

School and College Journal.

VOL. 3.

NEWTON, KAN., May, 1898.

No. 5.

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School and College Journal.

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School and College Journal.

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COLLEGE EDUCATION.

(Continued.)

To show that I am not talking mere theory and to show what can be done, let me cite the example of one of my own classmates. In the summer of 1892 a man of about 25 years of age appeared before the president of Haverford College and asked for a chance to work his way through. He had been brought up as an orphan and kicked about from home to home; yet he had picked up sufficient knowledge for college entrance and had also become a good mechanic. He now had a wife and family to support, had been thrown out of employment and had not a dollar in his pocket. His only capital was ambition and that was enough. He received the appointment as janitor and carpenter, and while holding this position, he maintained his family and took the four years college course. He graduated in 1896 and has charge of one of the high schools in Denver to-day. It may be of interest to you to know that this noble hero is also a German. In view of such an example as this, let no one say that college education is out of his reach.

Having briefly considered then what college education is for, viz.: to make strong and intelligent men and women; also having considered who *should* have it, viz.: every one who really *desires* it; and lastly, having also considered who *can* have it, viz.: everybody who has *pluck* enough to obtain it; we shall now proceed to consider its advantages.

We have said that the college aims to make not scholars, but intelligent men and women; and it is remarkably efficient in accomplishing this purpose. Upon entering its halls, the student is brought into a new atmosphere; he is lifted at once to a higher plane; his intellectual horizon becomes suddenly wider and his views of life become broader and higher.

He now gets his first taste of genuine scholarship and begins to realize what true scholarship is. His knowledge becomes broader in every direction and fields open before him, of which he never has known. Going through college is like climbing a foot-hill. At first the horizon is narrow and mental vision is limited. But as we climb higher and higher, the horizon recedes farther and farther and mental vision becomes broader and broader. Finally, when we reach the top of the foot-hill, a deep vista extends in every direction. Behind is the low valley through which the toiling millions, to higher education and to fame unknown, are plodding their way; each performing his own, little and obscure, yet necessary role, in the great drama of national life. While before extends a series of higher hills, which our great men are climbing. Authors and critics, philosophers and scientists, reformers and statesmen, the great pioneers of intellectual progress, are all there, toiling onward and upward. What an inspiring picture! A mere glimpse of it repays one for climbing the hill!

But while the collegian may acquire a diversified knowledge, and may learn much of science and art and literature; while he may become familiar with history—the rise and fall of nations and the lives of heroes; while he may become acquainted with the great literary minds of the past and present and may also learn much about the intricate methods of scientific investigation; yet above all this knowledge in importance, is the

knowledge which the student acquires of *himself*. "Know then thyself," says Pope, and this is what the college greatly helps one to do. It shows him how little of himself he has known and acquaints him with self as nothing else can do. What a different opinion of himself it often leads one to form!

Boys may ride in on "high horses" with shallow draughts" from the fount of learning and intoxicated brains, feeling that they are intended for some learned profession; they may walk out with sober minds, having drunk more deeply from the Pierian spring, and having learned that their proper sphere is industrial life.

One's studies and classmates are like so many mirrors, all at different angles, each of which gives him its own peculiar view of himself. They are superior gauges for testing his powers. But my reader may ask, has not the student already thus measured himself in the high school? Yes, but what of his measuring sticks? They are all right in their place and answer their purpose; but they are exceedingly short and at the opportune time the student should know it. The high school studies are but the alpha of the story. The whole story, to be sure, is not told by the college; but a standard college tells enough of it about most departments of learning for its graduate to know what he could do in each line.

Besides, college studies are harder and the lessons are longer, so that the mental powers are more rigorously tested. Also new lines of study call forth new faculties which the high school course has allowed to remain dormant. This is an advantage of a broad and general course—it brushes all cobwebs out of the brain and allows no germs of mental power to die without sprouting; it calls forth every faculty and gives it a test, thus helping the student to know what is in him.

Then, again, one's classmates in the high school are boys and girls as we find them—some clever, of course; others exceedingly stupid, whose highest ambition is to graduate from school. These latter are sure not to enter the college, so that a process of sifting naturally follows. The college freshman, then, finds himself in a class, not merely of boys and girls, but of students. Perhaps he has led his class in the high school, and if so, has naturally become somewhat conceited. But now he must cope with others who have led larger and stronger classes than he has and who are his superiors in native ability and in education and training. Instead of leading his class in college, it may indeed be his fate to stand at the foot; but wherever he may stand, he will know where it is and will thus get a more correct idea of himself.

The college, then, by bringing the student in contact with students and with the various departments of learning, leads him to know what is in him, gives him a broad view of life's fields of activity and thus qualifies him to choose his vocation. It performs the part of a director-general, directing its graduates to their proper vocations. It may direct one on to the university, there to prepare himself for scholastic or professional life, or it may direct him back to the industrial field. It may direct one to the author's study room, there to fight the battle of life with his pen and enlist his name among the bright lights of literature, or it may direct him to business life. It may send one forth into the field as a reformer, there to become a leader of men and a molder of public sentiment, or it may direct him to the retirement of rural life. But into whatever vocation he enters, he will enter it, not because it is the only thing that "turns up," for he has now become able to *turn* something up; not because somebody else wants him to enter it, for he has now become too independent for this; nor yet, will he enter it because ignorant of the advantages of other vocations, for he has now become too intelligent for this; but he will enter it simply and solely because he knows that it suits

him and that he suits it, and college education has led him to know this.

It is the general tendency of graduates, upon leaving the high school, to rush pell-mell into specialties and professions—to blunder blindly into this one or that one, before having sufficient intelligence and knowledge of themselves to know for what they are best suited. They seem to be imbued with but one idea—that specialization is the road to success. And so it is, but under two conditions—that it rest upon a foundation of broad intelligence, and that the specialty be suited to the person who chooses it. The high school graduate has no such foundation and is in no position to choose a profession.

Let him pass through the college gates and struggle through the brambles and "sloughs of despond" on this line of study and on that, ever coping with able competitors, until he has reached that higher plane of intelligence which affords a more thorough knowledge of himself and a broader view of the various professions; then, and not till then, will he be properly qualified to choose a profession. Let the high school graduates do this, and we shall see more of them at the top in every profession; let them do this, and the professions will be filled by broad-minded men as well as by specialists; let them do this, and we shall see fewer specialists wearing out a miserable existence in one profession, whom nature has intended to succeed in another.

Nor does the utility of college education for a student depend upon his subsequent vocation. Whether he enters the professional field or the industrial field, public life or private life, whether he holds the reins of government or the plow-handles, college education has its utility for him. Intelligence is needed by industrial men as well as by professional men; in private life as well as in public life; by citizens as well as by statesmen. You will be a better farmer for your knowledge of natural science; a better business man for your knowledge of mathematics and classics; a better citizen for your knowledge of history and civics; a more successful man in any sphere of life for your knowledge of yourself.

Let us also refer to the high ideals of proficiency which the college inculcates. Life is a race after ideals; they inflame with desire; desire stirs to action; action leads to achievement. Our ideals are our aims, but they can be no higher than our mental conceptions; and hence the necessity of broadening our conceptions, if we would be actuated by the highest ideals. The professional school presents a high ideal in one line for the specialist; but the standard college, by its many departments, presents high ideals in many lines for the citizen. In the high school the student's ideals of proficiency in the various studies are very apt to be set by his teacher,—a man whose specialty is teaching rather than the subjects he teaches, and who, so far as the studies themselves are concerned, is usually a jack-at-all-trades, but master of none. Still, the ideals which he sets are often as high as the students are then prepared to appreciate. But upon entering college, they are prepared for higher ideals, and the college has higher ideals to present them. Entering the lecture room, there sits at the desk the man whose specialty is not only teaching but the subject he teaches—the man who has made a life work of his subject—the very man, perhaps, who has written the text book which the student has used in the high school, to say nothing of the more advanced books he has written. To come in contact with such masters can not fail to broaden the mental conceptions and inspire with higher ideals of proficiency. It gives one superior models to follow and incites to effort and higher attainment.

But the college, of course, can not make something out of nothing. It can not create new power; it can only cause native power to be drawn out and developed. Whatever powers the student may possess upon leaving its halls, are simply the developments of the powers, which he had when he entered. They may then have been nothing but germs, to be sure, unknown alike to himself and to others, but still they were in him and the college has simply brought them forth and developed them. College education is only development, that is all;

but development transforms the tiny bud into the broad and brilliant sunflower; the little acorn into the gigantic oak; the tow-boy on the canal-boat into a nation's president!

Again, the would-be practical man informs us that college education is not practical. But, "a tree is known by its fruits," and as we shall presently show by means of statistics that college education bears practical "fruits," we must then admit that it is a practical "tree." If, in order to be practical, a study must be directly applicable to every day life, we should confess that college studies were, in general, unpractical. In this case, their practicability for one would depend principally upon his subsequent vocation. Comparatively few of them directly apply to industrial pursuits; yet statistics will show that college men are leaders in industries as well as professions. Such a definition of practical will, therefore, not hold. If our "practical" men were to engage in a scuffle with the student who trains in the gymnasium, he would probably be forced to admit that gymnastics were practical; yet the difficult feats which the gymnast performs can not be directly applied to every day life. A physique may be developed without digging potatoes; practical ends may be attained by apparently unpractical means.

All must admit that some college studies are practical for all and that all college studies are practical for some; but let us call them, in general, practical or unpractical, just as we choose, in every case they are *mental gymnastics*, and indirectly subserve the most practical ends.

Then, again, we have our admirers of "self-made" men who would have boys to stay at home and "make" themselves.

Where is the man who is not self-made? No college ever made a man; the college simply helps a man to make himself. It helps him to make more of himself than he could otherwise do, by placing him in proper environment for growth. The part of the college is simply the passive, while that of the student must be ever the active. Yet, climbing the hill of learning at home alone, is like

reaping a wheat-field by means of a sickle. It is noble and manly when there is no other way; all honor then be to the doer. But who to-day reaps his wheat with a sickle and ignores the advantage of modern machinery? But, we also have modern educational machinery. Let no man deceive himself by thinking he will make Abraham Lincoln of his boys at home. Let him not think they will keep abreast with the boys who enter college. Let him not decline to use our best educational machinery and expect brilliant results from his "self-made" men. If he does, he will find his mistake when too late.

We must also refer, in passing, to the self-confidence with which the college equips its graduate for entering the arena of active life. By self-confidence, however, we do not mean a tinge of undue self-conceit, for the college has long since relieved him of that—he has not rubbed against his superiors for nothing, but we mean a just and proper estimation of himself—a consciousness of whatever power he may have. He is conscious of his advantage over non-college men; and this very consciousness inspires his self-confidence and this in turn, is a key to success.

College education puts the student in possession and command of his natural powers. It brings all his scattered forces into subjection and enlists them in harmonious, effective service. This is training. We see its effects in the gymnast when awkward and constrained movements become graceful and easy ones. At first there is no co-operation of muscles; the muscles must move, each in its own way or not at all—like a yoke of young oxen, each wants to be boss. Stiffness and lack of control is the result. But by long and persistent drill, muscle after muscle is brought into subjection and co-operation and then they perform graceful and effective movements. So it is with cerebral tissues and mental powers. They must be drilled and made to co-operate before they will render efficient service.

Suppose a general to be placed in command of a strange and untrained army with which he were soon to

fight a great battle. What would he do? Without taking care to use all of his forces, without knowing his men, and without training them any, would he snatch up those who were gathered around him and rush to the battle? No; he would take the utmost pains to use every soldier. There might be among his scattered forces a Winkleried or a Putnam, and he could not afford to miss any of them. Also, he would learn all he could about his individual soldiers, that he might know where his strength lay and put his strength to the front. If he could know his army as Caesar did, all the better. Lastly, he would train his forces. He would drill them over and over again till they could go through the minutiae of battle like clockwork. Now, every youth is a general. He is placed in command of a strange and untrained army—his mental forces—with which he is to fight the great battle of life. If he would have a great victory, he must utilize all of his forces; and he must know these forces—he must test them, that he may know where his strength lay and put his strength to the front. Also, these forces must be drilled and made to co-operate. They must be trained and brought into subjection and harmonious action. Then, and not till then, can the "general" render effective service—then, and not till then, will he be prepared to go forth into the battle-field of life to meet and to conquer. (To be continued.)

The Belles Lettres Society

will hold its closing meeting on Friday, May 20th, beginning at 8 o'clock.

Special Program.

MUSIC.....Double Quartette.
 OPENING ADDRESS.....
 W. J. Krehbiel, Chairman.
 DECLAMATION.....Linda Krehbiel.
 ESSAY.....Selma Eymann.
 MUSIC.....B. F. Welty.
 ORATION.....M. D. Baumgartner.
 DEBATE: "Resolved, that the inventor has done more to improve the condition of humanity than the reformer..
 Aff., S. D. Haury. Neg., P. P. Buller.
 MUSIC.....Emma Eymann.
 PAPER. Editors: Messrs. D. H. Richert and E. J. Hirschler, and Misses B. Haury and B. Krehbiel.
 FAREWELL ADDRESS...D. S. Woodward.
 MUSIC.....Special Chorus.
 (For "Local Notes" see third Cover Page.)

Schul- und College-Journal.

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Bestellungen und Zahlungen auf das „Schul- und College-Journal“ können gemacht werden an Aeltesten Heinrich Dirks, Gnadenfeld und auch an dessen Sohn, David Dirks Einzelne Exemplare kosten 75 Kopfen per Jahrgang, wenn aber mehr als zwei Exemplare in einer Banderolle an eine Adresse geschickt werden können, so kostet der Jahrgang bloß 65 Kopfen. Die Herausgeber.

Editorielle Notizen.

— Fünf Schuljahre sind bald verfloßen, seit Bethel-College eröffnet wurde. In diesem Zeitraum haben 315 Studenten (235 männliche und 80 weibliche) das College besucht. 273 von dieser Zahl lieferte Kansas, 42 kamen aus andern Staaten. Nur 165 Studenten zahlten Schulgeld, 150 (also nahezu die Hälfte) benutzten Freistellenrechte. — Unter den Berufszweigen, für welche diese 315 Studenten sich vorbereiteten oder noch vorbereiten, kommen auf den Beruf als Schullehrer nahezu 20 Prozent oder 60 Lehrer; als Missionszöglinge studierten und studieren teilweise noch 5; 2 derselben sind aus Rußland herübergekommen. Den Evangelistenkursus nahmen (außer Missionszöglingen und Predigern) 4 Studenten. Im Predigtamt stehen 4 unserer Studenten. Als Missionare sind 3 thätig. Alle übrigen Studenten nehmen mehr oder weniger Fächer aus dem akademischen Kursus.

— Mit diesem Monat schließt das fünfte Schuljahr in Bethel-College, und mit dem nächsten Monat beginnen die Sommerferien. Da wird's dann wieder stille sein in den Hallen von Bethel-College und in der nächsten Umgebung. Nur eine Kleinkinderschule — die Gemeindeschule der Bethel-Gemeinde — wird die Stille etwas unterbrechen.

— Zum Abschied wünscht den scheidenden Studenten hiermit das „Journal“ Gottes reichen Segen und ein Wohlergehen nach Leib und Seele. Kommt wieder, alle die Ihr wiederkommen könnt und bringt noch andere Studenten mit. Wer aber nicht wiederkommen kann, der bewahre dem

Bethel-College ein freundliches Andenken. Wir wollen Eurer auch nicht vergessen. Möge Erfolg und Wohlergehen Euch begleiten auf allen Euren Wegen!

— Die erste Abendmahlsfeier in der Bethel College-Kapelle fand am letzten Charfreitage statt. Aeltester Böws von der Newton-Gemeinde hielt die Abendmahlspredigt und teilte das Abendmahl aus. Es nahmen 31 Abendmahlsgegessen Anteil.

— Ein Nähverein ist kürzlich von den Frauen und Jungfrauen bei Bethel-College gegründet worden und bereits fleißig an der Arbeit.

— Br. G. A. Lehman, bisheriger „Janitor“ im College, wird mit Ablauf dieses Schuljahres seinen Posten niederlegen, um sich in Oklahoma anzusiedeln. Wir wünschen ihm Glück, Segen und Erfolg.

— Br. Albert Groneman wird das Amt eines „Janitors“ in Bethel-College antreten, sobald der bisherige Inhaber dieses Postens wegzieht.

— Prof. F. D. Kruse besuchte neulich die Professoren Webel und Haury, um mit denselben über die Einrichtung des Lehrprogrammes für das nächste Schuljahr Rat zu pflegen.

— Krieg und Kriegsgeschrei ist an der Tagesordnung, während wir diese Zeilen schreiben. Seit mehreren Tagen schon ziehen Truppenmassen durch unsere sonst so friedlich aussehenden Kansasfluren, und an allen Eisenbahnstationen wird das durchziehende Militär mit patriotischem Enthusiasmus begrüßt. Alle Bemühungen, den Landesfrieden zu erhalten, scheinen zu scheitern und ein Krieg mit Spanien unvermeidlich zu sein. So denken und so sagen Menschen, — aber über alles menschliche Thun und Treiben sitzt einer im Regimente, der die Geschicke der Völker und Nationen in seiner Allmachtshand hält, und zu ihm, dem Gott des Heils, der Liebe und des Friedens heben sich in diesen bewegten Tagen gewiß viele betende Herzen und Hände empor und stehen um sein göttlich Walten und Regieren, daß es auch in unserem Lande Frieden bleiben oder doch bald wieder zum Frieden kommen möchte.

Der Schulschluß

dieses Jahres wird aus Rücksicht auf die Pfingstwoche nicht am Mittwoch, den 1. Juni, stattfinden, wie es im Ka-

talog angezeigt ist, sondern Freitag, den 27. Mai, abgehalten werden.

Die Schlußfeierlichkeiten

sollen in folgendem Programm zur Ausführung gelangen:

Freitag, 20. Mai, abends — Schlußübung der „Belles Lettres Society.“

Sonntag, 22. Mai, abends — Schlußgottesdienst des Schuljahres.

Donnerstag, 26. Mai, abends — Schlußübung des Germania-Vereins.

Freitag, 27. Mai, vormittags — Mündliche Prüfung in einigen deutschen und englischen Klassen, beginnend um 15 Minuten vor 9 Uhr.

Nachmittags, beginnend um halb 2, findet die eigentliche Schlußfeier (Commencement) statt. Folgende Studenten werden graduiert:

Anna S. Hirschler, Marion Co., Kans.

Emma Krehbiel, Lee Co., Iowa.

Mary Wirkler, Harvey Co., Kans.

Samuel D. Haury, Harvey Co., Kans.

Peter R. Voth, Marion Co., Kans.

Henry V. Wiebe, Marion Co., Kans.

Aus den Verhandlungen der Direktorversammlung

vom 16. und 17. März 1898.

Alle Direktoren aus Kansas und die Vertreter der auswärtigen Direktoren hatten sich prompt eingefunden und als um 2 Uhr nachmittags in der Office des Sekretärs die Versammlung auf Ersuchen des Präsidenten von Prediger J. W. Regier mit Gebet eröffnet wurde, war nur Br. H. Vanman abwesend; er war abgehalten worden, kam aber auch am 17. März.

1. Das Protokoll der Direktorversammlung vom 10. November 1897 wurde verlesen und durch Beschluß angenommen und gutgeheißen.

2. Beschlossen, das Annahmeschreiben der Geschwister M. Wenger aus Missouri an den Sekretär anzunehmen, laut dessen dieselben willens sind, das Bethel-College Kostdepartment unter den Bedingungen zu übernehmen, welche der Sekretär in seinem Schreiben vom 7. Dezember 1897 an Wengers dargestellt hat.

3. Beschlossen, die beiden Lehrer Webster und Kiewer mit demselben Gehalt wie bisher für ein weiteres Jahr anzustellen.

4. Beschlossen, die Lehrkräfte des Bethel = College durch Berufung von Prof. H. D. Kruse und Lehrer Pet. H. Richert zu verstärken.

(Anmerkung des Sekretärs: Die Brüder Kruse und Richert haben den Ruf ans College angenommen, Dr. Kiewer dagegen hat die Offerte des Direktoriums abgelehnt, und wird infolgedessen die Zahl der Lehrkräfte fürs nächste Schuljahr nur um einen Professor vergrößert werden.)

5. Beschlossen, Artikel 7 der Gemeindeordnung der neuorganisirten Bethel = Gemeinde gutzuheißen und demgemäß das Verhältnis des College zur Bethel-Gemeinde als geordnet zu betrachten.

(Artikel 7 genannter Gemeindeordnung lautet wie folgt: „So lange das gegenwärtige Verhältnis in Bethel-College fortbesteht, daß die College-Korporation einen oder mehrere Anstaltsprediger anstellt, wünscht die Bethel-Gemeinde sich dieser Einrichtung in der Weise anzuschließen, daß der oder die Anstaltsprediger einen Teil der sonntäglichen Vormittagsgottesdienste als akademische Gottesdienste leiten, während der oder die Gemeindeprediger an den übrigen Sonntagen die Gottesdienste leiten. — Sonntagschule und Jugendverein stehen unter Aufsicht und Leitung der Gemeinde. — Durch die Benutzung der College-Kapelle tritt die Gemeinde in ein solches Verhältnis zur College-Korporation, daß sie sich den Einrichtungen anpassen muß, welche die Korporation im College zu treffen für gut und zweckentsprechend findet.“)

6. Beschlossen, Prof. Wedels Reise nach Europa, die er Ende Mai anzutreten beabsichtigt, zu befürworten und ihm zu derselben Gottes reichen Segen zu wünschen.

7. Beschlossen, daß aus dem Kapelle-Fond, in welchem ein Teil der Kollekten geflossen ist, die bisher in den Gottesdiensten im College gehoben wurden, und aus den Mitteln, welche die Bethel-Gemeinde zu dem Zweck beisteuern mag, Kirchenbänke für die Collegekapelle angeschafft werden dürfen. (Bisher waren gewöhnliche Stühle in der Kapelle.)

8. Beschlossen, daß der Geschäftsführer mit Frau Boyd sprechen soll, ob sie Unterricht in „Elocution and Physical Culture“ in Bethel = College geben würde, wenn solcher gewünscht wird. (Frau Boyd hat sich dazu bereit erklärt. Näheres bringt darüber der Katalog für 1898—99.)

9. Beschlossen, daß Prof. Wedels Wunsch in Zukunft möchte so viel als möglich berücksichtigt werden, daß Ver-

treter des Direktoriums (außer dem Geschäftsführer) öfter die Schule besuchen und auch die Schulgebäude inspizieren möchten.

10. Beschlossen, daß das Direktorium es sehr wünschenswert findet, daß auch das Konferenzkomitee für Schule und Erziehung Bethel = College öfter besuchen möchte.

11. Beschlossen, daß in Zukunft an die Studenten, welche in den College-Gebäuden logieren, keine separate Kohlenrechnungen mehr ausgestellt werden sollen, sondern daß die Beheizung mit in die Zimmerrente hineingerechnet und letztere dementsprechend erhöht werden soll.

12. Beschlossen, die Auslagen für ein Telephon = Instrument zu bewilligen, um eine Telephonverbindung mit dem Telephonsystem in Newton herzustellen.

13. Beschlossen, daß der Geschäftsführer sich erkundigen soll, ob nicht eine bessere und ebenso billige Beleuchtung, als mit Kohlbl-Lampen, fürs College eingerichtet werden kann, z. B. elektrische Beleuchtung zc.

14. Beschlossen, an Prof. Wedel die \$500.00 welche er im „Ladies Cottage“ angelegt hat, auszahlend, sobald er auf die ihm angebotenen Bauplätze ein eigenes Wohnhaus zu bauen bereit ist.

15. Beschlossen zu vertagen.

J. J. Krehbiel, Präf.
D. Görz, Sekr.

Letzte Verichtigung.

(Nachstehender Brief kam für die April-Nummer des „Journal“ zu spät. Die Redaktion.)

Mountain Lake, Minn., 17. März 1898.
Rev. D. Goerz, Newton, Kans.

Lieber Freund und Bruder! Habe den Brief des J. D. Schröder im „Journal“ seiner Zeit gelesen. Die Anerkennung, Dächfels Bibelwerk für die Bethel-College Bibliothek gekauft zu haben, gebührt nicht mir allein, sondern auch Br. P. J. Friesen. Wir beide verpflichteten uns, dieses Werk für unsere Schule zu besorgen. Uns beiden trifft nun aber wenig Dank, denn warme Schulfreunde waren willig, das Ihrige beizutragen, um unserer Schule solches Werk zu verschaffen. Ich hätte eigentlich diese Zeilen früher eingesandt, bin aber in letzter Zeit etwas unwohl gewesen. Ihr geringer

P. A. P e n n e r.

Aus der Reisemappe.

XIV.

Von Weimar reiste ich mit meiner kleinen Reisegesellschaft nach Jena. Der Weg dahin war kurz, entzückend dagegen die landschaftliche Schönheit der Thüringer Berge, die uns rechts und links grüßten. In Jena wollten wir einen halben Tag bleiben. „Was thun?“ so hieß es. Ich sagte, daß ich mir eine evangelische Kirche aufsuchen wolle, um dem Gottesdienst beizuwohnen. Meine Begleiter willigten ein, daß wir uns trennten. Sie wollten sich nach einer katholischen Kirche umsehen, da sie nicht Protestanten waren. Ich fand bald, was ich suchte. Eine große, eher schwarz als grau aussehende Kirche stand zwischen hohen und niedern Gebäuden eingekleidet, nicht weit vom Universitätsplatz. Sie mag aus dem 14. Jahrhundert stammen. Man befindet sich in einem so großartig erbauten Gotteshause unter einem merkwürdigen Eindruck der Erhabenheit. Nächst dem Künstler, der die Glocken läutete, war ich der erste unter den Feiernden. Ich setzte mich in eine der einfachen hölzernen Bänke und schaute mich zunächst um. Schlank strebten die Pfeiler empor, wohl an 100 Fuß, wie mich dünkte, bis zum Dach. An einem derselben, rechts von mir, hing die Kanzel wie ein richtiges Schwalbennest. Einen großen Raum des Schiffes nimmt der Altar ein, einen viel zu großen nach meiner Meinung. Trotz des großen Gebäudes schien mir das Innere für keine 1000 Menschen Sitzraum zu bieten. Langsam kamen die Besucher. Ehe sie sich setzten, betete jeder still für sich. Feierlich fing nach dem dritten Geläute die Orgel an, ihre mächtigen Töne durch den Raum zu rollen. Die Liturgie war kurz. Gern sprach ich das apostolische Glaubensbekenntnis mit, das uns mit den Christen aller Richtungen eint. Die Waldeuse haben, nach Ahlhorn, hoch davon gehalten und als ein allgemeiner Rahmen unserer gemeinsamen Erkenntnis sollte es uns auch heute ehrwürdig sein. Mit ihm stemmen wir uns allem Heidentum und aller modernen, religionslosen Philosophie entgegen und bekennen, daß unsers Heiles Grund in großen, objektiven Heilthaten Gottes ruht und nicht in unsern eigenen, also subjektiven Ideen. Der Gesang der Gemeinde war nicht so lebhaft, wie man hätte erwarten kön-

nen. Das zweite Lied war mir bekannt; somit konnte ich mitsingen. Es fiel keinem ein, mir, dem Fremden, ein Gesangbuch zu reichen. In den meisten amerikanischen Kirchen hätte man das gethan. Die Predigt hielt Superintendent Brosche, wie ich später erfuhr. Er sprach über 1. Kor. 15, 1—10. Christus als Auferstandener ist das Leben der Seinen — war das Thema seiner Rede. Sie sättigte einen; denn sie enthielt klare, evangelische Heilsverkündigung. Nach der Predigt bemerkte er, es seien in der vergangenen Woche in der Gemeinde acht Söhne geboren worden, drei Paare getraut und vier seien heimgegangen. In einem kurzen Gebet gedachte er der betreffenden Familien. Am 11 war der Gottesdienst zu Ende. Der Küster war so freundlich, mir nachher noch einige Auskunft zu geben. Luther hat in dieser Kirche gepredigt, vielleicht auch Melancthon. Er hat ja hier in Jena drei Täufer zur Richtstätte begleitet und ihren Todesmut für eine Verstockung des Teufels erklärt.

Das Wetter war trübe und drohte mit Regen. Langsam schritt ich durch mehrere Straßen. Sie sind so eng, daß sie kaum von zwei nebeneinander gehenden Wagen passiert werden können. Da müssen die Bürger auf gute Nachbarschaft halten, sonst lebt sich's ungemütlich. Interessant war mir das große Rathhaus mit seinem verschnörkelten Gemäuer. Im Erdgeschoß befand sich der große Ratskeller, wo sich in den zwanziger Jahren unsers Jahrhunderts die deutschen Burschenschaften ihr Stelldichein gaben. Hier war auch jetzt lustige Gesellschaft. Hier saß die Männerwelt, die ich in der Kirche vermist hatte, und huldigte dem alten deutschen Nationalübel, dem Trinken. Sonst zog mich noch das große vierstöckige Universitätsgebäude an. Hier lehrten ja Fichte, Schelling und 50 Jahre lang Karl Hase, der gefeierte Theologe und Kirchenhistoriker, dem ja auch Karl Gerok in einem seiner Gedichte hohe Anerkennung zollt, trotzdem Hase in seinem „Leben Jesu“ unsern Herrn nur als Sohn Josephs und der Maria hinstellt und im Grunde mit seinen Wundern nichts anfangen kann. Die Jenaer Universität hat gegenwärtig an 800 Studenten und den schlimmen Ruf, daß auf ihr am meisten gesoffen wird. Letzteres behauptete einer meiner Genossen,

der Student der Rechte an der Wiener Universität war. Neulich las ich, daß die Zahl der theologischen Studenten nur 35 beträgt. Die theologischen Professoren, 6 an der Zahl, gehören sämtlich der negativen Schule an. Da wird also flott drauf los verneint. Wie wohl der Apostel Paulus die heutige sogenannte „wissenschaftliche“ Behandlungsweise der heiligen Schrift beurteilen würde!

Wir speisten im Gasthof „Zum großen Bären“, dem Absteigequartier Bismarcks. Hier hat seiner Zeit aber auch Luther logiert, und das „Lutherzimmer“ hilft den Ruhm des Hauses wesentlich erhöhen. Das machte es auch uns wichtig, sonst tafelten wir nicht besonders glänzend; namentlich fanden meine Begleiter das Bier schlecht. Nachher sahen wir uns noch etwas um. Jena liegt wunderschön an der Saale, die hier schäumend dahinfließt. Um die Stadt erheben sich bewaldete Bergkuppen, die sie wie Riesen zu hüten scheinen. In einer der Straßen lasen wir an einem Hause: „Hier hat Schiller gewohnt“, bald darauf an einem andern großen Gebäude: „Hier hielt Schiller seine erste Vorlesung.“ Diefelbe findet sich ja in seinen Werken und ist immer noch des genauen Studiums wert. Mir trat die ganze Szene des Ereignisses vor Augen. Schiller hatte ja mit seiner Antrittsrede einen fabelhaften Erfolg. Nachher verliefen sich die Musensohne halb. Es ging ihm wie andern Leuten auch. Erst singt man ihr Lob in allen Tonarten; ist die Neugierde jedoch gestillt, dann hat die Begeisterung ein Ende.

Ich hätte länger am schönen Musen sitzen weilen mögen, aber meine Begleiter eilten weiter, und ich schloß mich ihnen an. Beim Reisen wird das Sprichwort buchstäblich wahr: „Geteilte Freude ist doppelte Freude.“ Somit reisten wir weiter die kurze Strecke bis nach Blankenburg, obgleich einer von unserer Gruppe nur schweren Herzens von der Saalgegend zu scheiden schien. Immer wieder citierte er:

„An der Saale hellem Strande
Stehen Burgen stolz und kühn.“

Doch, wo findet man in Deutschland nicht Burgen! Sie stehen auf allen Bergen als Zeugen der alten, eisernen Zeiten. So erstiegen wir zu Blankenburg die berühmte Burgruine Greifenstein. Man hatte von ihr aus eine

weite Aussicht über das schöne, malerisch gelegne Thal zu unsern Füßen und die bewaldeten Bergkuppen, die es umsäumen. Die Ruine selbst war einer eingehenden Studie würdig. Einige Mauern, welche die Einfassung des Burghofes bildeten, waren aus einer tiefen Schlucht aufgeführt worden, in der mächtige Bäume standen. Wir hätten leicht in ihre Wipfel hineinspringen können. Das ganze mittelalterliche Rittertum, das in so vielen Fällen schlimmes Räubertum war, konnte man sich vorstellen. Was uns aber den Gemüß schwächte, das war der kalte Regen, der sachte herniederrieselte. Es war Novemberwetter. Wir tranken Thee im einzigen der Zerstörung entgangenen Rittersaale und gingen sodann zurück in unser Quartier. In der Nacht regnete es heftig, und der Sturm riß an allen Fensterläden. Infolge der kühlen Witterung fühlte man ganz wohl im altdeutschen Federbett. Sonst ist Blankenburg noch der Sitz einer regen evangelischen Vereinsthätigkeit. Ein „Evangelisches Allianzblatt“ erscheint hier. Das war mir unbekannt, als ich dort weilte, was ich recht bedaure.

Durch den schönsten Teil Thüringens reisten wir am nächsten Morgen weiter. Unsere Stimmung wäre noch gehobener gewesen, hätten wir freundlich Wetter gehabt. Aber der Himmel hing voll Wolken schwer, und in den Thälern lagerte dichter Nebel. Trotzdem entfuhr einem jeden von uns ein manches „Ah!“ und „Wunderschön!“ Wir fuhren auf einem Omnibus längs der Schwarzja, einem munteren Bache, der uns zur linken Hand seine leichten Wellen der Saale zutrieb. Zur rechten Hand hatten wir hohe Bergkuppen von solch ebenmäßiger Abrundung, als seien sie auf der Drechslerbank abgeschliffen worden. Ihre Abhänge waren meistens so steil, daß ich nicht sehen konnte, wie jemand hinaufklettern könne, und doch waren sie bewaldet. Kerzengerade strebten die Bäume empor. Bei ihnen traf auch zu, was Heine in seiner „Harzreise“ bemerkt, daß den dortigen Bäumen das Wachsen nicht leicht gewesen sei. Unser Weg war schmal, wand sich aber in so vielen Krümmungen dahin, daß es zuweilen schien, als solle es in einen Berg hinein oder gar auf einen hinauf gehen. Ueberraschend schön war

dann der Blick in die Gebirgswelt, wenn es scharf um eine Ecke ging und nun ein ganz neues eigenartiges Stück Landschaft vor uns lag. Ich sah eine Weile hoch beim Kutscher auf dem Bock und ließ mir Szenen aus Eichendorffs „Taugenichts“ merkwürdig und verständlich werden. Erst auf so einer Reise wird einem dieses Dichters Wald- und Wanderlust begreiflich. Man citiert unwillkürlich:

„Wer hat dich, du schöner Wald,
Aufgebaut so hoch da droben?
Wohl, den Meister will ich loben
So lang noch meine Stimm erschallt.
Lebe wohl,
Lebe wohl, du schöner Wald!“

Der Naturgenuss hätte am Ende beinahe vollständig alle unsere augenblicklichen Wünsche gestillt, wenn — ja wenn das Wetter sonnig gewesen wäre. Aber um zur Poesie auch die Prosa zu fügen, schlug uns von Zeit zu Zeit feiner Regen ins Gesicht und ich beneidete halb und halb die Fußgänger, die sich warm liefen, während uns der Wind am Hute pfiff, so daß man Mühe hatte, sich nicht zu erkälten. Endlich jedoch waren wir in Schwarzburg „der Perle Thüringens.“ Auf einer Art Bergzunge erhebt sich hier das Schloß des Fürsten von Schwarzburg, von einem tiefen aber weiten Thal, durch das die Schwarzza dahin stürzt und hinter demselben hoch emporsteigenden Bergketten und -kegel umgeben. Während unsers Aufenthaltes brach die Sonne durch die Wolken und verschonte die Nebel, so daß wir den ganzen Zauber der großartigen Bergwelt auf uns wirken lassen konnten. Ja, ja, nicht nur auf hoher Alp, sondern auch auf solchen anmutigen Berg Höhen wohnt der liebe Gott und die grünen Matten in den Thalgründen erzählen von seiner Güte. Göthe läßt bekanntlich im zweiten Teil seines „Faust“ diesen auf einer großen Wiese, die von hohen Bergen umsäumt ist, erwachen und durch den Einfluß eines frischen Sommermorgens neues, verjüngtes Leben gewinnen. Hier hatte ich so eine landschaftliche Szene vor mir. Die Thalsole zu unsern Füßen schien zu atmen, eine solche Frische der Vegetation trat hier dem Auge entgegen.

Da die Herrschaften verreist waren, so war das Schloß offen. In den weiten Korridoren hingen schöne Hirschgeweihe und einen Treppeneingang

hütete sogar ein ausgestopfter, weißer Hirsch in Lebensgröße. Wir durchschritten die eleganten Wohnräume und bewunderten namentlich den großen Eßsaal. Hier lag in einer Fensterische ein schwerer Eichenloz. Der Kastellan erklärte uns, derselbe werde gemäß einer alten Stammsitte jedem neuen Gaste mit einer Kette um den Hals gehängt, während er einen Humpen Wein leere, nur bei Damen sei man nachsichtig. Im Schloßhof sahen wir große Haufen von klein gehacktem Brennholz. Sogar eine Art von Zeughaus gab es hier auf dem ja sonst einsam gelegenen Gebirgsschloß. Es war voller Spieße und Ritterrüstungen aus vergangenen Zeiten. In der Mitte stand das große, ausgestopfte Pferd, das den Grafen während des Krieges Anno 1864, '66 und '70 getragen hat. Was mich noch besonders interessierte, war die geschmackvolle Schloßkapelle. Auf der Emporbühne befand sich der Sitz der gräflichen Herrschaften.

Wir tafelten im Gasthof „Zum weißen Hirsch“ und gingen dann ins Thal hinab, wo ein großes Dorf längs der Schwarzza liegt. Die Anlage desselben bietet eine Musterkarte von Unregelmäßigkeit. Wohnhäuser, Ställe, Scheuern, stehen dicht nebeneinander, wie durch Zufall hingeschüttet. Das Ganze bietet einem aber eine Idylle eigenster Art. Wir besahen uns eine kleine Sägemühle, deren Rad das Bächlein trieb. Das Ganze machte sich hübsch wie ein Miniaturbildchen. In Amerika strebt gleich jedes Unternehmen ins Maßlose hinein. Wo heißt es hier: „So, das ist groß genug?“ In Deutschland findet sich entschieden mehr Genügsamkeit, findet sich eher noch etwas von dem beschaulichen Stillleben alter Zeit. Mir zogen Kerner's tief empfundene Verse durch den Sinn:

„Dort unten in der Mühle
Sah ich in stiller Ruh,
Und sah dem Räderspiele
Und sah den Wassern zu.“ 2c.

Seitwärts tönte Dreschmusik aus einer Scheuer heraus. Ich ging hin. Dort klopfen vier Frauen mit großen Dreschflegeln Weizengarben aus. Neben ihnen spielten ihre Kinder. Draußen standen kleine Wagen mit zierlich geflochtenem Wagenkasten, mit denen die Kinder das ausgedroschene Stroh wegfuhr. Ich fragte eine der Frauen,

was sie verdienen. „Ja,“ meinte sie, „das ist nicht viel, wir schaffen von morgens früh bis abends spät für 80 Pfennige den Tag.“ Das wären in Amerika 20 Cents. Mir schienen die Frauen 60 Jahre und darüber alt zu sein. Ja, ja, sie sind wohl angewiesen im engen Kreis ihres Lebens Glück zu finden. Freilich, manches kaufen sie auch weit billiger als wir bei uns. So traf ich bald darauf ein Mädchen, das einen ganzen Arm voll Brot und Wecken trug. Ich gab ihr ein 10 Pfennigstück und bat sie mir zu sagen, was sie für ihre Ware da bezahlt hätte. Sie erwiderte „35 Pfennige.“ Das war wenig Geld für viel Backwerk. Schließlich suchte ich mir noch die Dorfschule auf. Der kleine Sohn des Lehrers flog nur so die Treppe hinauf, als er hörte ein Amerikaner wüßte den Herrn Schulmeister zu sprechen. Dieser war gerade fertig, um sich auf eine Reise zu begeben und hatte nur noch Zeit, mir das sonst freundliche Schulzimmer zu zeigen. Die Bänke waren nach alter Art lang und unbequem. Er bemerkte mir, daß er hier schon an 15 Jahren wohne, die Gegend sei ja hübsch.

Wir fuhren nachmittags per Omnibus weiter. Bald aber trat Regenwetter ein und wir hatten Mühe, uns dagegen zu schützen. Die Landleute wendeten ihr Getreide wohl schon zum zehnten Male um; es sah aus wie altes Dachstroh. Nun regnete es wieder drauf. Man sagte uns, das Wetter sei ganz unnormal. Auf dem Wege trafen wir namentlich viele Frauen, die in großen Körben auf dem Kopf oder Rücken Gras und Brennholz trugen. Dichter Nebel ließ die Bergkegel wie riesenhafte Ungetüme erscheinen. Nach dreistündiger Fahrt waren wir in Paulinzelle, wo eine hübsche Kloster ruine die Reisenden interessiert. Das Kloster wurde im 10. Jahrhundert erbaut und sein Abt war f. B. ein gar mächtiger Herr. Heute steht nur noch das Portal und eine Seitenwand. Es blüht noch nicht neues Leben aus den Ruinen. Uns scheuchte der Regen bald in den Gasthof. Um 8 Uhr nahmen wir den Zug nach Eisenach. Von den Schönheiten der Landschaft sahen wir nichts; denn bald hing die Nacht raubenschwarz an allen Bergen. w.

Local = Notizen.

— Die Ex-Studenten H. S. Haurh, Abr. Ruth und W. J. Baumgartner, gegenwärtig Studenten von der Universität zu Lawrence, überraschten neulich die Studenten von Bethel-College mit einem Besuch.

— Die ganze Zahl derjenigen Studenten, welche am Schlusse des zweiten Termins gezwungen waren die Schule zu verlassen, beträgt etwa 35—40.

— Die Mitglieder der Klasse in Pflanzenkunde werden, sobald das Wetter schön genug ist, das Vergnügen haben, hinaus zu gehen, die verschiedenen Gräser, Kräuter und Blumen zu suchen, um dieselben dann bis ins Kleinste hinein mittelst einer guten Brille oder eines Vergrößerungs-Glases zu analysieren.

— Folgende Vorträge wurden im Laufe des zweiten Termins auf den Versammlungen des Germania-Vereins geliefert:

„Wechsel und Wandel“..... P. P. Buller.
 „Die Nacht der Gewohnheit“.. E. J. Hirschler.
 „Moral“..... P. J. Friesen.
 „Anstand“..... J. M. Sudermann.
 „Was wird aus ihm werden?“.. P. C. Penner.

— Die Beamten des Germania-Vereins welche am 25. März gewählt wurden, sind folgende: Vorsitz, P. P. Buller; Stellvertreter, B. W. Harber; Schriftführerin, Selma Schmitt; Kassenführerin, Vizzie Wirkler; Thürhüter, Mary Dalko und Mary Wirkler; Programm-Komitee, M. D. Baumgartner und A. J. Becker.

— Der Gottesdienst am Sonntag Abend den 3. April, wurde von den Brüdern P. R. Both und H. V. Wiebe geleitet. Nachdem ersterer Luk. 10, 1—20 als Einleitung gelesen hatte, predigte letzterer über Joh. 12, 20—26.

— Die Studenten welche dieses Jahr zu graduieren gedenken, sind folgende: H. V. Wiebe, P. R. Both, Mary Wirkler, Anna Hirschler, Emma Krehbiel und S. D. Haurh.

Spezial = Programm der Schlußfeier des Germania-Vereins,

abzuhalten den 26. Mai '98, abends 8 Uhr.

1. EröffnungVorsitzer P. R. Both.
2. Musik Chor.
3. Aufsatz Anna Hirschler.
4. Gedicht Bertha Krehbiel.
5. Vortrag..... E. J. Hirschler.
6. Musik Cecilia-Quartett.

7. Debatte: „Behauptet, daß Widerwärtigkeiten einen Menschen zu einer einflußreichern Persönlichkeit heranbilden als äußere Kenntnisse. Bejahend, D. J. Richert; verneinend, P. P. Buller.
8. Musik Prof. Welty.
9. Zeitung: Otto Licht, M. Richert, Abr. Becker, Selma Schmitt.
10. Schlußrede..... P. R. Both.
11. Musik Bethel-Quartett.

Programm des Jugend = Vereins,
abgehalten den 17. April '98.

Vorsitzer: E. J. Hirschler.

Gesang und Gebet.

1. Ein Einblick in die Geschichte unserer Gemeinschaft. — E. J. Hirschler.
2. Ihre Verfolgungen. — P. J. Friesen.
Chorgesang. — Helena Götz.
3. Verbreitung ihrer Grundsätze. — Prof. E. J. Wedel.
4. Was sind die Aufgaben unserer Gemeinschaften in der Gegenwart und Zukunft? — Rev. D. Götz.

Gesang und Gebet.

Nur keine Sprünge!

Von Kaiser Joseph II. heißt es, er wollte stets den zweiten Schritt vor dem ersten machen. Daher schlugen auch alle seine Bemühungen zu dem Wohle seiner Unterthanen fehl. Er hat viele Nachfolger. Wie viele Schüler wollen nicht sogleich in die höheren Klassen, während sie zunächst ordentlich lesen und schreiben lernen sollten. Die einen wollen Rhetorik studieren und machen die größten grammatischen Schnitzer, die andern treiben Eloquution und können kaum buchstabieren, die dritten drängen sich in theologische Klassen und haben noch nicht einmal ihren Katechismus gelernt, wieder andere werfen sich auf die Medizin, ohne ein lateinisches Wort vom andern unterscheiden zu können. Warum dies? Man meint, es sei eine Schande, in die unteren Klassen zu gehen, und schmeichelt sich, dies und das zu wissen, was man nicht weiß. Der Weg zum Wissen kommt einem zu lang vor, man will springen statt zu gehen. Der erste Schritt scheint zu einfach, man möchte gleich den nächsten machen. Wer aber dies thut, der stolpert und fällt. „Der wahre Fortschritt ist eine Continuität, in der keine Lücke sein darf, kein Sprung. Was man übersprungen zu haben wähnt, schiebt sich immer und immer wieder in die Front und neckt und höhnt den Siegeträumenden so lange, bis er schimpfliche Flucht oder mißliche Umkehr einschlägt.“

Ein deutscher Michel als „Yankee.“

Kürzlich veröffentlichte die „Reformierte Kirchenzeitung“ folgenden Brief, der uns einen deutschen Michel zeigt, der gerne ein „Yankee“ wäre, aber den Michel noch nicht überwinden kann. Er bestellte in einem Schreibbrieft, der als ein Muster micheliger Arroganz gelten kann, seine deutsche Zeitung ab und machte sich lächerlich durch folgendes deutsch = englisches Kauderwelsch:

“Der is no Jus for Ju to sent mir mein pepper enni longer es Ei want to forgess mein Dutch as schnell as possibel und want to ketch up mit mein Englisch nebers. So I sent zwei Dollars und ein halb vor das letz Jier, and ju no sent mi mein pepper if you plies. Und ju no kumm to mein Haus to colleckt, as mein Hund will beis ju wether ju spreck to him or not.

Kenn ju dat understand?

Zum Grusz.”

Das 5. jährliche Schluß-Konzert

des Musik-Departments in Bethel-College wird am Montag Abend, den 23. Mai 1898, in der litterarischen Halle des Bethel-College stattfinden. Ein vollständiges Programm finden die Leser auf der dritten Umschlagseite dieses Blattes. Da sich an der Ausführung dieses Programmes auch Schüler aus Professor Welty's Klasse in der Stadt Newton, sowie eine englische Solosängerin und Frau Boyd, Leiterin der „Musical Union“ in Newton, beteiligen, so werden alle Gesangstücke in englischer Sprache gesungen werden. Ein Eintrittsgeld von 25 Cents wird erhoben werden, um dem Piano-Fond mitzuhelfen, aus dem der große Chickering Konzert-Flügel bezahlt werden soll, den das College angeschafft hat. Reservierte Sitze werden keine zurückgehalten; der Preis ist für alle gleich. Hoffentlich finden sich viele Musikfreunde ein.

Journal Subscriptions received.

(Journal-Subscriptions erhalten.)

Baumgartner, S. S.; Becker, Abr.; J. J.; Abr.; J. A.; Bergen, Jac. J.—Dyck, John.—Fast, Abr.; Franzen, Cor.; Frey, J. B.—Goertz, H. P.; P. H.—Hirschler, John.—Krehbiel, J. J.; P.; Kauffman, Joh.—Nickel, P. H.—Regier, Gerh.; John; Anna; Jac.; Rabbit, Phil.; Rupp, E. W.—Schmidt, A. J.; P. A.; Schrag, A. D.—Unruh, H. A.; Peter.—Voth, P. R.—Wiebe, Rev. H.

Donations received.

(Liebesgaben für's College erhalten.)

Von J. A. Becker \$2.00; D. J. Regier 50c.

School and College Journal

FIFTH ANNUAL CONCERT ... OF THE ... Musical Department of Bethel College, BELLES LETTRES HALL, MONDAY EVENING, MAY 23, 1898.

Programme.

PART I.

1. **Mendelssohn** (Two Pianos and Organ) .. March from "Athalia."
MISSES EYMANN, DALKE, SCHMIDT, RUTH WIRKLER
AND MR. WELTY.
2. **Costa, Sir Michael**: "Honor and Glory" CHORUS CLASS.
3. **Baumfelder** "Minstrels Song."
MISSES RUBIE WORTHINGTON AND ADDIE LANDER.
4. **Glover, S.**: "The distant Chimes" CAECILIA QUARTETTE.
5. **Sternberg, Constantin**: "Frivolette" ... MISS BLANCHE BARTLEY.
6. **Handel**: "I know that my Redeemer liveth" (from the Messiah).
MRS. GASTON BOYD.
7. **Moszkowski, Moritz** "Germany."
MISSES DORA HAURY AND LINDA KREHBIEL.

PART II.

1. **Moszkowski, M.** "Hungary."
MISS BLANCHE MILLER AND MR. WELTY.
2. **Mendelssohn** "Oh God, have mercy" (from St. Paul).
DR. J. R. LOWE.
3. **Mendelssohn**: "Rondo Capriccioso, Op. 14" .. MISS EDNA RUTH.
4. **Emmerson**: "Hunting Song" BETHEL QUARTETTE.
5. **Kunkel** "Water Sprites."
MISSES ADA WILLIAMS AND LULA WALT.
6. **Roßini**: "Song of the Skaters" CHORUS CLASS.
7. **Duroe** (Two Pianos) "Homage to Verdi."
MISSES EMMA GOERZ AND LIZZIE WIRKLER,
MESSRS. JOHN WIRKLER AND B. F. WELTY.

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LOCAL NOTES.

— Miss Caroline Moser, having returned from Oraibi, Arizona, where she has been visiting her sister for several months, spent a few days with Mr. G. A. Lehman and friends at Bethel, after which she left for her home near Dayton, Ohio.

— The class in "Church History," finding it impossible to complete the work in that branch with two recitations a week, found it convenient to arrange for a third recitation.

— Prof. Janzen, instructor of Greek and Latin in the high school at Beatrice, Nebraska, was a welcome guest within our halls. Mr. Janzen is very well pleased with the work which is being done and the course of study pursued at Bethel.

— Among those who attended the rendering of "Handel's Messiah" at Wichita, April 12th, were Messrs. B. F. Welty,

Chr. Wirkler, R. A. Goerz, P. J. Friesen, J. J. Becker, A. J. Leisy, B. W. Harder, D. H. Richert and John Wirkler. They report of having spent a highly enjoyable and a very profitable time.

— Mr. G. A. Lehman spent a few weeks in Oklahoma, looking after farm-land, where he intends to make his future home after the close of this school-year.

— On Thursday evening, April 14th, Rev. Serkis, a native missionary of Armenia, spoke to the students and many friends of the college, concerning the present conditions and affairs in that country. Rev. Serkis was born near Nineveh, was converted at the age of 10 (ten) and has been minister of one congregation for 36 (thirty-six) years. Although he speaks the English language somewhat broken, yet he has great influence and success among his people.

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School and College Journal.

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SCHOOL AND COLLEGE JOURNAL

May, 1898

Editorial Notes

Almost five years have passed since Bethel College opened its doors. During this time there have been 315 students (235 men and 80 women) enrolled here. Kansas furnished 273 of them; 42 came from other states. Only 165 of these paid tuition; 150 (that is almost half) have made use of their scholarships. The vocations these students have chosen and for which they are preparing themselves, are nearly 20 per cent, or 60 students, teachers and 5 mission work. Two of these are from Russia. Four students, besides missionary candidates and ministers, took the course in evangelism. Four of our students are professional ministers and three are active missionaries. All the others are taking academic courses.

This month marks the end of the fifth school year in Bethel College and next month the summer vacation begins. Then a quiet atmosphere will be prevailing in the halls of Bethel College and in the immediate vicinity. Only an elementary school age group -- the church school for the Bethel Church -- will be disturbing the peace a bit.

The Journal wishes all the departing students God's richest blessings and a well-being of both body and soul. Come again, all those who can, and bring other students with you. To those who cannot return, may you keep a friendly and warm feeling toward the college. We will not forget you. May success and happiness be yours whatever paths you choose to take!

The first communion service took place in the Bethel College chapel last Good Friday. Elder Toews of the Newton Church gave the communion sermon and distributed the elements. There were 31 participants.

The women and girls of Bethel College Church organized a Sewing Circle recently and are hard at work.

Br. G. A. Lehman, our present janitor, is giving up his position at the end of the school year. He plans to move to Oklahoma. We wish him blessings, joy, and happiness.

Br. Albert Groneman will be starting his job as janitor after our present one has abandoned this post.

Prof. H. O. Kruse visited with Professors Wedel and Haury recently. He met with them as a consultant for the curriculum for next school year.

War and rumors of wars are the topic of conversation as these lines are being written. Marching troupes have disturbed the usually quiet Kansas prairies lately. Patriotic groups have met these military organizations with enthusiasm at the train station. All efforts to maintain national peace seem to fail and war with Spain seems to be inevitable. That is the way people think and talk -- but far beyond the realm of human thinking, there is an Almighty God, who has reigned above all regiments of all nations. He is a God of love and peace. Let us offer our prayers and petitions to Him so that our nation and all nations will resort to peace and not to war.

School Close

This year, due to Pentecost week, our closing exercises will not take place on Wednesday, June 1, as is stated in the catalog, but on Friday the 27th of May.

School Closing Events

are planned as follows: Friday, May 20, in the evening - "Belles Lettres Society" Sunday, May 22, in the evening - closing worship services. Thursday, May 26, in the evening - Closing exercises of the Germania Society.

Friday, May 27, in the forenoon - Oral tests in some of the German and English classes, beginning at 8:45. In the afternoon, beginning at 2, we will have the commencement exercises. The following students are graduating:

Anna S. Hirschler - Marion County, Kansas
Emma Krehbiel - Lee County, Iowa
Mary Wirkler - Harvey County, Kansas
Samuel D. Haury - Harvey County, Kansas
Peter R. Voth - Marion County, Kansas
Henry V. Wiebe - Marion County, Kansas

Notes from the Board of Directors' Meeting
of March 16 and 17, 1898

All members of the Board of Directors from Kansas and the representatives for those out of our state met at 2 o'clock in the office of the secretary. The president asked J. W. Regier to open the meeting with prayer. Br. H. Banman was delayed but he came on the 17th.

1. The minutes of the board of directors of November 10, 1898, were read and accepted.
2. Resolved to request the secretary to write a letter to Brother and Sister M. Wenger of Missouri informing them that they have been hired to oversee the serving of food at Bethel College next year. The conditions that the secretary has in his records of December 7, 1897, shall be forwarded to the Wengers.
3. Resolved that the two teachers, Webster and Kliewer, shall be hired another year at the same salary.
4. Resolved that the teaching staff shall be strengthened with the addition of Prof. H. O. Kruse and teacher Peter H. Richert.
(Note from the secretary: The brethren Kruse and Richert have accepted their positions. Br. Kliewer, however, has declined the offer from the board. As a result, the strength of the teaching staff will be increased by one professor.)
5. Resolved to accept article 7 of the church constitution of the newly organized Bethel College Church. In this way the relationship between the college and the church will be in order.
(Article 7 of the church constitution is as follows: "As long as the present bond between the college and the church exists, one or more of the institution's ministers shall take part in the Sunday morning worship services at the church. They or the congregational minister shall take charge of the services on other Sundays. Sunday School and Christian Endeavor shall be under the jurisdiction of the congregation. Since the congregation will use the college chapel, it will adjust itself to the conditions that the corporation finds feasible.")
6. Resolved to give our support to Prof. Wedel who plans to make a trip to Europe the end of May, and to wish him God's blessing on his trip.
7. Resolved that church pews shall be purchased with that part of the money that has been collected as the chapel fund which may be necessary. (Ordinary chairs have been used in the chapel up to this time.)
8. Resolved that the business manager shall ask Mrs. Boyd to give instruction in "Elocution and Physical Culture" in Bethel College in case there is a demand for it. (Mrs. Boyd has agreed to do this. Details will appear in the 1898-99 catalog.)
9. Resolved to comply with the wishes of Prof. Wedel that representatives of the board (with the exception of the business manager) visit the school more often and be an inspiration to the school.
10. Resolved that the board of directors expresses its wishes that members of the conference committee on school and education also visit the college more frequently.

11. Resolved that in the future there be no extra charges for coal made to the students residing in the college building. From now on the coal charge shall be added to the room rent and the total will be raised accordingly.
12. Resolved to agree to an outlay of money for a telephone to be placed in the building This will be connected to the Newton telephone system.
13. Resolved that the business manager shall make inquiries about a better lighting system for the college than kerosene lamps that would be comparable in price. This could, for example, be electric lights.
14. Resolved to pay back the \$500 to Prof Wedel that he paid in to the Ladies Cottage as soon as he is ready to build the house on the building lots we have offered him.
15. Resolved to adjourn

J. J. Krehbiel, Pres.
D. Goerz, Sec.

Latest Correction

(The following letter came too late to be printed in the April issue of the Journal.
The Editor)

Mountain Lake, Minn.
March 17, 1898

Rev. D. Goerz, Newton, Kansas

Dear Friend and Brother,

I have read the letter in the Journal that was written by J. D. Schroeder. The recognition for the gift of Dächsel's Bible Workd does not belong to me alone but also to Br. P. J. Friesen. We both took the responsibility of donating it to our school. However, we deserve little thanks because there were other warm hearted school friends who were willing to do their share to make this gift possible. I should have sent this clarification in sooner, but I have not felt well lately.

Humbly yours,

P. A. Penner

From the Travel Folder

XIV

From Weimar I went along to Jena with a small group of travelers. The road was short and charming but different from the scenic loveliness of the mountains of Thüringen that greeted us from right and left. We planned to stay in Jena just half a day. "What shall we do?" was our question. I said I wanted to look up an evangelical church and attend its services. My companions were willing to separate because they wanted to find a Catholic Church since they are not Protestants. I soon found what I was looking for. It was a large church, more black than gray, standing wedged in between high and low buildings not far from the site of the university. It could date back to the 14th century. It felt strange to be in a magnificently constructed House of God and get such a sense of grandeur. After the sexton who came to ring the bell I was the first of the worshipers to appear. I sat down on one of the simpler benches and looked around. The pillars stretched out thin and tall, perhaps 100 feet, as it seemed, up to the ceiling. The pulpit was attached to one of these and it actually resembled a swallow nest. The altar took up most of the space in the nave. It was much too large according to my taste. In spite of its size the sanctuary seemed to have a seating capacity for fewer than 1000 people. The visitors came in slowly. Each said a silent prayer before sitting down. After the third bell the organ started to send its solemn yet mighty tones through the sanctuary. The liturgy was short. I was happy to participate in the Apostles' Creed that unifies us with Christians all over the

world. After Uhlhorn the Walldensians have gone along with it. It should be honored as a general framework that keeps us together. We all date back to heathendom and together with all modern philosophy that lacks religion we need to realize the work of God that lacks religion; we need to realize the work of God. That is the basis for our salvation, not our own subjective ideas. The singing in the congregation was not as lively as one had expected. The second song was familiar to me and I could sing along. No one even thought of handing me a hymnbook even though I was a stranger. It would have been done in most American churches. As I found out later, it was Superintendent Brosche who preached the sermon. He spoke on I Cor. 15:1-10. His topic was "Christ the Resurrected One is the Life of his Own". It was satisfying because it contained a clear evangelical message of salvation. After the sermon he announced that eight sons had been born to the members of the congregation the past week, three couples were married, and four people had passed away. He had a short prayer in behalf of their families. The worship service closed at 11 o'clock. The sexton was very friendly and was kind enough to give me some information. Luther has preached in this church and perhaps Melancthon also. He accompanied three Anabaptists here to Jena where they were condemned to death. Their fearlessness clear unto death was a blow to the devil.

The weather was dreary and rain was threatening. I trudged slowly through several streets. They are so narrow that two vehicles can hardly pass each other. The citizens there must be good neighbors or their lives would be miserable. The large town hall was interesting to me with its ornate masonry. There was a large restaurant in the basement where the German students had their meetings in the twenties. Even now there was a jolly crowd together indulging in that old German national evil -- drinking. These were the men who were missing in the church services. And now the four story university building lured me. This is where Fichte and Schelling taught as well as Karl Hase who was here for fifty years. He was the famous theologian and church historian whom Karl Gerok honored in one of his poems even though Hase portrayed our Lord as the mere son of Joseph and Mary in his "Life of Christ". Actually, he could do very little to explain the miracles. The Jena University currently has 800 students and the dubious distinction of having the most drunks. This was told to me by one of my friends who was a student of law in the University of Vienna. I read recently that it has only 35 students of theology. The professors of theology, six in number, all belong to an unsuccessful group. Of course, many will disagree with this immediately. How quickly the Apostle Paul would condemn today's so-called "scientific" way of dealing with the holy Scripture.

We ate in the Guest House called "The Big Bear", the overnight lodging place of Bismark. At one time Luther stayed here too and the "Luther Room" certainly helps to advertise the place. That was important to us too although our meal was nothing fancy. My companions found the beer to be pretty bad. Afterward we looked around a bit. Jena is beautifully located on the Saale that rushes past it. Wooded hilltops rise up around the town; they seem to protect it like giants. On one of the houses down the street we read "Schiller Lived Here". Not far down we saw another sign, "Here Schiller Gave his First Lecture." That lecture is still among his works and can be used by any student. That whole episode seemed to pass before my eyes. Schiller's first speech met with great success. Afterwards the poets soon scattered. He had the same experience as many other people. First he was praised in every way and then when the newness wore off the enthusiasm was gone.

I would have enjoyed spending more time at this poet's place, but my fellow travelers wanted to go on. In traveling the proverb is so true, "Shared joy is doubled joy". We traveled the short distance to Blankenburg. One of our group really hated to leave the Saale area. He continually quoted:

"On the Saale, that lovely stream
Stand the castles as if in a dream."

And yet, Germany is filled with castles. They adorn every mountain as a witness

to those rigid times. We ascended to Blankenburg, the famous Greifenstein Ruins. We could see it from a distance as we gazed over the lovely picturesque valley below and the wooded hilltops around us. The ruins were a study in themselves. Some of the walls that served as the retaining walls had been brought up from the ravine where the enormous trees grew. We could easily have jumped down into the treetops. It was easy to imagine the Middle Ages with their knighthood flares when bad cases of thievery were running rampant. The one thing that dampened our spirits was the cold rain that was settling in for the day. It was November weather. We drank tea in the one big room that was left in the former knightly domain and returned to our quarters. That night we had a terrible storm that rattled the window shutters. Following that we really appreciated the warmth of the old German featherbeds. Blankenburg is actually the seat of evangelical activity. The "Evangelical Alliance" newspaper is printed here. That was strange to me and I was disappointed when I read it.

The next morning we went on through the loveliest part of Thuringen. Our spirits would have been heightened by better weather. The sky was filled with heavy clouds, and the valleys were dark with thick fog. In spite of it, however, we did hear exclamations of "Oh!" or "Lovely". Our omnibus took us along the Schwarza, a gay little stream that brought the water of the Saale to our left side. On our right were the hilltops so beautifully rounded as if they had been done by a huge lathe. Most of the cliffs were so steep that I could not imagine anyone climbing them. There are trees on them though. The trees stood as straight as a row of candles. Here what Heine said in his "Harzreise" (Trip through the Harz Mountains) would apply. He said growth did not come easy for those trees. Our road was narrow and made many bends until at times it seemed we would drive right into a mountain or even land on top of it. Sometimes there would be a surprise at the other end of the curve and a complete change of scenery appeared. For a while I sat up on the coach box with the driver. He made the scenes of Eichendorff's "Taugenichts" (Ne'edowell) become very clear. Only on a trip like this can the poet's forest and his love of travel come to life. The words come to my mind involuntarily:

"Who has built you, oh lovely forest,
From up so high and lofty?
Indeed, to the Master I give my praise
As long as my voice I can raise.
Farewell!
Farewell, you lovely forest!"

Finally the love for nature had done all it could to grasp our total attention and our wishes were fulfilled -- if only the weather would have been sunny! But in order to appreciate the poetic one must also read the prose, and a light rain hit our faces. I almost envied the pedestrians who could run to keep warm while the wind was whistling through our hats. We had to guard against catching colds. Finally we were in Schwarzburg, the "Jewel of Thuringen". The castle of the monarch of Schwarzburg is on top of a slope that leads down to a wide valley. This is where the Schwarza flows down rapidly and circles the chain of mountains. The sun did come out during our visit here and it drove out the fog. Then we could catch the magic of this mountain world and could let it cast its spell upon us. Oh yes, God lives here too, not only in the high Alps, and the green meadows in the valley proclaim his goodness. In the second part of "Faust" Goethe, as we know, speaks of a great meadow surrounded by high mountains. There a new youthful life begins every summer morning. Now I had a panoramic view of that sort of thing. The floor of the valley at our feet seemed to breathe and the vegetation was fresh and lush.

The castle was open to the public since the sovereign authorities were not at home. As we entered we saw deer antlers hanging in the spacious corridor. Over one stairway was even a life size stuffed white deer. We walked through their living area and admired the huge dining room. There in an embrasure lay a heavy oak block. The steward explained that according to an old tribal custom this was attached to a chain around a new guest's neck while he indulged in a goblet of wine. The women were spared this ritual. We saw piles of chopped kindling in the castle

yard. There was even sort of an arsenal in the otherwise lonely mountain castle. It was filled with spears and knights' armaments of years past. In the center was a huge stuffed horse that carried the count during the war years of 1864, '66, and '70. What interested me the most was the attractive castle chapel. The seats of the nobility were on the gallery stage.

We dined in the Guest House "Zum weissen Hirsch" (To the White Deer) and then went down the valley where there is a large village situated along the Schwarza. The arrangement of that village is a pattern of complete irregularity. Dwellings, barns, sheds, all are thrown together as if by accident. The whole thing suggests a bit of idyllic art. We looked over a small sawmill that was run by the small stream. That contributed to the overall appearance of a miniature. In America every venture like this would go into extravagance. Here one might say, "What, is that big enough?" There is certainly more moderation in Germany -- a great deal more of the contemplation of the quiet life of olden times. Some verses of Kerner flitted through my mind:

"There down below by the mill
I sat -- it was peaceful and still.
I watched the paddling wheel,
The water intrigued me so, " etc.

Off to the side we heard threshing music coming from a shed. I went there. Four women were working with huge flails beating the grain out of the wheat bundles. Their children were playing nearby. Outside were little wagons with decorated sides in which the children hauled away the straw. I asked one of the women how much money they were earning. "Well," she said, "it is not much. We work from early until late for 80 cents a day." That would amount to 20 cents in America. It looked to me as though these women were at least 60 years old. Yes indeed, they probably depend upon a certain area in their lives that will bring them joy. Actually, many things are much cheaper than in our country. Soon I met a girl who was carrying a whole armful of bread and other baked goods. I gave her a 10 pfennig piece and asked her to tell me what she had paid for her wares. She answered, "35 pfennige". That was very little for that much baked stuff. Finally, I looked up the village school. The teacher's small son ran up the steps in a hurry when he heard that an American was here to visit with the school teacher. He was preparing to leave on a trip and just had time to give me a friendly introduction to the classroom. The benches were long, old fashioned, and uncomfortable. He told me he had lived there almost 15 years and he thought this was such a lovely area.

In the afternoon we went on in the omnibus. Soon we ran into rain and had trouble keeping dry. The farmers were turning their grain probably for the tenth time, and it still resembled old roof straw. Now it was raining on it again. People told us that this weather was most unusual. On the way we saw unusually many women who were carrying baskets of grass and kindling on their backs. Thick fog made the sugar loaf on the mountains look like enormous monsters. After three hours we arrived in Paulinzelle where the pretty monastery ruins interested us. The monastery was built in the tenth century and its abbey must have been a mighty character. Today there is a gate and one wall still standing. Apparently there is nothing new there. The rain prompted us to go to the guest house. At 8 o'clock we took the train to Eisenach. We could see nothing of the landscape because the darkness of night engulfed the entire mountain range.

Local News

The former students, R. S. Haury, Abr. Ruth, and W. J. Baumgartner, now students in the University in Lawrence, paid a surprise visit to their friends in Bethel College.

The number of students who were forced to leave school after the close of the second term is 35-40.

As soon as the weather permits the members of the botany class will have the

joy of going outside to examine every detail of the plant life in the area. What they cannot see with glasses on will be viewed through magnifying glasses in order to make a detailed analysis.

The following addresses were given at the Germania Society meetings during the second term:

- "Change and Travel" - P. P. Buller
- "The Power of a Habit" - C. J. Hirschler
- "Morality" - P. J. Friesen
- "Decency" - J. M. Sudermann
- "What Will Become of Him?" P. E. Penner

The officers who were elected on March 25 are: Chairman - P. P. Buller, Substitute - B. W. Harder, Secretary - Selma Schmitt, Treasurer - Lizzie Wirkler, Doorkeepers - Mary Dallke and Mary Wirkler, Program Committee - M. D. Baumgartner and A. J. Becker.

Brothers P. R. Voth and H. B. Wiebe led the worship services on Sunday evening, April 3. After Brother Voth read Luke 10:1-20 as the introduction, Brother Wiebe preached a sermon based on John 12:20-26

The following students are planning to graduate this year: H. B. Wiebe, P. R. Voth, Mary Wirkler, Anna Hirschler, Emma Krehbie, and S. D. Haury.

Special Closing Program of the Germania Society
held May 26, 1898, at 8 p.m.

1. Opening - Chairman P. R. Voth
2. Music - Choir
3. Essay - Anna Hirschler
4. Poem - Bertha Krehbiel
5. Address - E. J. Hirschler
6. Music - Cicilia Quartet
7. Debate: Resolved that adversity will build a more influential personality than outside information. Affirmative - D. H. Richert, negative - P. P. Buller
8. Music - Prof. Welty
9. Newspaper - Otto Lichti, M. Richert, Abr. Becker, Selma Schmitt
10. Closing Remarks - P. R. Voth
11. Music - Bethel Quartet

Christian Endeavor Program
held April 17, 1898

1. Chairman - C. J. Hirschler
Song and Prayer
2. A Glimpse into the History of our Denomination - C. J. Hirschler
3. Their Persecution - P. J. Friesen
Choir Number
4. Spreading their Principles - Prof. C. H. Wedel
5. What are the Duties of our Denomination in the Present and in the Future? - David D. Goerz
Song and Prayer

No More Jumps!

It is said that Kaiser Joseph II always wanted to take the second step before the first. That is why all efforts to get along with his subjects failed. He has many followers. Many students want to jump into an upper level class when they should be learning to read and to write correctly. Some want to study rhetoric and they make glaring errors in grammar. Others pursue elocution but can hardly spell a word. A third group crowds into the theology classes but they have not even mastered their catechism. Still others plunge into medicine without knowing one Latin word from another. Why is this true? Some think it is a disgrace to enroll in the lower classes. They flatter them-

selves into thinking they know more than they actually do. The road to knowledge seems so long to them that they want to jump instead of walking. The first step seems so simple they would rather start with the second one. But the one who does that usually stumbles and falls. True progress is continuity which has no room for a gap or a jump. What we presume to have skipped comes to the forefront continuously to haunt the would-be successful student. Finally he makes an unpleasant switch or he leaves the whole thing in disgust and quits school."

The German Fritz Turns "Yankee"

Recently the "Reformierte Kirchenzeitung" (Reformed Church Newspaper) printed the following letter that portrays a German "Fritz" who would like to turn into a Yankee. The trouble is he cannot overcome being a Fritz. In an epistle of his own that could be called "Fritzian arrogance" he wrote the following ridiculous German-English bunch of nonsense in a German paper:

"Der is no Jus for Ju to sent mir mein pepper enni longer es Ei want to forgress mein Dutch as schnell as possibel und want to ketch up mit mein Englisch nebers. So I sent zwei Dollars und ein halb vor das Letz Jier, and ju no sent mi mein pepper if you plies. Und ju no kumm to mein Haus to colleckt, as mein Hund will beis ju wether ju spreck to him or not.

Kenn ju dat understand?

Zum Gruss"

The Fifth Annual Closing Concert

of the music department in Bethel College will be given on Monday evening, May 23, 1898, in the Literary Hall of the College. The readers will find a complete copy of the program on the third cover page of the paper. When this program will be given there will be participants from students of Professor Welty's class, from the city of Newton, as well as an English soloist, and Mrs. Boyd, the leader of the Musical Union in Newton. For this reason all selections will be sung in English. There is an entrance fee of 25 cents. The proceeds of this will be used to help the piano fund. Out of this will also come the funds for the Chickering grand piano that Bethel College has purchased. There is no extra charge for reserved seats. Hopefully all music lovers will attend this program.