Kansas Konferenz durchblättert, dann findet man Br. Goerz's Namen auffallend oft, meist als Inhaber dieses oder jenen Amtes, besonders dem des Vorsitzers. Gleich bei der ersten Sitzung wurde er ins Schulkomitee gewählt. An



demselben und später als Glied des Direktoriums der Fortbildungsschule und von Bethel College, hat er fast ein Menschenalter lang einen direkten und definitiven Einfluß auf die Schulsache ausgeübt.

Im Jahre 1878 berief ihn die Galstead Gemeinde als Prediger. Diese direkte Arbeit am Reiche Gottes setzte er später als Ältester und Seelsorger der Bethel College Gemeinde, welches Amt er bis zu seinem Wegzug nach Kalifornien bekleidete, unter sichtbarem Segen fort.

Große Freude machte es ihm, als die erste Fortbildungsschule in 1882 zustande kam, und noch größere als sie im Jahr darauf nach Galstead, seinem Wohnorte, versetzt wurde und dort zehn jahrelang ihren gedeihlichen Fortgang hatte. Aber da alles in der Welt dem Gang des Fortschritts unterworfen ist, so erschaute sein Fernblick die Notwendigkeit eines College. Zu diesem Zwecke schien eine Zentrallage wie die der Stadt Newton viel vorteilhafter zu sein. Somit wurde das Verlangen wach, die Schule dorthin zu verlegen. Und die Stadt kam diesem Gedanken insofern entgegen, daß sie eine annehmliche Offerte anbot. Das wirkte aufmunternd und man fing daher mit der Bauarbeit an. Da auf einmal gab es Verzögerung. Es stellte sich heraus, daß das gemachte Anerbieten den Erwartungen, die man darauf gestützt hatte, nicht entsprach. Es schien daher fast, als ob das Unternehmen scheitern wollte. Einige der Freunde der Schule, die Unterstützung zugesagt hatten, zogen sie zurück. Was war nun zu tun? Die Sache einfach fallen lassen? Keineswegs, so lange Br. Goerz da war. In der festen Ueberzeugung, daß es nicht weise sei, die Hand vom Pfluge zurückzuziehen und zurückzuschauen, und mit der Zuversicht, daß Gott es dem Aufrichtigen gelingen lasse, gründete er mit Bernhard Warfentin, J. J. Krehbiel und andern eine Privatgesellschaft. Man fing an Beiträge zu sammeln, und so wie die einkamen, wurde der Bau des Hauptgebäudes wieder in Angriff genommen. Und im Jahre 1893 konnte die Schule, die jetzt den Namen Bethel College erhielt, ihren neuen Sitz beziehen.

Zu gleicher Zeit zog die Goerzfamilie in das schöne, neu erbaute Heim auf dem College Campus ein, und Vater Goerz wurde Kassens- und Geschäftsführer der Anstalt.

Vor Jahren schon hatte er in Galstead die Mennonitische Gegenseitige Feuer-Versicherungsgesellschaft gegründet. Diese hatte sich

unter seiner umsichtigen Leitung gesund entwickelt und stand schon auf ganz solidem Fuße. Auch diese Einrichtung war eine große Wohltat für die Ansiedler. In dem hohen, trockenen Präriegras entstanden im Früh- und Spätjahr leicht Prairiefener; und diesen war oft kein Einhalt zu tun. Diese Feuerversicherung bot Schutz und Deckung gegen solchen Schaden, wo das Unglück ausbrach. Er hatte nun mit der Schule zwei seiner Pflege und Fürsorge anbefohlenen Institutionen, die sehr viel schriftliche und klerikale Arbeit erforderten. Diese tat er größtenteils selbst, weil es ihm keiner an Korrektheit nachmachen konnte. Er sah sich aber mit der Zeit genötigt sich von dieser Arbeit an der Feuerversicherung zurückzuziehen.

Im Jahre 1900 sandten ihn die Mennoniten Amerikas mit einer Schiffsladung Getreide nach Indien, wo er dies persönlich unter die Hungernden verteilte. Daß fast alle seine Unternehmungen nicht nur an und für sich erfolgreich waren, sondern dabei auch weitere Früchte zeitigten, bewies auch diese Reise. Denn erstens wurde dieselbe durch die von ihm gewonnenen Einblicke die Veranlassung zur Gründung mehrerer mennonitischer Missionen in der Zentralprovinz Indiens. Zweitens brachte er die Ueberzeugung mit, daß es Pflicht unseres Volkes sei, von seinen von Gott so reichlich zugeteilten Mitteln, Krankenpflege zu tun. Tief ergriffen von der Not der Siechenden und Cholerafranken, machte er Gott das Gelübde, wenn er gesund heimkehren dürfte, würde er mit Freundeshilfe ein Hospital errichten. Und dank seinem Eifer und seiner Tätigkeit und seinem Gottvertrauen, aber auch der Hilfe vieler Gönner, konnte das Bethel Diakonissenstift und Hospital in Newton, Kansas, im Jahre 1908 eingeweiht und eröffnet werden. Diese Anstalt hat Gott reichlich gesegnet. Sie ist schon Tausenden zu einem Bethesda geworden.

Bei seinen vielen Pflichten und Verantwortlichkeiten, denen er schier Tag und Nacht oblag, hatte Br. Goerz sich doch oft übermäßig angestrengt. Und seine aufs äußerste angestregten Nerven gaben schließlich nach. In 1910 unternahm er, seiner geschwächten Gesundheit wegen, in Begleitung seiner Gattin eine Reise nach Palästina, in der Hoffnung, diese Reise würde ihm so wohl bekommen wie jene nach Indien. Aber es wurde leider nicht so. Auf den Rat seines Arztes begab er sich nach Colorado Springs. Von seiner Gattin begleitet, verließ er im Juli 1910 das ihm so lieb gewordene



Bethel, in der Hoffnung bald zurückzukehren. Aber auch das Klima Colorados brachte leider die gewünschte Besserung nicht, und im August setzte das Paar seine Reise nach Kalifornien fort. Dort hat er dann in Upland und Los Angeles die ihm noch geschenkten Jahre seines Lebens zugebracht.

Sein Ende war rührend. Ein Predigerbruder, der ihn noch drei Tage vorher besuchte, sagt: „Als ich an sein Lager trat und seine Hand berührte, schlug er seine Augen auf und ein mattes Lächeln flog über sein Angesicht. Es war zu sehen, daß die eiserne Natur den Todesmächten nicht mehr lange würde widerstehen können. Die einzigen Worte, die er noch imstande war zu reden, gaben Zeugnis von seinem Glauben und Vertrauen auf Jesu Verdienst und Opfertod. — Wir legten ihn im Gebet in die ewigen Arme seines treuen Gottes und ich nahm Abschied auf Wiedersehen in der oberen Heimat!“

„Stündlich erwarteten die Seinigen einige Tage das Ende. Am Morgen des letzten Tages, den 7. Mai, sagte er zu seiner Gattin: ‚Ich fühle, es geht dem Ende zu,‘ und nahm Abschied von der Familie. Daß dazu auch noch der zweitälteste Sohn Rudolf und die älteste Tochter Katie von Kansas angekommen waren, machte dem Vater besondere Freude. Er erkannte die Kinder sofort und begrüßte sie herzlich. Es war wohl die letzte irdische Freude, die ihm zuteil wurde.“

„Während des Vormittags hat er seine Söhne, das schöne Sterbelied, ‚O mein Jesu, ich muß sterben‘, No. 571 im Gesangbuch mit Noten, zu singen. Ja, er stimmte schließlich noch selbst ein im Tenor, bis den Kindern die Stimmen versagten. Nachdem später auf seinen Wunsch noch mehrere Lieder gesungen worden waren, und er sich noch einmal hatte zu recht legen lassen, schlief er um die Mittagshunde sanft und friedlich ein.“

Er erreichte ein Alter von 64 Jahren, 11 Monaten und fünf Tagen. Auf dem Hollywood Friedhof zu Los Angeles wurde er zur letzten Ruhe gebettet. — Seine treue Gattin folgte ihm im 78. Jahre ihres Lebens, in 1927, und wurde auf demselben Friedhofe beigesetzt.

Die Kinder dieses gottesgegebenen Mannes sind: John, der in Philadelphia wohnte, aber vor ein paar Jahren starb.

Katie, Frau B. P. Krebbs, Newton, Kans.  
Rudolf, im Müllergeschäft, Newton, Kans.

Helen, Frau Dr. J. P. Jaak, Glendale, Kalifornien.

Robert, Forest Home, Kalifornien.

Emma, Frau Dr. Henry Kaufman, Ontario, Kalifornien.

Orlando und Willard, Los Angeles, Kalif.

Das Leben von David Goertz war ein ungewöhnlich tatens- und einflussreiches. Er war geistig sehr begabt. Sein Scharfsinn, sein Auffassungsvermögen, sein Fernblick waren zum Verwundern. — In Konferenzberatungen war schwer einer zu finden, der die vorgebrachten Probleme besser durchblicken, analysieren, und verständlicher darüber diskutieren konnte als er. Und wie oft hat er die Delegaten mit der Lösung einer verwickelten Frage überrascht!

Nichts schien ihm total unmöglich. Was andern unerreichbar erschien, das machte er sich auf irgend eine Art möglich. Als die Konferenz es für unmöglich ansah, ohne eine zureichende Offerte von Newton den Bau von Bethel College zu unternehmen, da fand er einen Ausweg, der es doch möglich machte, und die Schule wurde gebaut. Sein Scharfsinn fand die richtige Lösung des Projekts.

Hatte er dann so ein Unternehmen einmal in Händen, so führte er es mit einer ihm eigenen Pünktlichkeit und Gewissenhaftigkeit durch. Dasselbe kann man auch von seiner Gründlichkeit sagen. Mit welcher Gründlichkeit ging er beim Bau der drei großen Werke hier in Newton, der Versicherungs-Gesellschaft, Bethel College und dem Hospital zu Werke! Wie sicher, wie bedacht jeder Schritt; mit welcher Vorsicht für ihr zukünftiges Bestehen! Und welche Ehre machen sie heute dem Gründer und mit ihm unserer ganzen Gemeinschaft. Das Versicherungsgeschäft wird vom Staatskommissär der Versicherung als eins der besten und solidesten im Lande taxiert. Das Hospital ist nach Ansicht der Kenner eins der wirksamsten und erfolgreichsten im Staat. Und auch die Schule, Bethel College, hat ihre Erfolge, nebst Gott und opferwilligen Freunden, hauptsächlich der soliden, von ihm geplanten Grundlage zu verdanken.

Besonders wirksam war er als Vereinigungsfaktor. Durch seine persönliche Anregung, und durch sein Blatt gelang es ihm die Gemeinden in Kansas zur Kansaskonferenz der Missionen zu vereinigen. Dann befürwortete er die Vereinigung der Kansas Konferenz mit denen der Nachbarstaaten zur Westlichen Distriktkonferenz, welche auch zustande kam. Er war



eine starke Triebfeder dazu, die leitenden Brüder dieser Konferenz zu veranlassen, mit der Allgemeinen Konferenz bekannt zu werden und sich mit ihren Gemeinden derselben anzuschließen.

Beim ersten Kontakt mit ihm, erschien Br. Goertz etwas vornehm. Aber bei näherer Bekanntschaft wurde man bald inne, was für ein sympathisches Herz in seinem Busen schlug.

Als Prediger hörte man ihn mit Genuß und Vorliebe. Seine Predigten kamen aus frischer, lebendiger Quelle. Sie waren stets gut ausgearbeitet und durchgedacht. Sie nahmen die Gefühle, den Verstand und den Willen in Anspruch. Sie hatten Nahrung für den ganzen Menschen. Aus ihnen sprach ein kindlich gläubiges Herz und ein klarer, durch Gottes Gnade und viel praktische Erfahrung erleuchteter Geist. Sie regten an zum Nachdenken, zur Tat, zum Dienen.

Wer das Leben dieses Gott zugewandten Mannes vorurteilslos betrachtet, kommt zu dem Schluß, wer so lebt, lebt glücklich, lebt wohl, auch unter Opposition und Schwierigkeiten. Dienen, andern behilflich sein, das war die Passion dieses bewegten Lebens. Br. Goertz diente der Menschheit und indem er das tat, diente er seinem Gott und Heiland.

Seine wahren Gedenksteine sind die drei Gutes wirkenden Anstalten, die aufzubauen er so fleißig bestrebt war. Lernen wir von ihm das Geheimnis eines Gott ergebenen Lebens.

\* \* \* \*

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.

—Robert Louis Stevenson

**Contributions Received September 1934**

Although no active soliciting of gifts was carried on, a considerable number of them were received, which we herewith gratefully acknowledge.

Alexanderwohl Mennonite Church	\$ 26.53
Axtell, Dr. J. T. -----	25.00
Bethel College Mennonite Church	21.80
Berger, Katherine M. -----	43.75
Dart, Mrs. Martha -----	20.00
Decker, Mrs. Eva H. -----	15.00
Fellowship Committees -----	248.00
Flickner, Ed. E. -----	18.00
Garden Township Menn. Church --	6.00
Goering, Jacob J. -----	18.00
Goering, John D. -----	50.00
Goering, Jonathan J. -----	15.00
Graber, Joseph M. -----	10.00
Harder, J. S. -----	20.00
Harder, John -----	6.00
Harshbarger, E. L. -----	20.00
Haury, Mrs. Dora -----	200.00
Hetzel, J. A. -----	7.50
Hillsboro Mennonite Church -----	10.30
Janzen, H. S. -----	10.00
Kaufman, C. H. -----	18.00
Kaufman, John P. -----	20.00
Kinzer & Dreese -----	10.00
Krehbiel, Rev. C. E. -----	10.62
Lehman, E. J. -----	6.00
Loewen, P. C. -----	13.50
Newton Implement Co. -----	10.00
Schmitt, D. H. -----	5.00
Schroeder, G. D. -----	20.00
Voth, Wm. -----	2.00

Total ----- \$ 906.00

Gratefully acknowledged,  
Bethel College.  
J. F. Moyer, Custodian of Funds.

## The Annual Meeting

The forty-seventh annual meeting of the Bethel College Corporation will be held in the college chapel on Friday, November 30, at 9:30 A. M. Annual reports will be presented, Board members elected, and other business taken up. All members of the Bethel College Corporation are urged to be present if at all possible.



## « Alumni and Ex-Students Notes »

Do not tire of sending in news about Bethelites. Others are interested in your joys and sorrows, successes, and other experiences. Write us about them. We can publish only what comes to our attention; What we are unable to find out we do not share with you in these columns. Thank you for all help and cooperation you have extended heretofore.

Helene Riesen Goertz, Alumni Editor.

Bethel College, Newton, Kansas.

Vera Mae Shorthose and George Simons were married on August 20th.

Isaac B. Fast (Ac.'09), "son Menno, daughter Selma, Anton and Linda Fast spent a week at the World's Fair in Chicago" during the month of August.

Max Weir went to Evanston, Illinois during August "to represent Southwestern College at the Christian Youth Council of the Methodist church which was held at Northwestern University."

Miss Virginia G. Kannapel (C'27) holds the position of deputy county clerk of Harvey County, Kansas. She spent her vacation in Colorado Springs.

Since August 7 Paul L. Kliewer (Ac. '26 & C. '30) has a position in the Federal Land Bank in Wichita, Kansas.

Charlotte Hiebert (C'33) went to Topoka on September 16 "to take up her new duties in the Federal Emergency Relief department of the state". Miss Hiebert made an extended trip to the west visiting Salt Lake, San Francisco and Los Angeles. On her return trip she attended the Indian Ceremonial at Gallup, New Mexico.

Anna Alma Auernheimer and Gustav Adolph Pankratz, both of Burrton, Kansas were married in August. They will make their home at 950 North Rutan, Wichita, Kansas where Mr. Pankratz is bookkeeper for the Maytag Company.

Walter S. Janzen is county F E R A auditor at Salina, Kansas.

Dan E. Janzen (Ac. '25) is division collector for the International Harvester company with branch headquarters at Hobart, Oklahoma. Mr. Janzen recently visited at his home in Newton.

On Sunday August 12 David C. Wedel (Ac. '27 & C. '33) preached the sermon in the Bethel College Church. Mr. Wedel is at present studying in the Rochester (N. Y.) Theological Seminary.

On Friday evening, August 31, Miss Ella Ediger and Mr. Duane Baird were married in the Bethel College Chapel. They are making their home at 219½ Main, Newton, Kansas.

J. P. Boehr, and the five younger Boehrs have legally changed the spelling of their name to Baehr, changing the *o* to an *a*. This was done to make pronouncing the name correctly less difficult for those unfamiliar with it.

Margaret Wedel, who has her B. S. degree in kindergarten work from Emporia State Teachers College is employed as part-time kindergarten teacher in the Roosevelt school in Newton, Kansas. She started her work Monday, September 24, two weeks later than the other Newton teachers, since her room was arranged to relieve the heavy kindergarten enrolment in the Newton schools.

Esther Juanita Foth of Cordell, Oklahoma and Orlando L. Andres of Newton were married on Friday evening, August 24 by Rev. D. D. Eitzen of Los Angeles, California. Both Mr. and Mrs. Andres are studying at the Bible Institute in Los Angeles this winter.

William H. Tangeman (Com. '04 & Ac. '09) of Ontario, California visited his father, Fred Tangeman, of Newton, Kansas early in October.

William Wiebe (C.'15) is now teaching in Marshall High School, Chicago. He teaches History and Government, and has only Seniors in his classes who represent many nationalities. His address is 5903 West End Ave., Chicago, Ill.

On September 11 Bernardine Hanna ('27) sailed for Pedro Miguel, Canal Zone, where she teaches. Miss Hanna spent most of her summer in Newton, Kansas with home folks.

On August 8 at 9 A. M. in the home of the bride's mother, Hilda Haury of Halstead and Marvin Goering of Moundridge were married. They are making their



home in Moundridge where Mr. Goering operates the Goering Motor company.

Otto Kliever ("Zeke") has been made district manager of the A O U W with headquarters in Atchinson.

Born to Mr. and Mrs. David D. Eitzen of Los Angeles, California a son, whom they have named David the Third or more specifically David Stanley. Mr. Eitzen attended a meeting of young people's leaders in Chicago who are to plan for the Mennonite Conference.

It was while on this trip that Mr. Eitzen stopped in Newton to officiate at the wedding of Miss Foth and Mr. Andres.

On August 15 occurred the death of Mrs. Monroe Ester, mother of Mrs. H. H. Siegle of Emporia, who is known to Bethelites as Miss Elsie Ester (B. C. Faculty '24 '29).

John Harder and Margaret Claassen Harder of Whitewater are the parents of a daughter born some time in July. They have named her Margaret Ann.

Ernest E. Leisy (Ac. '09) (B. C. Faculty '14-'18) and Elva Krehbiel Leisy (Ac. '10) B. C. Faculty '13-16) and children Melvern, Margaret and James came out to the college campus on September 16. They stopped in Newton on their way back to Texas from the Northwest where Mr. Leisy taught in the summer session of Washington State University. They report interesting travel experiences since they followed the Bert Hart and the Walt Whitman trails instead of the regular highways.

Born to Emil W. Haury (Ac. '23) and Hulda Penner Haury on September 3 a son, whom they have named Allen Gene.

Married on September 8, 1934 Marie S. Tourtillott and Sterling Beecraft. They will make their home at 312 E. 7th St., Newton, Kansas.

"Friends of Elsa Haury, who taught in Bethel college several years ago, will be interested in an article in a Wichita paper concerning the music department in Friends university which reads in part:

'Elsa Haury, brilliant soprano, comes to Friends this year from Pomona college at Claremont, California. She had formerly been head of the department of voice at South Carolina State college for Women and spent a year of study in Berlin, Ger-

many, with George Ferguson. For a long period she was soprano soloist at St. James Episcopal church in Los Angeles. She will offer a special course in vocal class work.'" (From Eve. Kansan).

Miss Aganetha Fast, on furlough from China, will study at the School of Missions at Hartford, Conn., this winter.

Mr. and Mrs. Anton S. Richert (Ac. '23 and C. '28) of Byers, Kansas attended the Richert family reunion on October 7 in the Athletic Park, Newton, Kansas.

Sam Richert has a position with the Herald Publishing company since the beginning of October.

On Saturday evening at 6:30 P. M. October 6 at the home of Dr. and Mrs. J. W. Kliever occurred the marriage of Miss Wilhelmina Bixel (B. C. Faculty '30-'32 and '34—) and Mr. Glen Fuller.

Ruth L. Kliever (Ac. '23 and C '28) "has resumed her graduate work in the University of California, where she was granted her Master's degree two years ago."

John Suderman, son of Mr. and Mrs. H. E. Suderman of Newton, was married to Miss Elga Browne on August 17, 1934. After a wedding trip to the west coast they are now at home at 315 N. Walnut, Newton, Kansas. Mr. Suderman has for some time been in business with his brother Carl in the Newton Finance and Investment company.

A wedding of interest to many is described in the October number of the Missionary News and Notes. Since it is our own Stephen H. Wang ('32) who got married in China we quote in full since the entire account will interest our readers.

July 13—Mr. Stephen H. Wang and Miss Margaret Jean Chang were married in the Taming church. It was a combination of Western and Chinese customs. The old Chinese custom of "fetching the bride" in a sedan chair was modernized with the use of a Dodge automobile. The church was beautifully decorated with potted plants and more than twenty silk banners and several scrolls, the gifts of friends from both church and official circles. The bride was attended by a close friend, Miss Ch'en and Mrs. Chang, daughter-in-law of Dr. Chang who was intermediary at the betrothal ceremony some months ago. The bride was



beautiful in a modern Chinese gown of pale pink crepe de chine with orchid flower figures and trimmed with green and gold braid. She carried a boquet of dahlias and peonies. The groom and his attendants wore western style suits of ark blue serge. The groom, attended by his younger brother as best man and Mr. Hsu, son of Dr. Hsu of the Bethel Mission met the bride in front of the altar. The wedding march was played by the groom's brother, Abr. H. Wang. The bridal party remained standing throughout the ceremony. The congregation sang a Chinese marriage song. An instrumental duet was played on Chinese instruments. Mr. Chang Ching, preacher of the Taming church spoke the words that made them man and wife. The marriage was sealed by bride and groom bowing to each other. Then the parents of the bride and groom and the intermediary, who were seated in the front facing the audience, were acknowledged by bows from the bride and groom. After the ceremony, tea was served to near relatives. On successive days friends who had presented gifts were invited to dinner at the home of Mr. and Mrs. Wang.

Mrs. Wang before her marriage was principal of a Government Girls' School in Chengan city. She expects to accompany her husband to Kai Chow where both are engaged to teach in the Hua Mei Middle School this coming winter.

O. B. Lowen (Ac.'14 & C.'18) has been granted a year's leave of absence from duties at Ottawa University, Ottawa, Kansas, for rest and recuperation after a number of years of strenuous service.

Albert Jantzen (C.'32) and Wiima Lichti (C.'30) were married on June 17. Their wedding trip took them to California but at present they are back in Kansas where Mr. Jantzen has charge of the Mennonite congregation at Ransom.

The Evening Kansan of September 8, 1934 carried the following item as front page news:

#### Bethel Becoming Family Tradition

Marden Habegger, in true style of the knight of the road, for the purpose of education and probably sentimental reasons, hitch-hiked from Busby, Montana, a distance of 1100 miles, to attend Bethel col-

lege. Habegger was on the road four days but walked only five miles.

His trip cost him \$4.20. Of this sum he spent \$1.30 for a railroad ticket for 50 miles. Habegger is the third of the family to attend Bethel. His parents were graduated from the school 20 years ago.

Frank and Harold Harms, sons of Dr. John H. Harms, of Cordell, Okla., are others enlisting in the alma mater. Harold is the youngest of the family of eight children, all of whom have attended Bethel.

Evelyn Yust and Horace Bolick of Asheville, N. C. were married this summer.

William A. Schroeder (C '17) and Clara Penner Schroeder and children live at 211 Emporia St. Hollywood Apartments, Wichita, Kansas. Mr. Schroeder is at present secretary of the Community Chest of Wichita.

In August Pat Hogan was placed in charge of the emergency feed loans of Harvey County, Kansas. He received his appointment thru Charles D. Steele, district representative of the Regional Agricultural Credit Corporation of St. Louis. Feed loans are available to farmers in the drought areas who have no other source of income.

Mr. and Mrs. Oscar J. Loganbill of Broadway, Newton are parents of a son born on September 6 whom they have named Gary Bruce.

Edson Wilder has gone to Manhattan State College for his Junior year.

John P. Buller (Ac. '23 & C. '30) is teaching his second year in the High School of Deer Creek, Oklahoma.

Pauline Wiebe of Medford, Oklahoma is teaching the primary grades in the Goessel, Kansas grade school.

Lillian Gaeddert of Inman is teaching the elementary grades in the Goessel, Kansas grade school.

Oswald H. Wedel visited with friends on the campus from September 1-3 on his return trip from Germany to Arizona where he will again teach in the History department. Mr. Wedel met with a number of friends at the home of Dr. J. W. Kliever on September 2 to answer questions they were eager to have discussed by one so recently in direct contact with the political situation in Europe.



According to a notice in the Newton Paper of October 5, 1934 the infant son of Edgar P. Schowalter (Ac. '22) and Neva Dunkelberger Schowalter (Mus. '20) of Kansas City, Kansas died when he was only a week old.

On September 2 occurred the death of Rudolf Riesen, father of four Bethelites: Katharine (Mrs. P. C. Loewen of Newton), Emil, of Tucson, Arizona, Helene (Mrs. P. S. Goertz of Newton), and Selma (Mrs. Eddie H. Linscheid of Arlington, Kansas). Mr. Riesen had gone to church in his usual good health, taken part in the Sunday School discussion according to his habit and upon request even offered the closing prayer after the sermon in which he remembered especially the youth and those holding responsible positions of leadership among them. After the closing hymn he reached for his cane but became ill and had to be laid on the church bench where he died a few moments later. He was always a friend of Christian education and of Bethel College in particular and it might be a challenge to us of the next generation if we remembered that one of the older generation died with a prayer for the youth of today on his lips.

John Becker (C '34) is a student at Kansas University this winter. "He is to give a talk at the Cosmopolitan Club of Kansas City, Kansas shortly. There is student demand that he teach a class in the Russian Language".

Henry N. Harder (C '30) and Hilda Klassen Harder (Ac. '25 & C '30) are the parents of a son born earlier in the sum-

mer. The boy has been named Paul Herschel.

Samuel Burkhard (B. C. Faculty '16-19) and Elsie Byler Burkhard (B. C. Faculty-1911-13) of Tempe, Arizona attended a Byler family reunion in Kansas this summer.

A. B. Schmidt (B. C. Faculty 1914-19) and Katie Linscheid Schmidt (Ac. '09) and family spent some time in Kansas this summer visiting with relatives and friends.

J. Marc Jantzen (C '34) is a student at Kansas University this winter. He is doing some translation work for the political science department. He is translating a review of Hans Kelsen's "Allgemeine Staatslehre" from Historische Zeitschrift. Later he is to translate one of his books. Mr. Jantzen's address at Lawrence is 1011 Alabama Street.

Rudolph Koestel, 23 year old former Bethel college student, was fatally burned in an explosion which resulted when the young man filled a tractor with gasoline. His death occurred on October 12, 1934.

Born to Mr. and Mrs. R. E. Anderson (B. C. Faculty) on September 26 a daughter who has been named Darlene Fay.

Dewey A. Yoke and Mrs. Yoke are the parents of a son born September 3. The boy has been named Joe Duane.

On August 24, 1934 Charles Perkins was fatally hurt when he fell under the wheels of a heavy truck. Mr. Perkins was employed at a Newton grocery store and had been active as scout master as well as in Hi-Y work and church work.

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## Dr. T. Z. Koo Visits Bethel

T. Z. Koo, vice-chairman of the World Student Christian Federation, spoke in the Bethel college chapel Monday morning. His address was on the "Far Eastern Situation".

"The China-Japan aspect" said Dr. Koo, "seems quiet on the surface, but underneath it is anything but quiet." Manchuria, the open sore of two countries, is really the Alsace-Lorraine between China and Japan. The attitude toward this province has resulted in what Dr. Koo calls a "ding-dong situation." China now believes that she must some day wrest it from Japan. Japan will then feel she must regain it from China.

He pointed out two methods of meeting the situation. First, Stimson's doctrine of non-recognition; second, economic boycott.

Dr. Koo is an Episcopal layman, a graduate of St. John's University, Shanghai. He is now on an extended speaking tour in America. His home is in Peiping.

\* \* \*

### How To Enjoy Scenery

"To enjoy scenery", says Macauley, "you should ramble amidst it; let the feelings to which it gives rise mingle with other thoughts; look around upon it in intervals of reading; and not go to it as one goes to see the lions fed at the fair. The beautiful is not to be stared at, but to be lived with. I have no pleasure from books which equals that of reading over for the hundredth time great productions which I almost know by heart; and it is just the same with scenery."

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