

# BETHEL COLLEGE MONTHLY

JANUARY, 1935

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## ALUMNI EDITION



**Some Classroom Experiences**

L. J. Horsch

**The Education of the Foot**

G. A. Haury

**Welfare Work in the Indian Service**

Laura Dester



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# BETHEL COLLEGE MONTHLY

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## "AND THE SOWER WENT FORTH TO SOW"

Edgar P. Schowalter of the Kansas City Kansan

This is the third issue of the Bethel College Monthly edited by the alumni in little over a year. In each of the two previous issues articles were presented by various members of the alumni group. For the most part we sought to induce the writer to tell about their work and experiences, believing it worth while and stimulating to inform the readers of the Monthly what Bethel's graduates are doing. Indications are that these two offerings won approval and appreciation.

Consequently we have taken the privilege of presenting still another issue similarly prepared. We hope that you, the readers, will enjoy this issue, too.

If there are any among the alumni whom we have not specifically asked for copy, but who will and can write, do not hesitate to volunteer your services. And if you know of others who have interesting or valuable stories to tell, let us know and we will urge them to write about themselves and their work at the earliest possible moment.

### A Happy New Year!

The alumni wish the faculty, the students, and the constituency a genuinely happy and prosperous New Year.

Schools and colleges have gone through as desperate a period as any business firm or family these years of the depression. The only difference, possibly, is that Bethel, like many a sister denominational college, experienced economic stress long ago and

learned how to face the situation with fortitude and humility.

It is mighty gratifying, therefore, to those of us among the alumni remote from the campus and only infrequently in touch with their Alma Mater to discover, as the writer did through the college's financial report published in the December issue of the Monthly, that Bethel's finances have improved vastly these recent years.

An examination of the 1933-1934 statement on income and expenditures, appearing in that issue, reveals that operating expenses were held more than \$10,000 under the income. That is an enviable record, indeed.

It is only fair and just that we congratulate the executive personnel of the college responsible for the careful management making possible such a sound business status. It is also proper that we thank those friends of the institution whose material generosity and spiritual aid contributed toward this achievement.

There are those in educational circles who say the small denominational college has seen its day come and go; that the future bodes only decline and eventual disappearance. Perhaps that is so for the greater part.

But Bethel's record indicates another course.

The process of education still remains a simple art despite the complications developed in large-scale colleges and universities. Big money and big buildings and big



student bodies have taken the forefront in college education. This together with the rise of the junior college appeared a short time ago on the verge of sweeping the small church school out of sight.

But now we observe some of the overgrown universities attempting to recapture the atmosphere and culture of the small faculty, as in the quadrangle and Oxfordian student group, closely linked with a resident movements in eastern schools.

The fact is that education always will be more a matter of mingling of personalities, eager students with loyal and able teachers. Equipment and expensive facilities have their part, especially in advanced

fields. But so long as a definite and available group of young people are within reach of our Bethel College and so long as we have such loyal and proficient teachers as Bethel has, there will and must be a way to maintain Bethel in the continuance of its good work.

The Bethel College Corporation held its forty-seventh annual meeting last year. Hence in two more years Bethel will celebrate its Golden anniversary. May that be an occasion for rejoicing over a half century of work well done and the beginning of a new era rich with practical possibilities, rich in opportunities to educate youth for life.

## Some Classroom Experiences

L. J. Horsch.

"Luke" graduated in 1920. After doing graduate work in the University of California, he started to teach in Chaffey Union High School, Ontario, California, and is now at the Junior College of the same institution.

(Author's note. The following incidents are neither unique nor unusual. Similar experiences could be recorded by any public school teacher. Each one, however, has made an indelible impression upon the author. The first one took place ten years ago when the author was teaching at Chaffey Union High School, the last two after the author had become a member of the teaching staff of Chaffey Junior College.

Teachers deal with deep elemental forces of human nature, with the stuff from which souls are made and in situations and circumstances where events of the most trivial nature often acquire significance far beyond the immediate understanding of either the instructor or students or the student involved. Class room experiences. How vivid they are. They mold both student and teacher; they often form a bond which continues long after the last bell has rung and the students have entered business or industrial life. They mellow the life of the teacher and often form real inspiration. The incidents recorded here appear to the author to be of this nature. All are real. The names, however, are fictitious.)

The class in Ancient History had come to order and all routine details had been attended to. The recitation was proceeding. It was a hot, dry September afternoon.

The second floor classroom with a south and west exposure permitted the sun to pour in its most active rays. The heat and a lunch hastily devoured during the noon recess just previous to the class period, made both students and teacher somewhat drowsy. The wearisome minutes dragged themselves into ages. What mattered Egypt and Assyria or all the glories of Solomon? Would the bell never ring? It is remarkable how a bell does galvanize students into action.

In the front row, by choice, sat a girl, on this particular occasion dressed in what is recalled now as a flaming red. A question posed on the instructor's lips, the red dress attracted attention and the question leaped at it, "Who was Moses?" the head, superimposed upon the red dress lifted itself with a start, the eyes raised themselves, and without warning another question leaped right back at the innocent, unsuspecting, serious instructor. "Moses?" First syllable strongly accented, second syllable drawn out with a lowering inflection of the voice. "Moses? Do you mean to say that Moses actually lived? My mother told me that Moses was only a myth. No intelligent person believes in the Bible anymore." Instantly the high school youngsters, sensing a situation, were widely alert. Consciously or unconsciously they



arrayed themselves with their classmate. Caught unawares, the young instructor was hastily marshalling all his mental forces when—the bell rang. For one brief moment silence reigned; then, it seemed with more than the usual noise, the students poured through the door out into the corridor. The girl in red remained behind but by this time the instructor had regained his self-possession and with the aid of a well-documented and authentic reference was able to convince the young lady that Moses was an actual historical character and the Bible, at least as far as Moses was concerned, not mythology but truth. If the Bible was to be believed regarding Moses must it not be granted that the rest of that grand Book was likewise to be accepted? There came a reluctant admission. To the instructor it appeared that this was a new experience for the girl. She seemed torn between respect for truth and faith in her mother. Soon afterward she withdrew from school.

It was the first day of school at Chaffey Junior College. The forenoon had run its hectic course, that is, all except one period. A bell heralded the fact that this period, the fourth, was now to commence. Before the instructor there sat, so it seemed, an unusually large group of excited, lively college adolescents. It was yet too early for individuals to be singled out. No one had as yet emerged from the mass. The roll, as sent up by the office was being called. The names were being pronounced one by one. For the instructor the difficult process of associating names with faces had begun. Quite near the head of the alphabetical list there appeared a not uncommon name: Ames, Hilda. So the unsuspecting instructor called, "Miss Hilda Ames". Imagine his astonishment and the hilarious amusement of the class when the "Miss" proved to be not only a Mrs. but a hearty young grandmother of forty-five. It happened to be a class in German; so she was christened "Frau Ames" at once. The display of German and the, to the class, unusual coupling of the German title with a well-known name, saved the day. Everyone was highly satisfied. The instructor was barely half the age of his student yet after that first uncomfortable moment age differences were forgotten and Frau Ames became an out-

standing student, an inspiration to class and instructor.

The experience which has made the profoundest impression took place just a little over a month ago. The last class of the day had adjourned. One young man remained after the rest of the class had departed. He asked a few questions relative to routine class work and assignments, but it was very soon apparent that this was not his real purpose. He was more mature than most Junior College students. To bring the matter to the point the instructor asked, "Well, Tilden, what's on your mind?"

"I don't know just how to put it", he replied, "but, I'm looking for a religion to help me in these hard times." Perhaps conscious of the effect of such an unusual remark in the classroom and now having made a start he hurried on, "I've been to church, I've tried the Baptist church and the Methodist church, I've been to the Presbyterian services and those of the Nazarenes. I have even attended one of Aimee's churches but have no use for her emotionalism at all. Yet I have found nothing that satisfies me." Squarely the young man looked the teacher in the eye, not in defiance but with a frank, questioning, though troubled gaze. The instructor returned the look rather searchingly and after some minutes asked, "Why don't you try Christianity?" The reply was quick and decisively given, "There is nothing logical or reasonable in that. You can't prove anything." This student, it should be added is of a mathematical turn of mind and intends to be an engineer.

"Mr. Tilden", the instructor answered, "you can not apply mathematical questions to Christianity, neither can you limit it with scientific formulas for Christianity rests upon faith—faith which links us with the infinite, with the invisible beyond the borders of human reason, with God, if you please. It is that faith which gives to a Christian life its motivating force, it is that faith which brings poise in the face of hardships, even in the face of sorrow." The young man turned away; silent, thinking. He walked over to the window. After a time he turned and questioned, "I believe that's it, but, but, how do you get it?"

"You don't 'get it', Mr. Tilden; once grasped it grows and continues to grow



within you. But since faith grows it needs nurture."

"I believe that you are right. Thank you", the young man said simply and with that he left the room.

Long after he had left, the instructor remained silent in his chair at the desk, pondering what had taken place. Does it mean that the youth of today realizes its need and is seeking God?

#### APPENDIX.

##### The Chaffey Schools.

In 1883 the Chaffey brothers, George and Andrew, came to Southern California and located at what is now Ontario. At that time there was only sage brush and cactus, sand and rocks where today there is a beautiful garden. There were, however, the mountains which not only give form to the valley at their feet, but contain vast but not unlimited quantities of clear, pure water. Water is the life of Southern California. The Chaffey brothers planned and set out the "Model Colony", named it Ontario after their Canadian home, the province of Ontario, Canada. Significantly they set aside one twenty acre tract (twenty acres is the basic farm unit in the Citrus Belt) for an agricultural college which when founded a few years later became Chaffey College. Compared to a present standard college it was perhaps but little more than an academy but its influence cannot be measured in terms of grades or curriculum. One of its now more or less widely known graduates is Dr. Tully Knoles, President of the College of the Pacific, the college which secured the services of that veteran of American college sports, Amos Alonzo Stagg, after the University of Chicago had retired him because of his age. While Dr. Knoles was a student at Chaffey College the school boasted a football team which took the measure of Pomona, Occidental and that modern football colossus, the University of Southern California.

In 1903 Chaffey College became Ontario High School and in 1911 by joint action of Upland (a child of Ontario which became an independent corporation in 1901) and Ontario, it became Chaffey Union High School. New buildings were erected among them the present auditorium and library building which retains a portion of the original

Chaffey College building. The evening sessions of the forthcoming General Conference will be held in this auditorium.

In 1916 Chaffey Junior College was organized. For a number of years it occupied jointly with the High School the plant and equipment of the latter but that proved to be a very unsatisfactory arrangement and inimical to the best interests of both institutions. So a few years later the Junior College moved into its own graceful buildings, also erected on the original Chaffey College campus. One of the latest additions to the college buildings is a comfortable aviation building, the seat of a two year ground course in aviation. Quite a few students are attracted to Chaffey by this practical course. There is now rising on the campus a beautiful library, the Chaffey Memorial Library, which when completed will house not only the present Chaffey library of some thirty thousand volumes but also the administration offices for both schools, the High School and the Junior College. Students from both institutions will be permitted to use the library facilities.

Chaffey Junior College has always been recognized for the excellence of its academic standards and in particular for its practical courses in agriculture through which it maintains the traditions and scope of the original institution and the ambitions of the founders of this community. Experiments conducted for a period of seventeen years in the Chaffey orchards have benefited citrus fruit growers throughout Southern California. Within the past three or four years the Chaffey deciduous orchards have produced a new peach, the Babcock, which combines excellence of flavor with smoothness of textures. Most important to the producer, however, are its keeping qualities. It is claimed that this peach will enable California growers to reach eastern markets.

A strong music department is also maintained at Chaffey. The Junior College a Cappella Choir has achieved distinction in that it has been invited as the outstanding organization of its type in Southern California, to sing before the Western Music Association in the spring of this year.

Practically a third of the student body of Chaffey Junior College is composed of

(Continued on page 7)



## The Education Of The Foot

G. A. Haury, 1919.

The writer is employed as Instructor in English and Athletic Coach in the high school at Newton, Kansas.

A great deal has been written in newspapers and magazines during the last few months about the American game of football. Its warmest exponents contend, with much justice, that there is no game which affords anything like the discipline which football does in the way of cultivating all the muscles of the body, in engendering courage, endurance, and equanimity under provocation. Its enemies picture it as the most brutal and degrading of our modern sports, to be placed in the same category with bull fights and the prize ring; they contend that it is dangerous to life and limb; that it has degenerated from football into a hand-to-hand fight, in which the pig-skin is simply the label to show which man is to be knocked down, and, for all the value it has as a ball, it might just as well be a pound of candy or a Japanese doll.

The true estimate of the game lies somewhere between two extremes. To this end constant changes of rules are taking place, regulating and improving the game that it may benefit the most with the least possible danger. "There is no better way of showing us the difference between our scrimmage of to-day and their scrummage of yesterday", quoting from the Scholastic

Magazine and the Encyclopedia Britannica," than by stating that no less than forty, and often as many as 100 players took part. It consisted mainly of fierce scrummage (they used to call it 'scrummage') in which the bulk of the players would be locked and wedged together in a heaving mass, sometimes for ten minutes or more at a time, struggling and kicking for a ball which most of them could not see. Often these scrummages would continue long after a player outside of scrum had run off with the ball; or sometimes the ball would be lying still a yard or so away. But one great principle animated the players—that it was immaterial if, in kicking the ball they kicked their opponent's shins. Kicking shins became a recognized feature of the play."

I read an account of a McGill University-Harvard game in the Boston Advertiser of October 25, 1874. It gave the following account: "The game was called at 3:30 and at 5:00 Harvard was declared the winner, having secured three touch downs. In response to the 'tiger' of the McGills, the Harvard 'rahs' were delivered with a vim, and every stranger on the field seem-

(Continued on page 8)

### SOME CLASSROOM EXPERIENCES

(Continued from page 6)

students from states other than California. Another third is made up of students from California, chiefly from the region lying south of the Tehachepi Mountains. Not infrequently there are students on the campus from foreign lands attracted here by the agricultural courses. The instructors in these courses are recognized authorities in their fields.

Chaffey Junior College recognizes that it is a community institution for community service. Together with the High School it maintains night school classes in many departments. The outstanding community service, at least the most popular, is an annual series of lectures entitled *The Foundations of Culture Lectures*. The lectures are

divided into three groups, eight presented during October and November in the fields of economics and sociology, five in January and February in Literature and three in March or April in political science. Outstanding speakers are secured and the series is presented to the public free of charge. So attractive are these lectures that visitors from neighboring communities are always in attendance. The Chaffey Schools, the Junior College, the Union High School and the Branch High Schools (organized and maintained in two communities within the Chaffey School district to decrease the cost of transportation of students to the central plan and to avoid as far as possible congested classes) are an integral part of a beautiful, happy, cultured agricultural community.



### THE EDUCATION OF THE FOOT

(Continued from page 7)

ed much astonished at the style of the cheer, many being disposed to think it a joke. The small boys yelled for another, and a second was given for the umpire; the band managed to get through 'Yankee Doodle' quite respectably."

At the first Harvard and Yale football game the crowd of spectators was small. The students had to dig deep into their pockets in order to get the necessary funds. One boy, it is said, in order to pay his admission fee, had sold a set of Thackeray that he had bought with his early school-day savings.

It is a long cry from those first matches to present-day competition. It is worth a long journey even to see the crowd assembled and be a part of it. There in the sunlight, or in the flood of great lights, sit the crowds bright with splashes of crimson and purple on backgrounds of maroon and gray, eagerly watching the rapid play and the soaring football.

The men jump from the huddle, the ball is snapped back, and the teams clash. For a moment the play is concealed, and then perhaps a player with a ball under his arm, breaks away. Running swiftly, he dodges the opposing players when he can, until at last one of them brings him down. The crowd shouts—some with joy at the gain that has been made, some with relief that the runner has been stopped. On the sidelines students with megaphones dance up and down as they lead the cheering.

Through more than one hundred and thirty-five years, American boys and men have developed this sport; that evolution has given us a game that requires both brain and brawn, and that brings out the best qualities of courage and endurance in the players.

Since the current football season has been Bethel's twenty-first anniversary of the inception of the popular sport, and since this season has been the first, one might say, in which the results have been almost wholly satisfactory, judging by the measuring stick of wins and losses, I wonder if varied interests would not appreciate a brief story of its development at Bethel College.

Many boys in these years have gone

through the mill; perhaps there have been 700. Many young men have been strengthened, have gained a new conception of what it means to give and take under stress, and the power of cooperation. From those very first teams of hard-charging, intelligent backs and vigorous linemen have emerged successful ministers, teachers, doctors, college presidents, salesmen, farmers, and merchants. All to a man able to take it on the chin and willing to come back fighting for what is right and just.

In the year 1914 the first attempt was made, under the tutelage of Dr. William F. Schroeder. Lean years they were, if you must count wins, but rich in experience. From 1916-1918 exigencies of the circumstances permitted only intra-mural football on the campus. And not on account of faculty edicts similar to one James I, King of Scotland, issued before 1650, which read, "From the Court I debarre all rough and violent exercises, as the football, meeter for lameing than making able users thereof", but on account of war years and lack of instruction in this line.

From 1922-1927 inclusive, the writer of this article lead the fortunes and misfortunes of Bethel's teams. Walter Miller was at the helm in 1927 and 1928. Clifford Morgan was coaching during 1929-1930.

For the last five seasons Otto D. Unruh has had charge; his teams each year have taken on new and greater momentum, winning four and knotting the score of one out of seven games in 1933, and coming in under the wire in 1934 with one loss and eight successive wins.

Thus, in the sixteenth year of college competition, were defeated Sterling (twice), the Chilocco Indians, Bethany, Wichita University B, Friends, Olathe Deaf Mutes, and the Hutchinson Junior College. McPherson provided the only defeat—a mud game.

The next twenty years will tell whether the Roberts, the Tubbses, the Kaufmans, the Schmidts, the Douglasses, or McCarty's of today will reap the same benefits as did those boys, now men in their prime, of twenty years ago. Certainly there can be no reason why the boys today can't participate with pleasure and profit equally with those of yesterday.

And so we are glad that the game has  
(Continued on page 9)



## Welfare Work In The Indian Service

Laura Dester.

Miss Dester graduated in 1920. Her graduate work was done at the University of Chicago, special work being done in the social field; subsequently she followed her chosen vocation in Iowa and Pennsylvania. For the last two years she has been located at Fort Washakee, Wyoming, in Indian welfare work.

Someone has said social work has been done in the open country, always. The same can be said of social work in the Indian Service. The Agent, the Doctor, the Field Matron, The Farmers, and other employees have promoted welfare work among the Indians by providing better living conditions. However, since the Institute of Government Research completed its study of the Problem of Indian Administration under Mr. Merriam and his associates in 1928, there has been a concentrated effort to apply social case work technique in the Indian Service. Quoting from his report is the following statement: "Trained workers should be employed to handle the difficulties of personal adjustment growing out of the shift from primitive to civilized life.\*"

In 1931 the United States Civil Service Commission announced examinations for school social workers, or visiting teachers, in the Indian Service. The Visiting Teacher movement has been in existence for about 25 years. The visit-teacher is a worker in the school organization who has for her chief function the removal and prevention as far as possible of those handicaps of children which are the result of their social environment. For some time it has been a recognized fact that forces outside of the school are in operation which thwart the school in its endeavors. With the visiting teacher movement has come a growing responsibility for the whole welfare of the child, the school must make an effort to remedy as far as possible these counteract-

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### THE EDUCATION OF THE FOOT

(Continued from page 8)

survived and that it has not been necessary to erect a tablet with an inscription which might have to run something like this:

Hic jacet  
Football Fightum  
Obiit, Nov. 23, 1934  
Aet. 21 years  
Resurgat.

ing conditions in the child's environment. Much of the suffering due to home conditions comes through ignorance and necessity.

Is there a need for visiting teachers in the Indian Service? I think no further answer would be needed to this question than to suggest the reading of "The Children's Charter", which was formulated at the last White House Conference in Washington, having in mind the Indian child. Each one of the 19 principles should be made a part of the program of Indian Welfare. With these aims as a goal there is much work to be done. Especially challenging to the program of Indian Welfare is the 7th principle of "The Children's Charter", which reads: "For every child a dwelling place safe, sanitary, and wholesome, with reasonable provisions for privacy, free from conditions which tend to thwart his development; and a home environment harmonious and enriching." \*If this is one of the rights of every child wherever he may live under the protection of the American flag, then all will agree that social work should be extended to reach all Indians.

It is interesting to note that the Visiting Teacher movement has been introduced into the Indian Service rather than the organized Juvenile Court. This is in line with the modern developments in social work in that it attempts to care for the child in distress before he becomes an offender. Just as the visiting teacher found a real opportunity in assisting children of foreign born parents to make school adjustments, there should be an opportunity to assist the Indian children in school adjustments. Social adaptation, which is required in changing from one mode of living to another is very difficult and is marked by many attempts at adjustments which are manifested as social problems.

The needs of the Indian school child can only be understood after one has gained some insight into the problems and difficulties which he faces, together with a



knowledge of Indian childhood and the traditions of the Indian people. School adjustments must take into consideration the fact that the Indian child's people are hurrying in a few years through the centuries of another people's development.

Just what is going to be necessary to make this adjustment a satisfactory one, both for the Indian child and the community, we do not know. The Child Study Association of America in its publication "The Indian Girl", has a statement which covers the essential points to be considered. It reads as follows: "We have seen, then, that for the Indian girl (applicable to the Indian boy) many problems and special needs intensify the moral difficulties of growing up, since for her transition from childhood to adulthood is also a transition from her early life in the tribe to complex civilized living. We realize that, to bridge this gap, the Indian girl must learn: To understand herself—her assets and potentialities as well as her problems and difficulties; To understand other people whose ways are different from her own; To make herself understood by others in the light of her heritage and special needs; To examine the new world in which she finds herself and to envision her own place in it; To Interpret modern religion in terms of daily living. How then may we best help her toward this goal of knowledge and growth? How may we help to bridge the gap between the tribal home of her earliest childhood experiences and the demands of a new way of life?"\*

This brings us to the point of introducing social case work methods into the Indian Service. The Indian Bureau with its manifold activities has in the past established policies which had to apply to all tribes regardless of localities and environment. Universal application has been essential, but has not always allowed individualization. The need of the latter was expressed by Robert T. Lansdale, Assistant to the Commissioner, in his address given at the National Conference in Philadelphia in May, 1932. The following is his statement: "It seems to me that we must focus our attention on two things: the individual (and I mean the individual in this total relationships) and the method or process of dealing with individuals; if we continue to use

mass methods, we will lose everything. But I am just as equally convinced that we can help individuals to attain a greater realization of their own potentialities. The attention to individuals must begin through the family group on the reservation, extend through the period of formal education to the adjustment to a way of earning a living and the assumption of family responsibilities.

It means a process to which every phase of the Indian Service program must be geared. The individual cannot be split into a series of categories, as he so often is now, so that his preschool, school, and after school periods become a series of unrelated, unharmonious, and confusing experiences. The center of his program must come from the reservation. The function of the Government becomes that of assisting the individual to adjust to his community and its various relationships. His schooling, his family life, his recreation, the administration of his property, the care of his health, must be a part of a single program.

This is the method of social work and I think social workers must help us with the technique of achieving it. It means that our every effort on the reservation must be integrated in terms of the welfare of each individual or as many individuals as we are equipped to deal with intelligently."\*

In planning a new social order for the Indians, it is of primary importance to plan it with the Indians. We must think of it first in terms of what it will do for the Indian life, and second in terms of what it is possible for the Indian at his best to put into it. Social work requires participation as the method of giving to a client the working out an understanding of his difficulty and a desirable method for meeting it.

It has been said of a family case work that the philosophy of participation is more easily understood than is the method of achieving it. If this is true of social work of any group, it is certainly true of social work with the Indian. My experience as social worker with the Indians has extended only over a period of ten months but I do realize that participation is going to be difficult in the interview, in the diagnosis, and in the carrying out of the plan. However, if we are to build our program





on the principle that the ultimate goal is to develop in the Indian the fullest capacity for self-maintenance in a social group which until recently has been foreign to him, we must assist him to understand his needs and possibilities and help him to develop the ability to work out his own social progress through the use of available resources. This will mean participation on the part of the social worker, the Indian, the entire personnel of the Indian Service and finally an awareness on the part of the public that the distress of the Indian cannot be alleviated by applying the technique of the sentimentalist. Time has come when we should cease to look for panacea method of treatment to cure any given social problem. On many Indian reservations there is evidence of disintegration of the individual life and of the disintegration of the community life. The Indian has lost or has been deprived of his way of life and has had very little opportunity to assimilate another way. The Indian Bureau recognizes this and realizes what it means for a group to lose its system of natural control. They are asking for skilled, socially trained people to be placed in direct contact with the Indian homes and

communities.

Requirements for the above positions may be had by writing the Civil Service Commission. There is a new field here for ambitious college and university trained people—however—it should be noted that to bring about a change in the home life of the Indian necessitates much patience as there is in addition to the need of motivating the Indian the need of changing the attitude of the field employees in the Indian Service. The results of mass treatment are obvious. To the trained and experienced case worker the results which could be secured by individualized treatment seem obvious—but not to those interested primarily in a routinized system to which the individual must conform.

\* (1) Problem of Indian Administration, Merriam and Associates, pg. 588.

\* (2) The Children's Character — White House Conference, Washington, Article VII

\* (3) The Indian Girl — Child Study Association of America — pg. 15

\* (4) Place of Social Worker in the Indian Service Program. Robert T. Landsdale. Hospital Social Service Magazine, XXVII, 1933, pp. 99-100.



**F. J. Wiens, graduate of 1928, for two years editor of the Mennonite Weekly Review, and to-day Manager of the Mennonite Book Concern, Berne, Indiana, writes:**

As business manager of the Mennonite Book Concern at Berne, Indiana, I have a position which affords me an almost unique opportunity to learn to know Mennonites. I am, as it were, at the center of certain important phases of our denominational life. To my desk come each year thousands of letters, containing orders and subscriptions, or requests for information. And many are the interesting little details of family, community, and church life which the writers of these letters pass on to me. Thus I have come to know the hopes, the joys and sorrows, the disappointments, the weaknesses and strength, of our widely scattered Mennonite people.

Mennonites are intense individualists. It is significant to remember that aside from a refusal to take up arms in time of war, our attitude toward oaths, secret societies, and a few other questions, our denomination has no set articles of faith which are subscribed to by all our churches. It was wisely recognized by the founders of our denomination, just 75 years ago, that groups of Mennonites who came from such widely differing European cultural backgrounds as Holland, France, Germany, Poland, and Russia, would be too individualistic to unite on a purely creedal basis. I can think of no better illustration of this individualism than the fact that we sell to our Sunday Schools a total of almost 160

different kinds of Quarterlies, published by 17 different publishers! Think of the differences that one finds in going from one congregation to another, with these congregations scattered from Pennsylvania to California, and from Texas to northern Saskatchewan; and speaking such a variety of languages and dialects as German, Swiss, Pennsylvania German, Low German, and Bayerish. There is perhaps no other denomination as small as ours that is so loosely organized, so badly scattered, and differing so widely in matters that some denominations consider essential.

How would you like to bet on what such a variety of people want to read? Yet this is precisely what I must do every time I buy books or publish a catalog. My job therefore is difficult as well as interesting.

What, then, holds our denomination together? Only common enterprises such as Missions, Publications, and Schools. As, generation after generation, our people get farther away from their old cultural backgrounds and become more and more American in their language and social life, our colleges—gathering into their halls young people from all these differing groups—have a unique opportunity to create a more united church, working together in greater harmony and, let us hope, achieving still greater results. I sincerely hope that Bethel College will be able to do her share in creating unifying ideals and inspirations. If this is done, those who follow me in this position will find it less difficult to fill successfully.

---

**Paul Erb, 1918, Dean of Hesston, Kansas, Bible School and Academy says:**

Many great thinkers today are agreed that the breakdown which seems apparent all about us is spiritual rather than merely economic or political. The most valuable thing that one can do is to make some contribution to the spiritual life of our age. Many of us are thoroughly conscious that the course of life that we have chosen and to which we are bending our efforts will not bring us a great income or the approving recognition of the world at large. We are striving not for rewards, but rather

for the consciousness that we have done a worth while and abiding piece of work.

My time is divided between administering and teaching in a denominational college and academy; preaching the Gospel in a regular pastorate and in evangelistic meetings; writing and teaching in the field of Sunday School Teacher Training. That the things I am doing are of some importance is evident by the fact that my opportunities for service are more than I can accept.

I am convinced that the important thing to be done for the people is to lead them away, by careful teaching and influence, from the "thousand nothings of the hour"



to a facing of the realities of life. "What will it profit a man if he gain the whole world and lose his own soul?" I am happy, therefore, to devote my interests to the

building up of spiritual interests in the young people whom I may meet. I am confident of the eternal significance of this work.

In a letter to the Publication Committee J. M. Regier, 1912, Pastor of the Reedley, California, Mennonite Church, adds a thought as follows:

It is strange what gregarious creatures we all are. It does not quite satisfy us to mingle with people in general and fellowship with them, but occasionally we wish to be with such who can understand us fully, because they are engaged in our kind of work.

I have been a pastor since 1912. I have loved to go to different kinds of ministerial meetings, as it satisfied a certain craving in my soul. But not only do I have a longing to fellowship with other pastors in general, but I get so lonesome for those of my own denomination. Paso Robles, 160 miles distant, is our nearest denominational neighbor. We hardly ever get there.

For the last day of 1934 Rev. D. D. Eitzen (Bethel, '30) and wife invited the Rev. Lester Hostetler family of Upland

and us over for a dinner. It was 215 mile drive for dinner. We had a happy gathering around the table. After the meal we three preachers went into the back yard, sat down on chairs and visited until 4 o'clock, while our wives and Miss Lovina Burkhalter had a most congenial visit in the house, the center of attraction being the Eitzen baby.

We were talking about the coming General Conference to be held at Upland August 3 to 10, toward which we are all anxiously looking forward. I sometimes wish it were possible to arrange for a two or three days' ministers' retreat, either before or after the conference, at which we would not talk "shop", but rather learn how we as ministers of the Gospel of Jesus Christ might live more victorious Christian lives.

While passing through Glendale, we also stopped with Professor and Mrs. Herman Wiebe of the Glendale Junior College. The friendships formed at Bethel will always remain invaluable to us.

E. L. Harms, 1915, to-day is Principal of the high school in Eldorado, Kansas. He sends us a contribution entitled "Reflections".

Our country has had an unusually rapid expansion. Almost over night the broad prairies became farmsteads. Community centers made rapid industrial, commercial, and social progress. This rapid conquest of the country had its definite influence on the educational development of the times. Schools were needed to train leaders for this progress. Professional knowledge was needed. Schools were to provide this information. Facts were to be acquired while in school so that they might be used later in life. The engineer, the lawyer, the me-

chanic, and the business man were in demand. The emphasis was on conquering and securing material wealth. This was the first essential requirement. After this was achieved a new need arose.

Within the last twenty-five years the emphasis in our school work has shifted to living. "What doth it profit a man to win the world if he does not know how to live?" Wealth and power are means to an end but not the end itself. They are to be of service, for through them leisure is created. Leisure enables one to get an education. Now that we have leisure and educational facilities, we must strive hard to give the highest cultural training to our youth. The highest development of culture is training in the art of fine living.



## Program For The Bible Week At Bethel College January 27 To February 1.

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Dr. J. H. Langenwaller of Wichita, Kansas, is to be the special lecturer for the Bible Week at Bethel College this year. Being a former President of Bethel College, Dr. Langenwaller is well acquainted here and will have a good audience. His messages are always of a higher order. He will speak twice a day—in the forenoon at 8:30 (except on Sunday when he will deliver the Sunday morning sermon at the regular time) and in the evening at 7:45. The morning session is planned for students. The general public is invited for the afternoon and evening sessions.

Besides these lectures by Dr. Langenwaller, special series of lectures on a popular level will also be offered, beginning Monday and ending Friday, by members of the Bethel College faculty. This work is designed especially to meet the needs of the general public.

### A Series on Principles of Life

Monday morning: A Thoughtful Approach to God.

Tuesday morning: A Reverent Approach to God.

Wednesday morning: "Live and Let Live."

Thursday morning: Common Human Rights.

Friday morning: Neighborly Thinking.

### A Series on Religion in the Modern World

Monday: The Testimony of the Heavens as to the Existence of a Creator. — Prof. D. H. Richert.

Tuesday: The Testimony of Matter as to the Existence of a Creator.—Prof. P. J. Wedel.

Wednesday: Psychology and Religion.—Dr. P. E. Schellenberg.

Thursday: Luther as Reformer and Educator.—Dr. J. R. Thierstein.

Friday: Religion and Modern Philosophy —Dean P. S. Goertz.

### A Series on Agencies of the War System

College Chapel, 3:30-4:30 P.M., Dr. E. L. Harshbarger

Monday: The Imperialists and War.

Tuesday: The Press and War.

Wednesday: Education and War.

Thursday: Munition Makers and War.

Friday: The Church and War.

### A Series on Church Music

College Chapel, 7:00-8:00 P.M., Prof W. H. Hohmann

Monday: Survey of Sacred Music.

Tuesday: Music as a Social Opportunity.

Wednesday: Music as a Moral Force.

Thursday: Some Problems in Choir Work.

Friday: Some Problems in Choir Work.

### A Series on Studies in the Letters of John

College Chapel, 8:00-9:00 P.M.,  
Dr. Langenwaller.

The friends of Bethel College have through the years learned to look forward to the offerings of the annual Bible Week with great expectations. Everyone is heartily invited to attend as many of the afternoon and evening meetings as possible. We hope that the program offered will meet with a general welcome and good attendance. Bethel College is anxious to serve its constituency and this general area. May our heavenly Father richly bless us as we meet together in His Name during the days of the Bible Week to learn from Him.



## « Alumni and Ex-Students Notes »

Two corrections should be made at this time. In the November issue we reported Fayette E. Niles' address as Prairie Grove, Mo. It is Arkansas instead of Missouri. The same issue printed Dan P. Penner instead of Dan D. Penner.—We are grateful for items sent in for this issue. If more and more begin to do this our news columns will no doubt be of greater interest to a larger number of you.

Helen Riesen Goertz, Alumni Editor.  
Phone: 13K11. Bethel College Monthly.

Moses H. Voth (C '31) and Beuna Dirks Voth have moved to Buhler, Kansas, where Mr. Voth is employed by the Sam Schneider Oil Company.

Alvin Reimer (C '32) is teaching English and Music at the high school in Durham, Kansas. This is his second year there.

Henry Gaeddert (C '32) is teaching in the Anthony, Kansas, Junior high school and coaching basket ball.

On May 1 a baby daughter was born to Theodore Regier and Anna Voth Regier (Acad. '20). The little girl has been named Hilda Mae.

On May 6 occurred the wedding of George B. Neufeld and Justiena Wiens, both of Inman. Mr. Neufeld is teaching near Inman.

Born on August 7 a daughter to Henry B. Neufeld and Helen E. Regier Neufeld (Ac. '16) whom they have named Marna Ruth.

Linda Balzer (C. '32) is teaching music in the high school at Inman, Kansas.

Dr. Harold Linscheid of Arlington, Kansas, and Miss Marjorie Pultz of Kansas City, Kansas, were united in marriage at the home of the bride's parents in Kansas City on Christmas night. Mr. Linscheid is a dentist by profession, having graduated from dental college last June.

Born to Walter E. Niles (C '17) and Linda Penner Niles on December 8 a daughter who has received the name Mary Katharine.

Rudolf D. Voth (C. '33) who is teaching music at Freeman Junior College, Freeman, So. Dakota, visited home folks in Buhler, Kansas, during the Christmas vacation.

Dwight N. Eells and Elizabeth Stewart

Eells (C'28) of 417 W. 7th Newton, Kansas, are the parents of a son born Nov. 6. He has been named Hoyt Stewart.

Dr. A. M. Lohrenz (C '16) and Marie Wollmann Lohrenz (C '16) who live at McPherson, Kansas, had some remodeling and redecorating done in their home just before the Christmas holidays.

Gertrude Wiebe teaches in the Beatrice, Nebraska, schools this winter. Her sisters Erna and Hilda both teach in Nebraska also, Erna in Liberty, Nebraska, and Hilda in a district school near Beatrice.

Charlotte L. Regier (Ac. '27) sent greetings from 3605 E. Lewis, Wichita, Kansas, where she is working.

William C. Andreas of Beatrice, Nebraska, has given up his work for the time being due to impaired health.

On Dec. 16 Arthur Byler (Mus. '18), teacher of piano at Doane college, Crete, Neb., was operated upon at a hospital in Lincoln, Neb., for appendicitis. According to reports he is recuperating nicely.

Martha Knowles helped in the Kansan office in the absence of Miss Evelyn Crandall during part of December.

John J. R. Claassen and Christine Penner Claassen (Ac. '10) had the misfortune of having a fire that destroyed two trucks, the Buick sedan, Delco light plant and all the tools and field seeds in the building. They live on a farm near Beatrice, Nebraska. Recently they took into their home a young girl, Wilma June Heskett by name, who is quite a playmate for the youngest children in the Claassen home.

Albert D. Klassen (Acad. '23) and Agatha Hiebert Klassen are the parents of a son born on December 8. They make their home at 1612 Poplar, Newton, Kansas.

"Shirley Byler (Mus. '26), secretary to Vice President Etter of the Santa Fe, passed thru Newton on Dec. 19 with Mr. Etter enroute to California to be gone until after January 10."

Eve. Kansan Dec. 20, 1934.

E. B. Wedel (C. '17) is teaching high school mathematics in Holdenville, Oklahoma. He and his family visited with parents and other relatives near Moundridge, Kansas, during Christmas vacation.



Gustav Frey (C.'21) and Linda Fast of Goessel, Kansas, were married on December 14.

Mr. and Mrs. Buford a Norris of Milford are the parents of a son born January 7. The baby was named Billie Bob. Mr. Norris is pastor of the Community church at Milford.

Elsa M. Haury (Ac.'07) recently gave two recitals. On January 7 she was scheduled to give an evening's recital in the Auditorium of Friends university where she is teaching. On the Saturday previous she appeared on the program of the Saturday Afternoon Music club of Wichita where she sang two groups of songs.

Born to Albert C. Bartel (Ac.'08) and Rosina Gaeddert Bartel (Ac.'17) a son sometime in December, whom they have named Lewis Clark.

On Thanksgiving Day the Hillsboro, Kansas, Mennonite church celebrated its fiftieth anniversary jubilee. For this occasion Anna Hirschler Linscheid (Ac.'98) had written a history of the church there and she was present in person to read it to her home church people.

Susie Penner (C.'34) left on November 7 for Paraguay, South America. There she hoped to meet her fiance from whom she was separated a number of years by the Bolshevik revolution.

Edward H. Schroeder (Eddie) (Ac.'22 & C.'26) who is farming on a rather large scale in Wyoming during the summer months, is at present staying at the home of his mother in Hillsboro, Kansas.

Carol Knostman Smith (B. C. Faculty '22-24) spent five weeks in Kansas this fall visiting with home folks in Wamego, Kansas. Her small son Larry was with her on this trip. Their home is in Pullman, Washington.

Peter I. Thiessen (C.'31) is staying at 1819 James Ave. S. Minneapolis, Minnesota.

Henry W. Jantzen (C.'26) and Helen Janzen Jantzen (Ac.'26) are the proud parents of a baby daughter born Sept. 4, 1934. They have given her the name Anne Louise. Mr. Jantzen is Chevrolet salesman at Hillsboro, Kansas.

Jacob F. Banman (Ac.'24) and Marie Wedel Banman are residents of Hillsboro, Kansas, where Mr. Banman is clerking in the Suderman-Schultz store, and Mrs. Ban-

man is an accomplished seamstress. Twin daughters were born to the Banmans some time ago, but both lived only a short while.

Mr. H. F. Janzen (Ac.'14 & C.'23) and Mrs. Gwen Galle Janzen spent the Christmas holidays with friends and relatives at Moundridge and Hillsboro. Mr. Janzen is a senior at Kansas City medical school and expects to be an interne at St. Francis Hospital, Wichita, Kansas, beginning next July. Mrs. Janzen is teaching at Vinland, Kans., for the fourth year. Mr. Janzen's address in Kansas City at present is 3829 Wyoming St., Kansas City, Mo.

The Evening Kansan carried the following item in the paper of Dec. 14, 1934: "Last Sunday afternoon Mr. and Mrs. R. S. Crandall were pleasantly surprised when two army planes encircled their residence several times. They speculated then as to who one of the pilots might be and today received a letter from Marion D. Unruh, a former Bethel student who made his home with the Crandall's about year years ago. Marion was enroute to Wichita Sunday and will soon report at Barksdale Field, Shreveport, La., for duty. Marion got his start in flying in California. His parents live in Pretty Prairie."

On January 8 the engagement and approaching marriage of Miss Anna Marie Haury and Mr. Harold M. Regier of Buhler was announced by her mother, Mrs. R. S. Haury at a dinner at the home at 320 East Third St. Newton, Kansas. Wedding invitations have since been received stating the date of the marriage to be January 26.

Herbert Wiebe (C.'29) and Hildred Schroeder Wiebe and daughter Clariece La Vonne are residents of Hillsboro, Kansas, where Mr. Wiebe is instructor in the city schools.

Samuel Baergen (C.'26) and Gertrude Jantzen Baergen (Ac.'25) and their son Anthwin, and daughter Artaruth, spent Christmas at the home of Rev. J. D. Jantzen and family at Hillsboro, Kansas. Mr. Baergen is manager of the Standard Oil Station at Central and Cleveland in Wichita, Kansas. Sam attended Wichita University working towards his Master's degree the year of 1933-34. They live at 2805 E. 13th St. Wichita, Kansas.

On January 2 occurred the death of Mrs. J. W. Kliever (nee Emma Ruth) at



Bethel Hospital. She took sick on Christmas day and when pleurisy set in she was taken to the hospital where pleurisy developed into pneumonia which caused her death. Funeral services were held in the Bethel College chapel on January 5, Dr. Kaufman, President of Bethel College delivering the sermon.

We are informed that J. K. Dirks (C. '21) and Ruth Penner Dirks (Ac. '18) and family have returned from California and are again located in Wichita, Kansas.

On Dec. 29, 1934 occurred the death of H. H. Ewert (B. C. Faculty 1882-1893) of Gretna, Manitoba. Prof. Ewert was one of Bethel's pioneers, having been principal of the school when in its first year it held its sessions ten miles north of Newton. That was in 1882; in the next year it was moved to Halstead and Prof. Ewert served the school until 1893, the year when it was discontinued in Halstead to be moved to Newton, Kansas. He then went to Manitoba where he became principal of the Mennonite Collegiate Institute which position he held until the time of his death.

Sessions of the Institute of World Affairs were held from Dec. 9-14 at Mission Inn, Riverside, California. Dr. Oswald H. Wedel of the University of Arizona was chairman of the round table on **Recent European Developments** which held its sessions daily from 10:40 to 12:10 throughout the six days of the institute.

Luke Horsch (C '20) of Upland, California is chairman of the Arrangements Committee for the General Conference of 1935 (Mennonite) to be held in California next summer. Another Bethelite who is a member of the committee is D. D. Eitzen (C. '30).

A program of the Oratorio Society of the First Mennonite Church of Upland, California, reveals the fact that The Messiah was presented in two concerts on Dec. 16, 1934, under the direction of Lester Hostetler, who may be remembered as a special Bible Week lecturer at Bethel some years ago. Familiar names among the singers are Henry Horsch, L. J. Horsch, Amanda Hostetler (nee Hirschler), Paul Schowalter, Linda Schmidt, Emma Ruth, H. J. Kaufman, Kathryn Kaufman, (the latter two are husband and daughter of Emma Goerz Kaufman), Adolf Voigt (son of

Marie Hirschler Voigt).

Edith Pinsker (Student '30-'31) and Sidney Glaiser of Kansas City recently announced their engagement at a family dinner in Kansas City on New Year's Eve at the home of Miss Pinsker's uncle, Abe Pinsker. Miss Pinsker was credit department head assistant in the general offices of the Montgomery Ward Company in Kansas City.

G. R. Toevs (Student 1897-1902) of Newton, Kansas, and Miss Anna Penner of Beatrice, Neb., were married on Thanksgiving Day. They are now making their home in Newton.

Born to Paul W. Bartsch and Esther Tocvs Bartsch (Mus. '25) on December 20 a daughter whom they have named Barbara Jean.

The Kansas City Star of Nov. 30 carried the following article about a former student of Bethel.

Alden Krider, an artist of Holton, Kans., is regarded by many who have seen his marionettes, which he calls "The Jesters," as Tony Sarg's most serious rival. He is a friend of Robert Lockard, assistant to the director of the William Rockhill Nelson Gallery of Art and Atkins Museum, and Mr. Lockard has arranged to have the little puppets from Holton at the gallery tomorrow to act for the gallery children.

The show will begin at 10:15 o'clock tomorrow in the gallery auditorium. Mr. Krider will give the show again tomorrow afternoon at Mercy hospital. Mrs. Krider assists her husband with the making and manipulation of the marionettes. There are twelve dolls in the show, averaging two feet in height. They have papier-mache heads, wood and cloth bodies and their jaws move as they speak in the best marionette style.

"The Enchanted Prince," an original fairy story, will be presented tomorrow, its eight scenes produced against five different settings, all designed and painted by Mr. and Mrs. Krider. The play, said to be one of the cleverest of its kind, features a wicked cousin responsible for the enchantment of the good prince. There is also a little girl and a cabbage, a duel between the cousin and the prince, a transformation scene introducing a dragon, and a proposal of marriage for the little girl, who refuses to



become a princess because she knows she ought to go back home and attend school. She awakens in the garden and isn't quite sure whether the whole thing is a dream or not.

Mr. and Mrs. Krider are well trained artists, graduates of the Kansas state college at Manhattan. Mr. Krider recently returned from New York, where he studied painting and drawing with K. H. Miller and John Stuart Curry. Mrs. Krider has been a pupil of Randall Davey. Their marionette show has been touring Kansas with marked success.

We notice by a recent announcement in the Kansan that Mr. Krider is scheduled to come to Newton with his marionettes for a number on the Lyceum Course.

On Nov. 14 E. R. Riesen represented the college of Letters, Arts and Sciences in a weekly radio program sponsored by the University of Arizona. To make the program more interesting to the general public

than an abstract discussion of educational problems would be, he planned a dramatization of "The Freshman and his Problems". A brief introduction and eight conferences between freshmen and the dean were presented. A very brief statement of the student's problem by the secretary was followed by a dialog conference between a freshman and the dean, (E. R. R.). Topics: 1) A case of cheating on the part of a girl. 2) A boy needs a job to stay in school. 3) A boy cares nothing for books. 4) A girl studies only two hours a day but spends a lot of time in pledge duties, window shopping and needless sleeping late in the morning. 5) A bright girl, good student, who wants to talk over her plans for a major and a career: Librarianship, etc. Four conferences with girls and four with boys were thus presented over the air, a freshman girl taking the parts of the girls and Carl Riesen, son of the dean, taking the parts of the boys. Those listening in report it to have gone over "big".

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