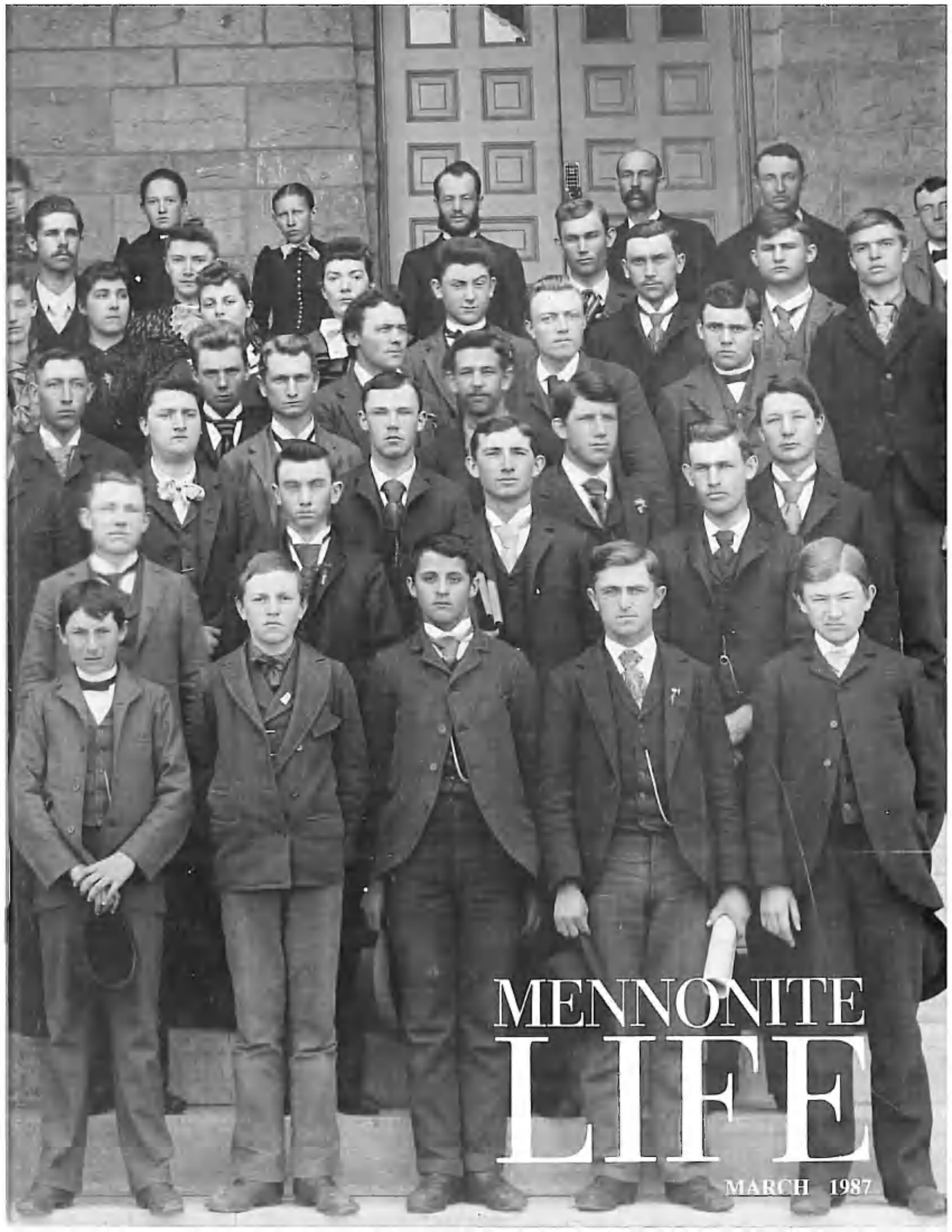

MENNONITE LIFE

MARCH 1987

A Bethel Sampler, 1887-1987

What follows is a special issue of *Mennonite Life* that offers you a sampler of experiences and departmental histories that make up the story of Bethel College.

How does one capture all the color and characters of 100 years of institutional history in one issue? You don't. Only the first seven of many essays and departmental histories are included. This special issue is being received by *Bethel Bulletin* readers as well as *Mennonite Life* subscribers. Additional articles on Bethel's departments, activities and people will appear in subsequent issues, although only for regular subscribers of *Mennonite Life* (annual subscription is $10 per year).

Tennyson's observation that "I am part of all that I have met" also holds true for institutions. Bethel today is, indeed, the product of many yesterdays, of many classroom and chapel experiences, of "a host of witnesses." The articles in this issue introduce you to a rich sampler of such events and experiences. In the words of the American poet, Walter Whitman, Bethel's centennial story is "one generation playing its part and passing on, Another generation playing its part and passing on."

It is fitting to capture some of these institutional memories this year as Bethel celebrates its centennial as the oldest Mennonite college in North America. Such an occasion is, indeed, special. In this issue we look back to beginnings and to chapters and characters in the institutional journey. We look back in nostalgia, but also to give thanks for all that Bethel has been and to learn from our predecessors.

Hopefully, an issue of *Mennonite Life* many decades from now will interpret what we become after 1987 and how we meet the opportunities of our second century. But that is another story, a story yet to be written.

Harold J. Schultz

In this Issue - Contributors

William T. Vandever - Professor of Education and Department Chair, has taught at Bethel since 1976.

J. Harold Moyer - Professor of Music, graduated from Bethel in 1949 and has taught at Bethel since 1959.

Robert Kreider - former Professor of Peace Studies and Director of the Mennonite Library and Archives, graduated from Bethel in 1939 and returned in 1974.

John Janzen - Director of the Kauffman Museum and Professor of Anthropology at the University of Kansas, graduated from Bethel in 1961.

David Kreider - Assistant Men's Varsity Soccer Coach and Kauffman Museum Carpenter, graduated from Bethel in 1982.

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MENNONITE LIFE

Cover

Bethel College Faculty and Students, 1893-94

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The Education of Teachers at Bethel College in Kansas, 1893-1927

by William T. Vandever

"Wie könnten wir unser Land besser belohnen?"

Beginnings

The founding of rural, residential, church-related academies and colleges was one of the most significant institutional phenomena of nineteenth century America. As the frontier pushed westward, the largest Protestant denominations continued to replicate what they had begun in the prior two centuries on eastern and southern frontiers. Numerous, and often ephemeral, institutions of higher learning were founded in flurries of inspired activities by promoters of town, as well as gown. Henry P. Tappan, noted president of the University of Michigan, stated in 1850 that "... we have multiplied colleges so as to place them at every man's door."[1] The Methodists, for example, succeeded in establishing no less than thirty-four colleges prior to the Civil War, including Baker University, founded in territorial Kansas in 1858.[2]

Fearful of losing younger generations to the Congregationalists, Presbyterians, Episcopalians, Methodists, and Baptists, the smaller denominations proceeded to found their own academies and colleges. Formal learning at these institutions was purposefully framed to be "guarded," with a careful emphasis placed upon the perpetuation of each denomination's particular beliefs, values, and customs. The Mennonites of North America were no exception to this phenomenon, although they confronted it later than many other denominations. At the third session of the General Conference Mennonites, held in 1863 at Wadsworth, Ohio, a constitution was drawn up for the "Christian Educational Institution of the Mennonite Denomination."[3] Daniel Hege, a minister from Summerfield, Illinois, had provided the rationale in a commentary two years before:

> . . . since it is of such vital importance for every one to understand God's word, is it not then absolutely indispensable that the minister himself understand it, yea more, be able to make it clear to others? But to help the minister to obtain this ability, that is what christian schooling is to do . . . . Therefore, above all things, we need for the beginning at least one thoroughly christian Mennonite school, both as a help in the unification of the Mennonites and as a means toward the spread of the Gospel . . . .[4]

The school at Wadsworth was designed particularly, but not exclusively, for the education of young Mennonite males, and its central objective was to produce missionaries, ministers, and teachers.[5] Thus, the idea of a theologically-oriented academy took root. However, it is much easier to provide a justification for a school than to staff it with teachers and enroll students. Since the Mennonites had no prior tradition of founding higher educational institutions, they looked to Germany for their first principal and faculty. Apparently, it was considered imperative to keep the German language alive among the younger Mennonites of that period. This early venture in Ohio ultilmately failed in 1878, only to reappear as an academy, first in Marion County, then in Halstead, Kansas, and finally to emerge as an academy and college combined in Newton. The story of this relocation of educational interests is intimately connected with new patterns of Mennonite settlements to the west, but it should be noted that the legacy of concern commenced with the General Conference Mennonites in the east.

Kansas in the 1870's was a fertile ground for new faces and ideas. The young state was reached by thousands of immigrants from Europe, and those among the Mennonites who had received their schooling in Prussia, Switzerland, and Russia soon became the most vocal advocates of formal education. The German-speaking Russian Mennonites who migrated in 1873-74 quickly planted a small parochial German-language school in the Alexanderwohl settlement north of Newton. However, this did not suffice, and plans were laid for a larger school, first in Marion County (the "Emmatal School"), then moving to Harvey County, (the "Halstead Mennonite Seminary," or "Mennonitische Fortbildungsschule"). It was hoped that this school would produce both German and English-speaking teachers and church workers for the new settlements and congregations. At a meeting of the Kansas Conference of Mennonites in the fall of 1877, the following resolution passed:

> Resolution 8: The Conference recognizes the necessity of establishing a 'Central School' in which capable young men, either free or at moderate expense, could acquire the necessary training for teaching. Since teachers for such a school are available and only the means for providing the necessary facilities are needed, all congregations should make an effort to find sources from which such means may be obtained either through the formation of a Central School Fund or through voluntary, but regular contributions or other similar ways.[6]

There were several issues at stake concerning this "Central School," but they appeared to come together under the general theme of Mennonite cultural unity. The most vocal supporters of the school were first-generation immigrants who clearly saw the necessity of raising the second generation in the European tradition, yet enabling them to function within the framework of American society. By 1879, the Kansas Conference of Mennonites adopted the following statement about the purpose of the proposed school: "The aim

of the school shall be to prepare teachers for our district schools and for our German parochial schools."[7]

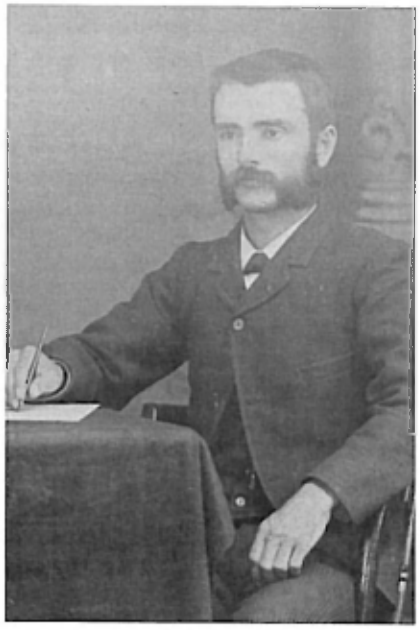
Thus, the way was opened for the founding of an academy, or "seminary," which would become the antecedent of Bethel College. As in Ohio, the Kansas schools were primarily developed to produce leaders for the meetinghouse and the schoolhouse. However, the Kansas Mennonites also placed an emphasis upon the development of "district," or public school teachers. This was not difficult to rationalize in a region where relatively homogeneous farming communities were required by state law to support public schools. Cultural homogeneity among the Mennonites helped create, in effect, district schools that were more private than public. Thus, Kansas Mennonite parents desired to place their own kind of teachers in the district schools. In addition, they wanted German-speaking teachers for the shorter term parochial elementary schools which were connected with the various church congregations. Kansas Mennonites did not, after all, desire to lose the second generation, a common occurrence among other immigrant groups.

When the Bethel College cornerstone-laying ceremony took place on October 12, 1888, numerous denominational colleges were already under way in the state. The idea of the four-year liberal arts college had evidently taken hold and was popular with many Kansans. Forty miles to the south, the city of Wichita had no less than nine colleges in various stages of planning and construction.[8] In 1891, the Kansas Yearly Meeting of the Society of Friends expressed deep concern over losing its youth to these institutions. They saw that there was little choice but to found their own college in Wichita.[9] However, the new Mennonite institution in Newton was not much competition to the Quakers, for it was little more than a parochial academy during its first two decades and thus did not possess the curriculum or faculty of a late nineteenth century liberal arts college. The first president, Cornelius H. Wedel, administered the faculty and institution from 1893-1910, deliberately keeping it somewhat isolated from the mainstream of American secondary and higher education, which at that time were both undergoing significant changes in curriculum. The idea of a "guarded" secondary education was, on the other hand, effective in its own right in producing teachers and preachers for the Mennonites. It was estimated that by 1903, out of 631 students enrolled since classes commenced in 1893, 112 had entered the teaching profession, with 24 more in other church-related work, including the ministry.[10]

The Kruse Years: 1898-1902

During the first decade, the driving force behind the education of teachers at Bethel was Henry O. Kruse, who was hired for the 1898-1899 school year as professor of natural sciences and principal of the academy. Prior to that, he taught English at the Halstead Seminary from 1887-1890 and served as principal the following year. After resigning, Kruse continued his education at the University of Kansas. While at the University of Kansas as a student, Kruse undoubtedly kept track of events which affected the certification of teachers. In 1893, the state legislature passed an act which regulated the certification of teachers. It permitted the State Board of Education to exempt from state teacher examinations those students who had successfully completed courses in the arts and sciences at institutions which were accredited by the Board. This left exams to be taken in the "professional subjects" only, i.e., history and philosophy of education, teaching methods, school laws, and school management. In 1896, the University of Kansas awarded students who completed courses in pedagogy a "teacher's diploma," as well as a B.A. By 1899, the legislature allowed any college graduate who had the teacher's diploma to receive a regular teaching certificate without further examination.[11] Student teaching was not a state requirement at that time. Bethel Academy graduates could not take advantage of the new state requirements, and it was not until the B.A. degree was offered by the college in 1912, and Kansas State Board of Education accreditation was received in 1916, that graduates could qualify for certification without examination.

Prior to Professor Kruse's arrival in 1898, the college offered two three-year academy-level courses—a preparatory and an academic course. The latter was advertised in the *Second Catalogue* of 1894-95 as aiming ". . . to fit students to teach in German and English schools."[12] In 1895-96, a "Teachers' Certificate Course" was listed for the



Henry Otto Kruse

expanding Music Department program.[13] Courses in pedagogy were in place before Kruse's time, appearing the first year of the academic course in 1893-94 and the second year in 1894-95: "Pedagogy. 16 weeks. Elements of Psychology and School management. The instruction given will be an introduction to a deeper study of the subject. Students are referred to valuable books in our library such as Schumann['s] 'Paedagogik' and the works of Compayré."[14] These early education courses were taught by Gustav A. Haury, Professor of English Literature, Latin, and German.[15] Haury had attended but did not graduate from the University of Kansas. Students who successfully completed this three-year academic course were still required to pass the teachers' examinations in all areas. Some went on to finish their work at the Kansas State Normal School at Emporia. Others taught in local schools or returned to their homes out of state. One student moved to Canada: "I. P. Isaac has gone to Manitoba. He is engaged to teach a ten month's school there. Thus another link is added to the claim that binds together sunny Kansas and the icy North. All honor to the unifying influence of our school."[16]

By 1896-97, a "Bibelinstitut" was in place, with courses in pedagogy offered. This program was continued as the "College Bible Course" until 1925, and its purpose was to produce Sunday School teachers. H. O. Kruse, P. H. Richert, and H. D. Penner also participated in meetings of the "Men-

nonitischen Lehrervereins von Kansas," an organization of German-speaking teachers interested in discussing matters pertaining to Christian education and the perpetuation of the Germanic cultural traditions and language. Summer German teacher institutes were also sponsored, and in 1900 one was held for two weeks under H. D. Penner's direction. Participants were given free lodging on campus, provided they brought their own mattress and blanket. In addition, they were charged $1.75 per week for board.[17]

A lengthy article, "Einige Gedanken über Erziehung," in the *School und College Journal*, revealed Kruse's philosophical and psychological ideas about the various ways in which humans learn. His central theme set the foundation for teacher education in the academy, and later, the college: "Der wahrhaft freie Mensch muss daher religiös sein; und eine vollkommene Erziehung schliesst daher auch die Religion in sich." ("The truly free person must be religious and therefore a complete education includes religion.")[18] Kruse did not limit himself to religious circles though, and he taught didactics, physics, and physiology in a summer school for teachers, the Normal Institute of Harvey County.[19] One should note here that a precedent was set for service to the community through teacher education, and we will see that this emphasis, begun by H. O. Kruse, continued throughout the period.

The main contribution which H. O. Kruse made to the Academy was the creation of a three-year "Normal Course" for aspiring teachers. In order to be admitted into this three-year program, one had to attain the following prerequisites: ". . . Reading, Orthography, Geography, U.S. History (Barnes or equivalent), and Arithmetic through interest. Deficiencies can be made good in classes organized for the Academic courses."[20] The main course in Pedagogy was taught during the first year, and electives were added in History of Education and Philosophy of Education. Kruse used texts by Compayré, Schumann, Painter, and Rosenkranz, and was probably acquainted with the latest pedagogical theories, having attended summer school at the University of Chicago in 1900. It is not known whether he took a course then from the famous philosopher, John Dewey, whose experimental Laboratory School was attracting worldwide attention, but it would be reasonable to think that Kruse was familiar with his writings on philosophy and education. On the other hand, it is also reasonable to assume that the noted philosopher's theories on pragmatism and experimentalism in education would not find a receptive audience back at Bethel. The works of Dewey and his famous mentor in philosophy and psychology, William James, were added to the college library collection later on in the 1920's.[21]

H. O. Kruse's tenure at Bethel lasted but four years. Apparently, a conflict with C. H. Wedel over administrative functions, religious beliefs, and the use of certain textbooks caused enough unpleasantness to prompt his leaving. He was not primarily interested in administrative work and wanted to get on with a graduate program in German, eventually teaching in the German Department at the University of Kansas.[22] Nevertheless, Kruse left behind an important legacy of enthusiastic teaching and scholarship, thus providing the teacher education program at Bethel with a commendable start.

The Riesen - Burkhard Years: 1909-1919

After H. O. Kruse left Bethel in 1902, the normal training course was continued and remained constant for the next nine school years. It was estimated that at the close of the fifteenth year in 1908, out of 984 enrolled, approximately 190 graduates had entered the teaching profession, with 70 active as church workers, including parochial school teachers. About 80 percent of these were Mennonites.[23] This meant that one out of five graduates had chosen to become a public or parochial school teacher. The twenty percent figure is important, because this has remained fairly constant over the years, signifying a continuing interest in and concern for service in the teaching fields.

It was 1909 when Emil R. Riesen burst upon the scene as professor of education and German and principal of the academy. A University of Kansas graduate, he was later described as ". . . young, able, enthusiastic, and thoroughly interested in education, he brought to the newly created position ideas and methods which proved of lasting influence and value. His was doubtless the most important single influence in the forward movement that began toward the close of the first decade of the present century."[24]

Riesen, like Kruse, appeared at a time when the state teacher regulations were changing. The state legislature appointed a commission to study teacher certification, and in 1909 it recommended the establishment of normal training courses in secondary schools. The legislature then voted to make this a bill, and Riesen acted to create a four-year normal course. Bethel did not qualify for a $500 grant since that was given only to public schools that sponsored the normal courses. By adding new courses in pedagogy, students would now be prepared to pass county examinations leading to a type of certificate which would permit them to teach in grade school. It is interesting to note that this apparent lowering of state standards allowed more teachers into the system, thus creating a surplus. Bethel continued to produce teachers through its normal training department in the academy, but at a decreasing rate, until the program was discontinued in 1924. By then the state standards had changed to require two years of college preparation for teaching in rural, grade, and junior high schools.

The new normal training course was explained by Riesen in the *Monatsblätter*, Bethel's monthly publication: "Ein Normal Kursus in Bethel College? Ein 'State Certificate' für unsere Graduenten?" He listed the courses required beyond the eighth grade, and pointed out that the teachers must either be graduates of a state university or state normal school, or that they must show adequate preparation on their academy and college transcripts. Once graduated, the student could be certified for two years in Kansas without having to attend the summer county institutes for teachers. Riesen mentioned that there were six students interested in the program, but that he wanted it discussed at the annual meeting of the College Corporation, the "Jahrversammlung."[25] The new courses commenced in 1910-11, and thirteen students enrolled.[26] A description of the normal course appeared in the catalog of 1910-11:

THE NORMAL COURSE.

The Academy Normal Course grants to its graduates a two-years' state certificate which is renewable upon the expiration of that time.

We are glad to announce our Normal Course to all prospective teachers. A new state law has made it possible for our Academy to meet a long-felt need among those who would prepare to teach. The need namely of a course in school which would grant a certificate to teach and which would at the same time

Emil Riesen

do away with the necessity of spending a whole month every summer in the County Normal Institutes. The graduates of our Normal Course will receive a certificate that is good in any county in Kansas and is renewable at the end of two years of successful teaching.

The specifically normal training work that is offered in the last year of this course will prepare the teacher to meet many of the problems of the school room in an intelligent and practical manner. It is also to be expected that graduates will be given the preference by the schools in the selection of their teachers, by reason of the special training they have received. Thus a need of our teachers is met and their efficiency is increased.

The expenses in this course are like those of all other academy students except that an extra charge of one dollar will be made for the final examinations on the third Friday and Saturday of May in the last year of the course. This charge is fixed by state law, as are also the date and the subjects of final examination.

The final examinations (mentioned in the previous paragraph) will be in the specifically normal training work done in the fourth year. The following are the subjects: Psychology, Methods and Management, American History, Reading, Arithmetic, Geography, Grammar and Composition.[27]

Riesen worked with the program for a year, then took a leave of absence to pursue graduate studies as an Austin Scholar and assistant in the philosophy department at Harvard University. Katherine Mueller replaced him, and Elsie Byler assisted in the department for 1911-12.

Emil Riesen received his M.A. from the University of Kansas in 1912. He served as registrar in 1913, and as the head of the normal training department until 1916, then shifted to teaching philosophy for two more years. He was succeeded by Samuel Burkhard, who had been an instructor in industrial arts at Bluffton College. Burkhard was a graduate of Goshen College and received his M.A. from Columbia University in 1912. John Dewey was teaching at Columbia that year, and it is interesting to note that Burkhard took courses from him.

In 1918, Riesen followed the example of his predecessor by moving on to a larger institution in order to pursue his academic interests, ". . . prompted by the opportunities of a larger field of service, better remuneration, and an improved climate."[28] The "better climate" was found at the University of Arizona, where he joined the philosophy department and also worked as registrar.

By 1914-15, there were ten departments in the college, including the Department of Education and Psychology. Most of the students who were interested in becoming public or parochial school teachers, however, were enrolled in the academy's normal training course. From 1911-22, this program was administed by Elsie Byler, David H. Richert, Crissie Yoder, Jacob H. Franzen, and Cora M. Haury.[29] Since the academy was accredited in 1910 by the Kansas State Department of Education and in 1913 by the North Central Association of Colleges and Secondary Schools, it continued to attract students interested in teaching at the eighth grade level or below. A normal training course for Sunday School teachers was added in 1913. In 1914, an experimental methods course was added to the Spanish department curriculum in the college, but methods courses in other subjects did not appear until 1917. The college students of that era must have thought highly of Professor Riesen's course in the history of education, because the senior class play consisted of a dramatization of the history of the school as a social institution.[30] Further interest in the topic of teaching appeared during 1915-16, when one of four visiting lecturers, Dr. Luther A. Weigle, spoke on "The Ideal Teacher,"[31]

The important event of 1916 was the occurrence of the first accreditation of the college by the Kansas State Department of Education. This meant, among other things, that Bethel College graduates could have their credits recognized by other accredited institutions of higher education, and that the teacher education candidates could qualify for state teaching certificates without standing for examinations. Three members of the class of 1915, Helen Isaac, William Wiebe, and E. L. Harms, and P. F. Quiring of the class of 1914, were the first to receive certificates under this new regulation.[32] However, not everyone regarded accreditation as a positive step, and old fears over the reach of the state into the private domain came to be expressed, particularly by those who suspected that Bethel was slowly drifting away from Mennonite principles and ideals.[33] On the other hand, accreditation meant parity with other colleges and universities, and gave the college the push it needed to attract more students. Enrollment in the college jumped from 85 students in 1915-16 to

John R. Thierstein

110 the following year.[34] Of the twelve graduating seniors in the college class of 1917, five had enrolled in the teacher education program, including Henry A. Fast, who later became pastor of the Bethel College Church and professor of Bible at the college. Half of the junior class was taking education courses, and the good news that year was a bumper crop of thirty-five freshmen.[35] From this point on, the college would grow in importance and size beyond the academy, the latter closing its doors in 1927.

The decade of educational progress under Riesen and Burkhard saw the solidification of a state-approved teacher education program within a new department in the college. For the 1916-17 school year, the Department of Education and Philosophy offered no fewer than fourteen courses. Burkhard taught the seven education courses plus one in social psychology, and Reisen taught seven courses in philosophy. Normal training courses were also being conducted in the academy, and the music department still had its teacher's certification course. The Department of Education and Psychology offered summer school courses for the first time in 1916, which included a model elementary school and an elementary methods course. This type of activity was very much in vogue, possibly also influenced by the Laboratory School at the University of Chicago. It was also the type of program that would entice the county elementary school teachers to take a summer course at Bethel. A summer term ran from June 11-July 21, 1917, with five courses in pedagogy and psychology offered. Also, courses in "Public School Music" and a "Normal Art Course" were scheduled.[36] A prescriptive note in the college catalog of 1916-17 reminded one that "All students who think of teaching as their profession should elect drawing and music beyond the requirements. They are reminded that their work in life will be one of particular social responsibility. They should begin early to develop a healthy and powerful personality."[37]

The Katterjohn-Sloan-Thierstein Years: 1919-1927

Samuel Burkhard resigned in 1919. As acting dean since 1917, he had been under pressure for his progressive views on education and religion. He was replaced by Daniel K. Katterjohn, who held a B.S. from Lebanon University in Ohio and a B.A. and M.A. from the University of Kansas. Katterjohn's main contribution in one year at Bethel was to introduce student teaching as a permanent course in the teacher education curriculum. He was characterized as ". . . an experienced teacher [who] rendered very acceptable service...."[38] J. C. Sloan replaced Katterjohn for the 1920-21 school year. He received his B.A. from the Kansas State Normal School in 1916, and had eight years' experience as a high school principal and superintendent of schools. Sloan was a candidate for the M.A. from the University of Kansas, and he, like Katterjohn, stayed for only one year. His main problem was membership in the Freemasons, as Mennonites were generally opposed to active participation in secret societies. Four changes in the department within four years signalled that a period of instability was at hand. Certainly, the internal and external problems surrounding town-gown relations during World War I, combined with the modernist-fundamentalist theological controversies within the Mennonite fold, played major roles in creating problems for anyone who would attempt to prepare teachers for the public or parochial schools.

Despite the myriad difficulties, Bethel's tradition of finding strong leaders in the worst of times continued, and John R. Thierstein joined the faculty in 1921 as professor of education and German literature. Thierstein was a graduate of the Halstead Seminary and the University of Kansas, obtaining his Ph.D. in Switzerland from the University of Bern in 1910. Prior to that, he had taught mathematics at Bethel during the 1903-04 school year. He possessed a broad background in public and private school administration, and was a member of the Bluffton College faculty before coming to Bethel. One of Thierstein's first accomplishments was to organize a committee which would administer the teacher placement services. A rather weak attempt at this had been tried before in 1916, but he pushed the project forward, and a Teacher Placement Bureau was finally established in 1932 by Aaron J. Regier. Thierstein was also instrumental in starting up a rejuvenated summer school program in 1922, and directed it from 1925-33, after which he was replaced by the dean of the college, Peter S. Goertz. In 1925, 143 students registered for the summer school, showing the importance of that program.

In 1926, ten years after the initial accreditation by the Kansas State Board of Education, President John W. Kliewer received word that the college would no longer be recognized for certification purposes. Apparently, standards set by the University of Kansas and the North Central Association had not been met. After receiving Bethel's written protest, the State Board permitted a one-year grace period, with the teaching certificates of graduates to be valid for only one year. For a while it was feared that some of the students might transfer to the University of Kansas. However, after conducting another review, particularly of faculty qualifications, notice was given in June, 1927 that the college would be accredited for two more years.[39] Unfortunately, Bethel carried this problem into the 1930s, and it was not resolved until 1938 when accreditation by the North Central Association was finally received.

During Thierstein's six years as head of the department, credit hours were added to the education program, but the basic curriculum was quite similar to that of the Riesen-Burkhard era. Irma Haury was hired to teach the normal training course in 1922, but that program faltered and soon had to be shut down. We have seen that the vicissitudes of state teacher certification regulations forced changes in both the academy and college. Undoubtedly, this contributed to the demise of the former, while increasing the institutional commitment to teacher education of the lat-

ter. Meanwhile, the work with teachers in the communities of the constituents was continued with the Mennonite Teachers' Conference. In 1924, Bethel faculty aided in the preparation of curricula for the Mennonite Vacation Bible schools.[40] This type of activity on behalf of the church schools undoubtedly benefited the college by encouraging much-needed financial support from the Mennonite congregations.

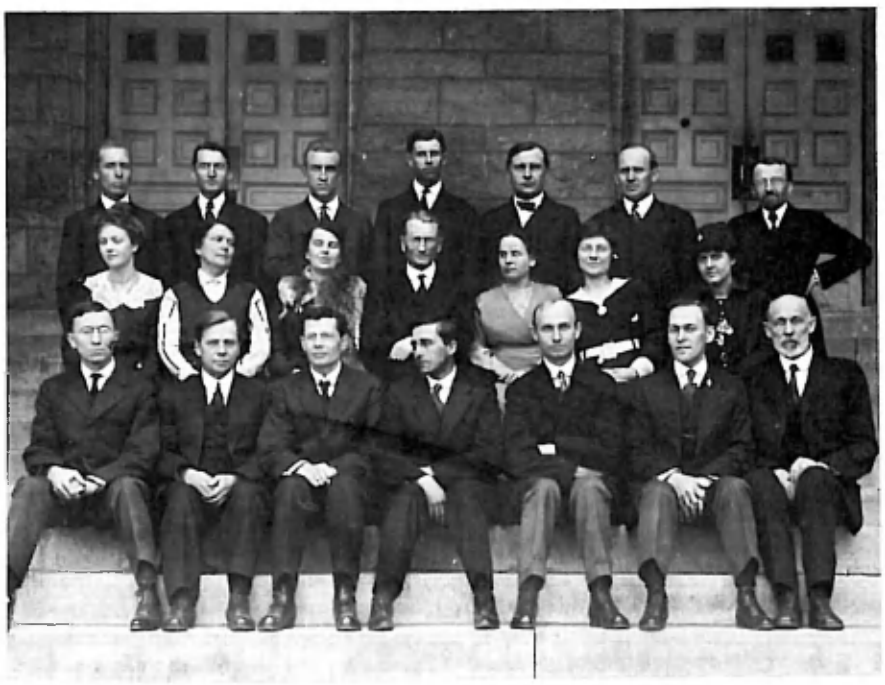
The greatest outreach of the institution during this period came from the students who became teachers. It is estimated that from 1920-27, of the 328 academy and college graduates, twenty percent, or 66, probably became teachers.[41] According to Peter H. Wedel, "Its field of service, too, was gradually expanding beyond the bounds of Mennonite communities. Bethel College graduates were teaching in public high schools, in Indian government schools, and one had even found his field of service in the schools of the Hawaiian Islands."[42] Thierstein, no doubt, deserves much credit for the movement of teachers beyond the confines of Kansas, but we should not lose sight of the fact that service to the Mennonite communities, wherever they might be, had been the primary objective of the teacher education program since its inception in 1893.

At the end of John Thierstein's administration, and the beginning of that of Aaron Regier, a reorganization took place and education became a separate department. From this point on, a greater emphasis was placed on the applied, or practical aspects of teacher training. Therefore, observation and student teaching in the public schools received greater emphasis, and were later required by state regulation. In the 1930s, J. B. Heffelfinger, superintendent of the Newton school district, supervised Bethel's student teachers. The applied emphasis had thus arrived, and a new course of study was charted for the future.

If we choose to look at this important historical period as a whole, one aspect stands out. Return for a moment to the thoughts of Daniel Hege in 1863 and to Resolution 8 of the Kansas Conference of Mennonites in 1877. Bethel College was created out of ideas and therefore was committed to stand for ideals. The ideal of service to church, community, and nation through teaching was singularly powerful for the Bethel faculty and students of that era. Peter H. Richert stated it well: "Wie könnten wir unser Land besser dafür belohnen als durch Erziehung christlicher Lehrer?"[43]

ENDNOTES

[1]Henry P. Tappan quoted in Donald G. Tewksbury, *The Founding of American Colleges and Universities Before the Civil War* (New York: Arno Press & The New York Times, 1969), p. 3.
[2]Ibid., pp. 104-105. By 1860, Presbyterians had founded forty-nine colleges, and Baptists twenty-five, with Ohio, Pennsylvania, and New York leading the states in number of colleges.
[3]H. P. Krehbiel, *The History of the General Conference of the Mennonites of North America*, Vol. I (Canton, Ohio: The Author, 1898), p. 83, 118.
[4]Ibid., p. 83.
[5]Peter J. Wedel, *The Story of Bethel College* (North Newton, Kansas: Bethel College, 1954), p. 17.
[6]Ibid., p. 15.
[7]Ibid., p. 18.
[8]Juliet Reeve, *Friends University: The Growth of an Idea* (Wichita, Kansas: The Friends University, 1948), pp. 4-9.
[9]Ibid., p. 36.
[10]Wedel, p. 146.
[11]Clifford S. Griffin, *The University of Kansas: A History* (Lawrence, Kansas: The University Press of Kansas, 1974), pp. 273-274.
[12]*Second Catalogue of Bethel College, Newton, Kansas, 1894-1895* (St. Louis, Missouri: Aug. Wiebusch & Son Printing Co., 1894), p. 11.
[13]*Third Catalogue of Bethel College, Newton, Kansas, 1895-1896* (St. Louis, Missouri: Aug. Wiebusch & Son Printing Co., 1895), pp. 11-12.
[14]*Second Catalogue*, pp. 13-14.
[15]*School and College Journal*, vol. 1, no. 4 (April 1896): p. 27.
[16]*School and College Journal*, vol. I, no. 8 (Aug. 1896): p. 51.
[17]*Schul und College Journal*, vol. V, no. 7 (July 1900): p. 60.
[18]*Schul und College Journal*, vol. V, no. 8 (Aug. 1900): p. 61. The article itself commenced in the July 1900 issue, vol. V, no. 7, pp. 52-53.
[19]*School and College Journal*, vol. IV, no. 7 (Aug. 1899): p. 59.
[20]*Seventh Annual Catalogue* (Bethel College, Newton, Kansas: 1899-1900), p. 5.
[21]A two-volume set of William James' *The Principles of Psychology* was donated by Kruse's widow in 1922. The library also possessed James' 1908 work, *Talks To Teachers on Psychology*.
[22]Wedel, pp. 107, 109-110, 303.
[23]Wedel, pp. 161-162.
[24]Wedel, p. 147.
[25]Emil R. Riesen, "Ein Normal Kurses in Bethel College? . . . ," *Monatsblätter* Jahrgang 14, Nr. 8 (Oktober 1909): pp. 1-2.
[26]Wedel, p. 177.
[27]*Eighteenth Annual Catalogue, Bethel College, Newton, Kansas, 1910-11* (St. Louis, Missouri: Aug Wiebusch & Son Printing Co., 1910), p. 6.
[28]Wedel, p. 197.
[29]Wedel, p. 227.
[30]Wedel, p. 224.
[31]*Twenty-Fourth Annual Catalog . . . 1916-17, Bethel College, Newton, Kansas*, p. 19.
[32]Wedel, p. 234.
[33]Wedel, p. 233.
[34]Wedel, p. 591.
[35]*Twenty-Fifth Annual Catalog . . . 1917-18, Bethel College, Newton, Kansas*, pp. 103-105.
[36]*Twenty-Fourth Annual Catalog . . . 1916-17, Bethel College, Newton, Kansas*, pp. 78-80.
[37]Ibid., pp. 56-57.
[38]Wedel, p. 197.
[39]Wedel, p. 333.
[40]Wedel, p. 294.
[41]Wedel, p. 592. The number of teachers cited is an estimate by the writer.
[42]Wedel, p. 267.
[43]P. H. Richert, "Bethel College als Vorbereiterin unserer Prediger und Missionare," *Christlicher Bundesbote*, 55 Jahrgang, Nr. 6 (11 Februar 1936): p. 94.



Bethel College Faculty, 1916

Bethel's Music Department: The Early Years, 1893-1913

by J. Harold Moyer

From the beginning, music has been considered an important part of Bethel. The first catalogue (1893-1894) included the following statement:[1]

> As the interest in music is growing, a special musical department has been established in Bethel College. Music shall be taught not merely as an ornament, but as a part of a complete education.

This same statement appeared in eight subsequent annual catalogues. In 1902-1903 the first revision appeared:[2]

> The object of establishing a musical department in connection with Bethel College was to meet the constantly increasing demand for musical instruction in connection with the college course, as well as to provide thorough instruction in music for those not directly connected with the college. A knowledge of music is rapidly becoming a necessary part of a complete and well rounded education. As the study of higher mathematics cultivates the mind and strengthens the reasoning powers, so the study of music awakens a love for the refined and beautiful in art and nature.

A shorter statement in 1911-1912 refers to the "demand for a more liberal education in music. Its object is to furnish both preparatory and advanced instruction, and to train teachers."[3]

Curriculum

In the early years music offerings were listed separately from the standard course offerings. The first catalogue lists instruction in four areas: pianoforte, reed organ, harmony, and singing.[4] The first addition to these subjects was in 1895-1896, when a teachers' certificate course was included with piano instruction. Prerequisites for the program included a minimum age of sixteen and an entrance examination to ascertain previous attainment. The same year saw the inclusion of musical history as an additional area of study.[5]

In 1899-1900 music is listed as one of six departments:[6]

I. Collegiate	IV. Fine Arts
II. Academic	V. Elocution
III. Music	VI. Commercial

The following year rudiments of music and chorus are included as requirements for all students in the academic and normal courses.[7] The 1902-1903 catalogue announces pipe organ lessons on the new Hinners organ. Reed organ instruction continued for several more years. Pipe organ practice was also done on a pedal piano. The arrival of John W. Bixel in 1902 as teacher of voice brought the addition of study in voice culture.[8]

Pianoforte, theory, musical history, pipe organ, reed organ, and voice culture are the 1909-1910 listings. The decline of interest in reed organ is indicated by the wistful comment:[9]

> The reed organ is capable of many beautiful musical effects. It is underestimated by many people simply because they are not acquainted with its possibilities.

A full listing of theory courses appeared in 1911-1912: harmony I and II, counterpoint, canon and fugue, musical form and harmonic analysis, composition and instrumentation. A rudimental music class was required of all academy freshmen. The catalogue reflects the expansion of Bethel offerings to accommodate a four-year college degree. While certain theory courses were offered for college credit, private lessons were not. Violin instruction was offered for the first time with H. H. Ryan as instructor.[10] In 1912-1913 a new college credit course, appreciation of music, had a goal "to give the necessary guidance to the musical amateur in listening to music".[11] Bethel's first recording equipment, a Grafanola, enhanced the instruction.

Faculty

Bethel was fortunate to have teachers with thorough training, high musical standards, and dedication to the church and its college during the first decades. It is evident that the board of directors and constituency placed high priority on music instruction by including a music teacher as one of the original faculty of six.

Benjamin F. Welty (1868-1925) was "Mr. Music" for Bethel's first thirteen years (1893-1906). A native of Ohio, he studied at Moniteau Normal, Latham, Missouri, and Wooster College, Ohio, and taught at Berne and Decatur, Indiana. On two different occasions, Welty studied at Dresden, Germany. He was listed as professor of vocal and instrumental music, and was the only listed music teacher until 1902. The strong tradition of oratorio choirs began in 1898 under his leadership. In his later years, Welty served as a church organist in Tacoma, Washington. He had a deep concern about the quality of church music and warned against the inferior musical quality of "many of our modern Sunday school and Gospel songs".[13]

> If music, however, is an agent for good, which we believe, we should only use it in its purest form, for only then can it accomplish its mission. We should demand a high standard for our Church and Sunday school music just as well as we demand a high standard for the literature we place in our Sunday school libraries. As this change for a light and flimsy style of church music began in the Sunday school, so must the change for the better begin there also.

Clara Rupp Welty (1876-1919), born at Moundridge, Kansas, graduated with Bethel's first class in music and studied at Oberlin Conservatory.[14] She married B. F. Welty in 1901 and is listed on the faculty from 1902-1906 as assistant in

Above. Daniel A. and Helen Janzen Hirschler.
Right. Benjamin and Clara Rupp Welty.

piano and reed organ. Her name appears with a hyphen in the catalogues: Clara Rupp-Welty.

John W. Bixel (1872-1945) grew up near Bluffton, Ohio, and taught grade school for several years before completing a degree in voice culture at Ohio Northern University. From 1900 to 1902 he studied at the Royal Conservatory of Music, Dresden, Germany. The following six years (1902-1908) he taught voice and directed oratorio choruses at Bethel and in the Newton community, culminating in the oratorio performances with a Chicago orchestra in 1906 and 1907. After leaving Bethel he served as dean of the Conservatory at Ottawa University (Kansas) and in a similar position at Sioux Falls College, South Dakota. In 1918 he accepted an invitation from his former Bethel colleague, B. F. Welty, to come to Tacoma, Washington, where he became choir director in the First Presbyterian Church where Welty was organist.[15]

Daniel A. Hirschler (1883-1955) replaced B. F. Welty in 1906 and remained until 1914. During the first two years, he and Bixel shared the teaching assignments. Hirschler taught primarily organ, piano, and theory. When Bixel left in 1908, Hirschler stepped into the strong oratorio tradition and became the director. Hirschler, the son of a Mennonite minister, spent his childhood in Hillsboro, Kansas. He completed Bethel's music program in 1904 and graduated from Oberlin Conservatory in 1906. He left Bethel in 1914 primarily for financial reasons: music instructors received no regular salaries, only lesson and class fees. Hirschler accepted a position in the music department at College of Emporia (Kansas) and later served as its president for seven years.[16]

Helen Hoisington, a native of Newton, studied at the University of Kansas. She taught voice, 1910-1912 and 1913-1915, and directed the Ladies' Glee Club.

Instruments and Equipment

A piano and reed organ were available from the beginning of the college. In 1895 a Chickering concert grand piano was announced as available, an instrument still in use in the music department.[18] Bethel's official monthly publication, *School and College Journal*, had a lead article in August, 1901, on "The New Organ," giving the specifications and a description of the 23-stop, two-manual instrument built by Hinners and Albertsen of Pekin, Illinois.[19] The organ was placed in the northeast corner of the chapel. The ar-

Above. John W. Bixel. Right. 1906 "Messiah" Chorus in chapel. Far right. 1906 "Messiah" Chorus with Chicago Symphony in Newton City Auditorium.

ticle outlines the proposed use as follows:[20]

> The specifications (plans) for the organ have been prepared especially to serve the purposes for which the organ is to be used: i. e., in the regular Sunday services in the Chapel, the oratorio and other concerts and special organ recitals. It will be of ample power to satisfy all demands that may be made on it and will also contain a large number of effective stops.

The dedicatory recital on February 26, 1902, featured Edward Kreiser, a Kansas City organist. The program included vocal selections by local soloists and "Prof. B. F. Welty gave a brief but interesting description of the parts of the organ—the great, swell and pedal,—explaining also the quality of the various stops and the use of the mechanical accessories".[21]

By 1912 the following instruments were listed as available for practice: Chickering grand, Kranich and Bach, Chickering uprights, Ellington, Cable, Camp, Behning, and Reed organs.

Music Fees and Rentals

Students and other community persons paid fees for lessons and class instruction in music. The instructors received 85% or 90% of the income. This was their only salary. In 1893 a 30-minute lesson cost 50 cents. By 1902 the cost of lessons was essentially unchanged. In 1911 the cost of a 30-minute lesson was 90 cents on piano or reed organ, and $1.00 on pipe organ. The charge for harmony study in a class of four was $3.50 for an 18-week term. Piano rental in 1895 was $3.25 for a 10-week term (one hour per day). These prices did not increase appreciably. In 1912 the price range was $3.00 to $7.00 for an 18-week semester. Organ practice rental was considerably higher, listing usually as 25 cents per hour.[22]

Enrollments

Statistics for the first year (1892-1894) listed twenty Bethel students enrolled for music instruction and thirty-four non-college students. As long as B. F. Welty was the only listed instructor, music enrollments did not change appreciably. With the addition of Clara Rupp Welty and J. W. Bixel in 1902 the numbers increased considerably, with seventy Bethel students and seventy others listed for music instruction in 1903-1904. The peak year of the early decades was 1907-1908, with 200 enrollees. These figures probably include some name duplications, but are impressive.[23]

Oratorio Society

The tradition of an annual oratorio performance began very early in Bethel's history. This became the major performing event of the year, and in some years there were two or three oratorios presented at different times of year. Singers from school and community were often combined, and there seemed to be a remarkably good working relation between the two groups. Sometimes Bethel was the primary sponsor, and sometimes the Newton Oratorio Society was the primary performing group. The successive directors were: B. F. Welty (1898-1902), J. W. Bixel (1903-1908), and Daniel Hirschler (1909-1914).

An oratorio, "Jerusalem" by Charles H. Gabriel, was performed March 8, 1898, at 8:00 p.m. in the Belles Lettres Hall with B. F. Welty, director, and Cornelia Schwake, accompanist.[24] Belles Lettres Hall was the large meeting space directly below the Chapel. Admission price was 25 cents with reserved seats listed for 35 cents. The first section of the program, preceding the oratorio, featured several instrumental and vocal selections including a male quartet, a piano duet, two movements of a Mozart piano concerto performed by Emma Goerz with Welty at the second piano, and Chopin's "Polonaise in C Sharp Minor" played by Welty.[25] Soloists for "Jerusalem" included students and community persons.

The following year, on February 28, 1899, another oratorio by Gabriel, "Jesus of Nazareth," was performed. The opening music selections this time included some choral selections and Beethoven's "Egmont Overture" played by Welty and three students on two pianos. Admission receipts were desig-

nated for the organ fund.[26]

A more formidable musical challenge was the presentation of Haydn's "The Creation" on March 9, 1900. A very complimentary review in the *Newton Kansas Republican* comments as follows:[27]

> Prof. B. F. Welty directed the oratorio. Great credit is due him for the successful manner in which this master-piece of Hayden (sic) was interpreted. The chorus numbered fifty voices—a small chorus, it is true, but good training showed what could be done. The quality of tone was fine, the volume inspiring, the enunciation clear and the attack excellent . . . . . The oratorio last night was a success in every way. There is no reason why it cannot be made an annual feature, the same as the college at Lindsborg makes the "Messiah." The first performance there was as modest as last night's. Perseverance and ability made the "Messiah" in Lindsborg a success. We have the same here.

A second performance of "The Creation" took place on March 31. The writer in the Newton newspaper this time compliments Professor Welty and his student soloists:[28]

> Their rendition of the "Creation" after so short a period of study will be an incentive to him and to them to keep up the same high standard of endeavor. We have too much of two-step and rag-time music and too little of the Sonata and the Oratorio.

Following is a list of subsequent oratorios performed either on campus or with college personnel participating in Newton:

1901	Haydn	"The Creation"
1902	Mendelssohn	"Elijah" (first oratorio with pipe organ)
1903	Gaul	"The Holy City"
1904	Gounod	"The Redemption"
1905	Handel	"Messiah"
1906	Gounod	"The Redemption"
	Handel	"Messiah" (in Newton with orchestra from Chicago)
1907	Gade	"The Crusaders"
	Coleridge-Taylor	"Hiawatha's Wedding Feast" and
	Rossini	"Stabat Mater" (both with orchestra from Chicago)
1908	Mendelssohn	"St. Paul"
1909	Mendelssohn	"Elijah"
1910	Costa	"Eli"
1911	Dubois	"The Seven Last Words"
	Handel	"Judas Maccabeus"
1912	Mendelssohn	"Hymn of Praise"
	Franck	"Redemption"
1913	Bruch	"Easter Cantata"
	Bach	"God's Time is the Best"
	Gounod	"St. Cecelia Mass"

The most ambitious performance of the early decades was with an orchestra from Chicago on April 26, 1906, in the Newton City Auditorium. Fifty orchestra musicians, conductor Adolph Rosenbecker, a piano soloist, and four vocal soloists from New York and Chicago came for this performance.[29] (The orchestra, though named the Chicago Symphony, was not the orchestra which currently uses that title).[30]

A Wednesday evening performance on April 25 featured some of the soloists plus a few choral selections.[31] On Thursday afternoon, April 26, conductor Rosenbecker led the orchestra in a matinee performance featuring Mrs. Theodore Worcester, pianist, in Tschaikovski's concerto. Other selections included:

Weber	"Overture to Der Freischütz"
Schubert	"Unfinished Symphony"
Elgar	"Salut D'Amour"
Czibulka	"Minuett of the Fly"

The evening concert was a "Messiah" performance conducted by J. W. Bixel with a 125-voice community and college chorus, the 50-member Chicago orchestra, and guest soloists. Approximately 1200 persons attended this performance in Newton's City Auditorium. While not officially a Bethel event, the college was an integral part of the planning and performance. Ticket prices for the series of three concerts was $1.00, or $1.50 for reserved seats. Individual concert admission prices were 75 cents. There was enthusiastic promotion in Newton preceding the concerts:[32]

> Our friends should realize the importance of this event. Nothing approaching it has ever been attempted at Newton. The Chicago Symphony Orchestra is one of the finest musical organizations in the land, and the soloists are among the most noted in America. The ridiculously low price of admission is about what you

would pay to see an average good show at an opera.

Area railroads established special rates, and a special train brought concert-goers from Hutchinson. The banks, post office, and most stores closed for the afternoon concert, April 26. A heartening financial report indicated that the $1500 income exceeded the $1300 expenses.[33]

A similar event took place the following year, May 9 and 10, 1907, with the same orchestra, this time conducted by Alexander von Fielitz, J. W. Bixel conducted two oratorios, "Hiawatha's Wedding Feast" by S. Coleridge-Taylor and "Stabat Mater" by Rossini.[34]

After Bixel's departure in 1908, Daniel Hirschler continued an active oratorio program, selecting a great variety of works, rather than establishing a recurring annual rendition.

Other Performing Groups and Events

Two additional vocal groups, the glee clubs, developed during the first decade of the century. These gave opportunity for singing some lighter secular music. In 1910 the Men's Glee Club was directed by Daniel Hirschler and the Ladies' Glee Club by Helen Hoisington.[35] The tradition continued for a number of years until it waned in the 1920s.

Despite the use of an orchestra with the 1906 and 1907 oratorio performances, independent instrumental groups were considered controversial by some constituents. Attempts to develop a band in the early years proceeded with caution, but there seems to have been at least an informal group by 1900. In some communities playing in a band was considered improper for a Christian, and "anyone joining one ran the grave risk of forfeiting his membership in the congregation."[36] In an attempt to change this image and "sanctify" wind instruments, the Bethel Band played two sacred selections at the close of the performance was Haydn's "The Creation" in 1900. The report in Bethel's official publication, *School and College Journal* is as follows:[37]

> At the close of the Oratorio the Bethel College Band gave two sacred selections. The first, "Nearer my God to Thee," was played and then sang (sic) by members of the Band. This singing was very impressive; its significance seemed to be that whatever instrument was employed—the God given voice, the churchly organ, the brilliant piano, the bolder brasses—under all, over all and through all, their Heavenly Father was the acknowledged source of inspiration and of help in their young lives.

In subsequent years a band was officially allowed, but with a number of restrictions regarding the instruments used, the music performed, locations of rehearsals and a ban on uniforms. Parental approval was required for each participant.[38]

Guest performers appeared periodically at Bethel and in Newton. The music department organized its first artists' course in 1912-1913. The four concerts featured a pianist, a soprano, a tenor, and a string trio. Admission price for a series ticket was $1.50.[39]

Student performances of solos, duets, and small groups were scheduled periodically throughout the school year. Sometimes they were sponsored by the music department and sometimes by the Belles Lettres Society, Bethel's literary society. The program listed below is typical of the variety which appeared in student recitals. This program on November 10, 1900 was prepared by Clara Rupp, acting dean of music during B. F. Welty's study leave in Dresden, Germany, during the summer and fall of 1900.[40]

The entertainment was, in particular, arranged in honor of Prof. Welty, whose return from a European tour was awaited, but on account of some misunderstanding could not arrive in time. The selections chosen by Miss Rupp for the performance are all of high grade, as can be gained from the program, and every performer did justice to his part.

PROGRAM FOR THE EVENING.

"Hear Us. O Father" . . . . . Palmer
Chorus Class.

"Allegro," Op. 55, No. 3 . . . . . Kuhlan
Miss v. Steen.

"Brook in the Woods" . . . . . H. Wenzel
Mr. Wenger.

"On the Hills" . . . . . P. Nowoczek
Miss Knott.

"In the Hour of Softened Splendor" . . . . . Pensirti
Bethel Ladies' Quartette.

"Prelude," Op. 45, No. 14 . . . . . Heller
"Triumph," Op. 47, No. 20 . . . . . Heller
Mr. Hirschler.

"Sailor Boy's Dream" . . . . . Le Hache
Miss Trask.

"Witches' Dance" . . . . . Concone
Miss Wirkler.

"Simon's Wife's Mother" . . . . .
Miss Krehbiel.

"Prelude," Op. 28, No. 15 . . . . . Chopin
Miss Ruth.

"Allegro," Op. 2, No. 1 . . . . Beethoven
Miss Spangler.

"Tocatella" . . . . . .
Miss Reynolds.
Bethel Ladies' Quartette.

ENDNOTES

[1]*First Catalogue*, Bethel College, 1893-1894, 11.
[2]*Tenth Annual Catalogue*, 1902-1903, 10.
[3]*Nineteenth Annual Catalogue*, 1911-1912, 47.
[4]*First Catalogue*, 1893-1894, 12.
[5]*Third Catalogue*, 1895-1896, 7.
[6]*Seventh Annual Catalogue*, 1899-1900, 3.
[7]*Eighth Annual Catalogue*, 1900-1901, 9.
[8]*Tenth Annual Catalogue*, 1902-1903, 11.
[9]*Seventeenth Annual Catalogue*, 1909-1910, 19.
[10]*Nineteenth Annual Catalogue*, 1911-1912, 49.
[11]*Twentieth Annual Catalogue*, 1912-1913, 58.
[12]Samuel H. Baumgartner, *Brief Historical Sketches of Eight Generations: Descendents of Ulrich Welty* (Indianapolis, Indiana, 1926), 266-267.
[13]Benjamin F. Welty, *School and College Journal*, Vol. 1, No. 5 (May, 1896), 34.
[14]Baumgartner, p. 267.
[15]Betty A. and Oscar R. Miller, *Bixel Family History* (Berlin, Ohio, 1984), 58-60.
[16]Helen Janzen Hirschler, interview with author, January 6, 1987, Wichita, Kansas. Mrs. Hirschler, wife of Daniel Hirschler, was age 100 at the time of the interview.
[17]Information derived from several catalogues.
[18]*Third Catalogue*, 1895-1896, 7.
[19]*School and College Journal*, Vol. 6, No. 8 (August, 1901), 57-59.
[20]Ibid., p. 57.
[21]*School and College Journal*, Vol. 7, No. 3 (March, 1902), 17.
[22]Fee and Rental information is derived from a number of annual catalogues.
[23]Enrollment information is found in each catalogue for the preceding year.
[24]*School and College Journal*, Vol. 3, No. 3 (March, 1898), 25.
[25]Ibid., p. 25.
[26]*School and College Journal*, Vol. 4, No. 2 (Feb., 1899), 16.
[27]*SCJ*, Vol. 5, No. 4 (April, 1900), 25. The article is a reprint from the *Newton Kansan-Republican*.
[28]*SCJ*, Vol. 5, No. 5 (May, 1900), 33.
[29]*The Newton Journal*, Vol. 24, No. 33 (April 20, 1906), 1.
[30]P. A. Otis, *The Chicago Symphony Orchestra* (Chicago: Clayton F. Summy, 1924), 176, 416-447. The orchestra currently named Chicago Symphony acquired that name in 1912. It was founded in 1891 as the Chicago Orchestra, and then the Theodore Thomas Orchestra, 1904-1912. The orchestra which performed in Newton in 1906 and 1907 was another organization using the name, the Chicago Symphony.
[31]*Weekly Kansan-Republican*, Vol. 34, No. 69 (April 23, 1906), 1.
[32]*The Newton Journal*, Vol. 24, No. 32 (April 13, 1906), 1.
[33]*The Newton Journal*, Vol. 24, No. 35 (May 4, 1906), 1.
[34]*Weekly Kansan Republican*, Vol. 35, No. 52 (April 25, 1907), 1.
[35]*Bethel College Monthly*, Vol. 15, No. 6 (June, 1910), 11.
[36]Peter J. Wedel (Edited by Edmund G. Kaufman), *The Story of Bethel College* (North Newton, Kansas: Bethel College, 1954), 125.
[37]*School and College Journal*, Vol. 5, No. 5 (May, 1900), 33.
[38]P. J. Wedel, p. 125.
[39]*School and College Journal*, Vol. 17, No. 7 (Sept., 1912), 13.
[40]*School and College Journal*, Vol. 5, No. 12 (December, 1900), 91.

Fine Arts

Bethel College Band, 1899-1900.

Art room in 1911. Classes in freehand drawing, painting, pyrography, and perspective and geometrical drawing were taught by Miss Elizabeth Wirkler.

Senior Play, "Back to the Farm," Academy 1915.

Home Economics at Bethel College

by Sharon Penner Leppke

A number of factors influenced the development of home economics as a discipline. Survival and purely domestic matters deeply concerned the early settlers in this country. Bearing and rearing children was an important role in women's lives. This recognition of the importance of household activities led to the serious study of domestic science, or home economics, as we know it today.

Statewide interest in home economics began in 1875 when Kansas State University offered a household science class as a part of its curriculum. The offering of this class made Kansas one of the first three states in the United States to have a college with courses in this field. By 1905 there were 37 land-grant colleges in the United States that had domestic science courses. During the first half of the twentieth century, the home economics creed was, "All of us deserve a comfortable, convenient, and healthy life." The task of the home economist was to inform and update Americans on the many new inventions and discoveries. They also informed scientists and manufacturers of the needs of consumers.[1]

Conception of the Plan

Home economics at Bethel College had a unique beginning. In 1915 Joy Davis offered, in addition to her art courses, a course in home administration and a course in domestic science for either academy or college credit. The classes were small and were not offered in 1916-1917.

In 1917 Frieda van der Smissen organized a Department of Home Economics in spite of opposition from Mennonites who felt that domestic science and agriculture were unnecessary in schools because "father and mother are the practical and best teachers."[2] Miss van der Smissen taught both domestic science and art, and also served as the stewardess of the Boarding Hall. The actual conception of a plan for a home economics department took place while Miss van der Smissen was a student at Bethel College. At that time, the president of the college asked her if she would be willing to return to Bethel and start a home economics department. She went to Kansas State University to get a home economics degree and then returned to organize and teach Bethel's new department. The actual drawing of the plans for the department had begun in 1913.[3]

The early home economics classes were very generalized in comparison to the variety and specialization offered today. Below are descriptions of Domestic Science and Domestic Art courses as presented in the 1919 *Graymaroon*:

> Domestic Science:
>
> The purpose of this course is to arouse in young women a greater interest in cookery. Emphasis is laid on marketing, and the economical preparation and dainty serving of nutritious foods. Utensils, the stove, and the arrangement of the kitchen are discussed. Canning and baking are taken up and special attention is given to planning and preparation.
>
> Domestic Art:
>
> The object of this course is to give young women a practical knowledge of materials, the growing of textile fibers and the processes used in their manufacture into fabrics. In continuation courses the manufacture and adulteration of woolen and silk materials are given special attention.[4]

The first course stressed practice in hand sewing as applied to single articles, patching and darning. Subsequent courses stressed machine work.

A great drawback in the early years that resulted in rather slow development of the department was the workload given to one teacher. When Frieda van der Smissen organized the department in 1917, she also had the job of dietitian in the dining hall. She had approximately five cooks and some waiters to help her, but she did her own shopping. The menus were planned several weeks in advance so that groceries could be bought. She did not, however, have a cycle of menus that could be repeated every few weeks. Meals were served family style and were served every day of the week.

Another drawback to the development of the department was inadequate facilities. In 1917 sewing classes were held on the second floor of the Boarding Hall, which was located in the vicinity of the present library. The foods classes were held in the basement of Carnegie Hall which was the girls' dormitory.

There was not sufficient money to do much experimenting in the early foods classes. Additionally, the girls did not wear lab uniforms because of the expense.[5]

Frieda van der Smissen

Incubation Period

According to Frieda van der Smissen, when the department was formed, students could not get a degree in home economics. Most of the women were education majors and the rest were only at Bethel for a year or two and did not plan to graduate.

One of the major reasons for starting a Home Economics Department at Bethel was that the high schools did not offer courses in this area, and the college believed a need existed for home economics courses. The college thus developed very practical courses to meet the perceived needs.[6] As a result, the academic status of the Home Economics Department was questionable because it was "applied" in nature. The department was given independent status and was not included as part of the liberal arts curriculum. A change in academic status was made in 1922 when home economics, along with music and art, became a part of the liberal arts college. The State Board of Education requirements influenced these moves, as did a desire on the part of the college to qualify for admission to the North Central Association of Colleges and Secondary Schools.[7]

Development

The department moved into the Science Hall in about 1930. Rose Mary Stucky Goering helped design the plans for the new department. She visited Wichita and other schools to get ideas for equipment. Gas stoves were installed, as well as chairs with backs—a definite improvement over the backless stools that had been used in Carnegie Hall. The blueprints allowed for a pantry, but that space has always been used as an office.

The Great Depression affected many aspects of life at Bethel. When finances dictated that only one home economics teacher could be supported by the college, Rose Mary Goering resigned.[8] In the later 1930s, toward the end of the Depression, most women felt the need to find jobs and earn a living after completing college. Teaching was a popular choice and home economics classes at Bethel, now taught by Mamie Phillips, were large since the field was a favorite of the women students.

Dr. Wilma Toews, who was a student of Mamie Phillips in the 1930s, pointed out the difficulties that resulted from having only one instructor in the department. Mamie Phillips was considered by her students to be a dedicated instructor, but her heavy workload often prevented her from appearing at other college activities.

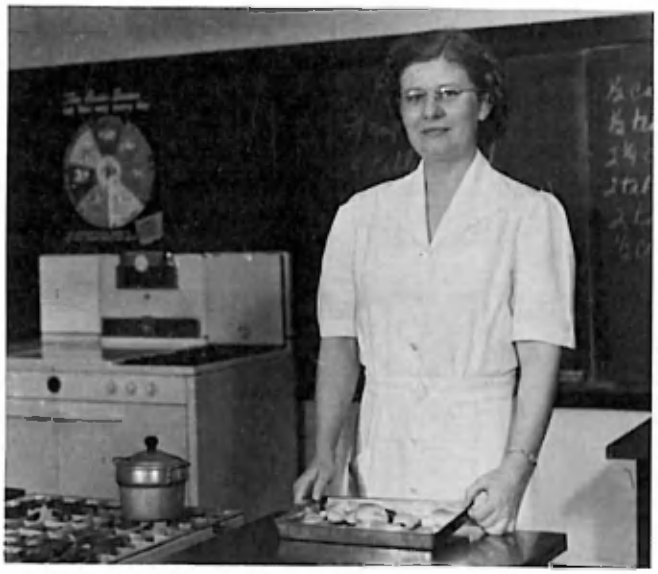
Sewing and cooking classes, 1918-19

Between 1945 and 1955, Eva Harshbarger taught the home economics courses. She was also Dean of Women. The growth and development of the department was again slowed because of the amount of time the instructor needed to devote to her other responsibilities.

One of the classes taught in the 1940s by Eva Harshbarger was a child guidance class that held a nursery school on campus. Since no classroom had been designated for this purpose, it was held in a variety of places, including Harshbarger's home. Approximately 15 to 20 children were usually in attendance. An announcement appearing in the October 1, 1944 Bethel College *Bulletin* reported the following:

> The child guidance class of which Mrs. Eva G. Harshbarger is instructor is sponsoring a nursery school for children living on the campus between the ages of two and four. The school starts at nine and lasts till eleven. The School will continue for about six weeks. The purpose of this laboratory nursery school is to provide an occasion for the girls in child guidance class to observe and to practice. The children take part in directed play and other activities. However, there is more freedom than at kindergarten, which is the first step in formal education.

Dr. Wilma Toews taught in the Home Economics Department in the 1950s and 1960s. During those years, the staffing shortage continued to be a problem. Although Dr. Toews had a graduate degree in home economics, she did not feel qualified to teach in all the areas of home economics on the college level.



Above. Wilma Toews, 1947. Right. Eva Harshbarger, 1949.

She felt there should be a distinction from high school home economics and that a quality curriculum was a necessity. She did feel that students could be a great help, but she did not have a regular student helper as did some instructors. To add further to her work, the male janitors did not always do a thorough job, especially after the department's facilities were remodeled and people were always coming in to see the facilities. As a result, cleaning became an additional duty of Dr. Toews'. When she expressed her concerns about workload and curriculum to others, they would reply, "Then we can't have any home economics at all. We can not afford more teachers." By cooperating with Hesston College, however, it became possible to offer more classes to the students.

During the 1950s and 1960s, the largest graduating class from the department contained ten students, but the enrollment was dropping as fewer women felt they had to enter the field of teaching. Those who did go into teaching usually found good jobs, although they had to go to Kansas State University if they wanted vocational education certification.

Phases of Renovation

In the late 1950s, Dr. Toews drew plans for the renovation of the Home Economics Department using the space that was available. She worked with Earl Koehn, the business manager. The goal was to model the school kitchen units like family kitchens in order to make a variety of methods available for the students. For example, the laboratory included a separate wall oven and surface unit, gas and electric stoves, a rollaway mixer storage, and a dishwasher. The northwest kitchen unit contained the most modern appliances. Adequate cupboard space was built in and garbage disposals in each kitchen unit provided a definite improvement so the girls no longer had to take turns carrying the trash out to the garbage heap. A table and chairs were placed in each kitchen, which allowed Dr. Toews to teach classes on meal planning and service.

Large appliances for the department were purchased on a school plan whereby they were traded every few years. The department had a washer (but no dryer) which was kept in the dining room. The dining room also had a large sink with a large drainboard that was to be used for serving large groups. According to Dr. Toews, the sink was never used for that purpose; rather the washer drained into the sink, thus new plumbing facilities did not have to be added.

The clothing classes taught during Dr. Toews' years at Bethel usually had an enrollment of about twenty students. There were only a few sewing machines, so the number of students created a bit of a problem. The room also lacked table space for cutting fabric. The ledge along the front of the room was always kept clear to be used for cutting, as was the dining table and the ledge under the windows in the dining room. A three-way mirror in the fitting room was also added during these years. Lighting, however, continued to be a problem in the clothing room and was particularly inadequate on cloudy days.[9]

Complications

The Home Economics Department at Bethel College obviously has not had smooth sailing since its inception. In addition to the tremendous workload of the instructors, there were also nationwide trends that influenced the department. Around 1965 there was a decrease in enrollment in home economics courses in schools all over the nation. Small colleges were especially hard hit because of the trend toward specialization and professionalism. Departments in small colleges had to be strongly dedicated to their objectives in order to survive the many problems they faced.

Several factors influenced the decrease in enrollment. The "rapid increases in technical knowledge and far reaching social changes made traditional curriculums and course content in the area of Home Economics inadequate."[10] In the spring of 1966, the Board of Directors of Bethel College recommended that the granting of a major in home economics be discontinued. It was not their intention to eliminate the department, but rather to do some evaluation of the program. The only professional option at that time was teaching, and the upper level classes required by majors contained few students.

Some of the questions with which the Board of Directors dealt were the following: "Is it justifiable that a teacher's time be spent with such a small number of students? Could the one or two teachers in the department meet the increased demands for excellence?" The Bethel College *Bulletin* identified some additional questions:

> With ever greater amounts of knowledge available, teachers find it difficult to be prepared adequately in one teaching area, but Home Economics has an additional problem. It includes foods, nutrition, clothing design and construction, textiles, housing, family finance and consumer economics, management, interior decoration, child development, and family relations. Could one or two, even three, teachers offer quality upper level courses in all of these areas? Would the graduates of the small department "measure up" when compared with those coming from a school or department of home economics in which every course is taught by one who has specialized in only that area?[11]

In this process, the board explored two options. The first option was to develop skills that an individual needed in the home and family, instead of emphasizing skills in the well-known areas. The second option was to go to a cooperative program with Kansas State University, which would mean that students would attend Bethel for two years and then transfer to Kansas State University for the additional two years. At the time, there were seventeen specialized options in the home economics major at Kansas State University.

The two-year program brought about a decrease in the number of students, rather than an increase, because those who planned to transfer to a four-year program took classes that they could not get at the state college. A two-year program also offered fewer opportunities for students and lacked the intellectual status, pride, and development of a four-year program.

In the spring of 1969, Dr. Edna Kaufman drew up plans to bring back the four-year program because she and others felt that home economics was an important field for a Mennonite college. In 1970 the move back to a four-year program was made. The Associated Colleges of Central Kansas, which was formed in 1966, helped to give a wider scope to the program. Additional strength to Bethel's department developed with formation of the consortium.

In 1969 Hesston College collaborated with Bethel College in art, industrial arts, and home economics, thus giving both schools a broader scope and an increased faculty for the students' benefit. This plan also decreased the areas of study in which each instructor had to update their knowledge.[12]

Overcoming

In 1975 the Home Economics faculty increased from a half-time position to one and one-half time positions. The increase was due in part to help from the Bethel College Women's Association which pledged to contribute half of the chairperson's salary in an attempt to get the home economics program more completely staffed.

Barbara Overaa was hired as full-time instructor in 1975 and Marjorie Warta was hired as chairperson in a half-time position at both Hesston College and Bethel College. Together the two instructors renovated the department's facilities. Painting, carpeting, and refinishing the woodwork were done and new appliances were added in the kitchen. A large hot water tank was installed in the building so that a sufficient quantity of hot water was available. In 1980 rewiring of the department was done, an improvement greatly appreciated in both the clothing and foods laboratories.[13]

Home Economics Club

The Home Economics Club was organized in 1921. The group has on several occasions been disbanded and reformed. The 1921 *Graymaroon* listed the purpose of the organization as follows: "The Home Economics Club was organized this year for the purpose of stimulating a greater interest in the artistic and scientific aspects of our homes and of helping develop the social life of school."

The 1936 *Graymaroon* reported: "It has been the desire of Home Economics students for several years to have an organization of their own in which problems could be discussed. In the spring of 1935 the girls interested in such a project organized."[14]

The 1978 Bethel College Thresher merely said: "The Home Economics Club exists to further interest in the different areas of Home Economics."

Home Economics Club programs and activities throughout the years have included sponsoring speakers, taking children to parties, serving homecoming breakfasts, teas for mothers, breakfasts for senior girls, and other special dinners, as well as service projects, such as Cardio-Pulmonary Resuscitation Training. The club is affiliated with the Kansas Home Economics Association which is a branch of the American Home Economics Association.

Home economics students also have the opportunity to join Kappa Omicron Phi, a national home economics honor society. The Associated Colleges of Central Kansas combined their efforts so that students from Bethel, McPherson, Kansas Wesleyan, and Sterling College have the opportunity to meet together four times per year. The ACCK Gamma Chi chapter of the society is the only chapter organized by a consortium of colleges. Selection requirements include: the completion of three semesters of college work with at least eight hours in home economics and a ranking in the upper 35 percent of the class in overall scholarship.

The image of home economics has changed drastically over the years. A "stitchin' & stirrin' " emphasis is illustrated in the following excerpts from the *Graymaroon*: "Under Mrs. Phillips' instruction pretty coeds learn to prepare meals and sew."

The 1925 *Graymaroon* provided a list of the faculty "Manufacturing Shop:"

> Trademark: Miss Elsie Ester
> Material used: needle, thread, scissors, skillet, dishes, kettle
> Guarantee: "neat and tidy"
> Finished Product: Good housewives

The April 15, 1941 Bethel College *Bulletin* exemplifies the kind of stereotypes the department has tried to overcome. The entire issue focused on the question, "Thousands of High School Seniors are asking—After High School What?" Many options were cited including the following:

> I am planning to get married.
>
> Any girl who desires to establish a home of her own will find it profitable to enroll in the Home Economics Department at Bethel College where she will receive practical training in establishing and managing her own home.

Today the emphasis is much broader because of the inter-related nature of the various areas and the way in which they have grown. As an example, the Consumer Economics/Personal Finance course reflects a current interest in helping consumers get the most for their resources. The Home Economics Department now offers emphasis-option

areas in human development and family relations, clothing and textiles, foods and nutrition, home management and consumer economics, and interior design and housing. The department is also accredited to offer a vocational home economics education degree.

The 1980's has seen transitions that affect the Home Economics Department, such as computer usage, consolidation, and the physical environment. The computer has become an important asset in analyzing the nutritive content of diets, planning personal finances, and analyzing clothing according to individual figure types. The consolidation process at Bethel in 1986 reduced the staffing of the department, but also resulted in special donor funds for home economics. Donations from friends and alumni have made it possible for new furnishings to be purchased. Additionally, two scholarships are now endowed for majors in the department.

Predictions for the future hint that areas of home economics will continue to play a vital role in our society. Since it is such a diversified field, home economics will continue to be important in the future as we face crucial issues such as pollution crises, energy and food shortages, overpopulation, and poverty. As we move into the next century, the areas of home economics will continue to be an important component of a liberal arts education that can provide students with the theories and the skills to work with people both locally and globally.

BETHEL COLLEGE
Home Economics Professors

1917-1920	Frieda van der Smissen Andreas
1920-1921	Margaret Detweiler
1921-1922	Ola Raymond
1922	Irma Haury (January-May)
1922-1924	Carol Knostman
1924-1926	Elsie M. Ester
1926-1929	Chalcea White
1929-1939	Mamie Kennedy Phillips
1929-1931	Rose Mary Stucky Goering
1931-1932	Margaret Barrett
1935	Ida Ratzlaff (substitute for M. Phillips)
1939-1946	Lola M. Hill
1946-1953	Eva Harshbarger
1946-1951	Wilma Toews
1953-1954	Maxine Will (assistant instructor)
1951-1953	Naomi Brubaker Fast
1953-1955	Virginia Toews Stucky
1954-1955	Hazel Graber Kliewer
1955-1958	Lorraine E. Galle
1958-1959	LaVonne Godwin Platt (part-time)
1955-1959	Wilma Toews
1959-1960	Geraldine Dickins, Louise Duerksen Koehn, Linda Mueller Kaufman
1960-1967	Erna Schmidt Jeffries
1965-1966	Jean Fleming
1966-1967	Wilma Toews (part-time)
1967-1975	Edna Ramseyer Kaufman
1975-1978	Barbara S. Overaa
1976-1978	Korrene Thiessen
1975-	Marjorie H. Warta
1978-1979	Marlys Best
1979-	Ellen Samuelson

Edna Kaufman

ENDNOTES

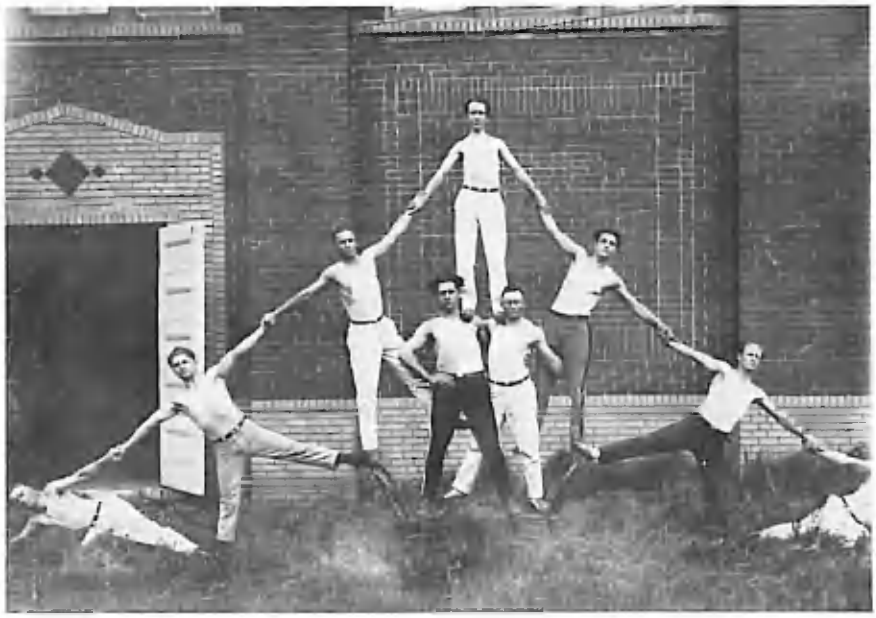
[1]Marjorie East, *Home Economics: Past, Present, and Future* (Boston: Allyn and Bacon, Inc., 1980), p. 62-64 and 69-70.
[2]Peter J. Wedel, *The Story of Bethel College* (North Newton: Mennonite Press, 1954), p. 222.
[3]Interview with Frieda van der Smissen Andreas.
[4]*Graymaroon*, 1919, pp. 55-56.
[5]Andreas Interview.
[6]Andreas Interview.
[7]Wedel, pp. 200 and 304-305.
[8]Interview with Rose Mary Stucky Goering.
[9]Interview with Wilma Toews.
[10]*Bethel College Bulletin*, 1967, No. 4, p. 1.
[11]Ibid., p. 3.
[12]Interview with Edna Ramseyer Kaufman.
[13]Interview with Marjorie Warta.
[14]*Graymaroon*, 1936, p. 41.

Physical Education

1.

2.

3.



4.

1 and 2. Elocution and Physical Culture Classes, ca. 1915. 3. Academy freshman intramural basketball team in 1912, l-r: Edw. H. Linscheid, Herbert E. Stucky, Jacob A. Heidebrecht, John A. Ratzlaff, and Amos Flickinger. 4. Tumbling class, 1923-24.

Uncle Davy: A History of the Bethel College Math Department, 1900-64

by Jeff Baumgartner

Bethel has always had numerous symbols. Once called the Graymaroons, Bethel's athletic teams are now known as the Threshers, using the threshing stone as an official symbol. "But," in the words of Clayton Koppes, former editor of the Bethel *Collegian*, "to me there have always been two symbols of Bethel College. One is the Ad Building. The other was Uncle Davy."[1]

"It is hard to summarize the achievements of a man like Uncle Davy who became a legend in his own lifetime. But the Student Union bulletin board summed it up appropriately: 'Bethel has lost a great friend. Uncle Davy died Saturday morning.' "[2]

In the summer of 1874, Heinrich Richert, a school teacher from Alexanderwohl, Russia, along with his wife and ten children arrived in America. The Richerts took up residence thirteen miles north of Newton in the Alexanderwohl community. Since Heinrich had taken on the task of ministry in the Alexanderwohl community, an unsalaried position, it was necessary for him and his children to farm a large tract of land in the Blumenfeld community.

It was into this setting that on March 8, 1875, during a blizzard, David Henry Richert was born. David was the third of seven children born to Heinrich and Helena Richert and the eleventh of the fifteen children which made up the entire Richert family. None of the Richert children succumbed to childhood illnesses, but after a bout with the measles, David was left with a slight loss of hearing which increased as he grew older.

The Richerts were never a wealthy family, but they worked hard on the farm and helped each other. Often after a hard day's work in the fields, the family would gather on the front porch and sing together.

In spite of the fact that Heinrich was a leading churchman in the community, the Richert home was "often the scene of liveliness and merrymaking." "Dave was an outstanding mischief-maker and tease."[3] According to Mrs. Herb Schmidt, whose father married one of David's sisters, though the whole Richert family was a pleasant one, Dave was the jolliest, "his eyes sparkled."[4]

The Richert home was the natural center of hospitality in the community. In addition to his other duties, Heinrich Richert was also the secretary of the Mission Board of the General Conference for many years. Often meetings were held in the Richert home, and returned missionaries or other guests were frequent visitors. As a result, the children were able to hear countless conversations on the topics of missions, schools, and the church.

At age sixty, Heinrich was struck with paralysis and thus spent many hours at home playing with the children. Though he was strict with his children, through his example and companionship the children had a good role model to follow. He was not a dogmatic, narrow-minded preacher, but instead he encouraged honesty and open-mindedness in his children's search for truth. It was perhaps his father's influence that gave Dave his characteristic optimism and allowed him to accept situations that could not be changed.

Heinrich Richert taught his children to take their education seriously. Heinrich himself had taught school in Russia and had amassed a library that was unusually large for a Mennonite. He encouraged his children to master the English language and was especially proud when the whole family could sing "Beulah Land" together in English.

After the completion of his education in the McPherson County district schools, David worked for several years on the home farm. Since there was not enough land for all the children to farm, David decided to attend college and become a teacher. According to his daughter, Mrs. Ethel Schmidt, "Some thought he'd lose his religion by getting too educated, but it only increased his love of God's world."[5]

In 1898, David attended Bethel College and graduated with the Academy class of 1899. After spending a few more years at Bethel, he decided to attend the State Normal School in Emporia, KS. The decision to attend the Normal School was an important one in Dave's life as it eventually led to a continued desire to learn and to help others learn. David graduated from the Normal School in 1902 with a certificate to teach in the public school system.

After earning his teaching certificate, David taught in a rural school in McPherson County. He was also an educator at the county institute and taught in the German parochial school of his home church during part of the summer.

In 1902, at the age of 27, David took a job as the principal of Moundridge High School. While at Moundridge he also taught mathematics and physics. In 1905, he was offered a position in the McPherson school district, a position with higher pay. His students, however, who loved and respected him too much to let him go, persuaded him to stay at Moundridge.

In 1906, when Bethel College was still a young and struggling institution, David Goerz contacted Richert about filling a position at Bethel; even though the college could only offer him a fraction of the salary he received at Moundridge. Goerz contacted David three times that year. In his third and final attempt to get Richert to come teach at Bethel, Goerz made the following plea:

(explaining how Bethel's founders had sacrificed for the cause of Bethel College) "If you young people won't sacrifice, we might as well close up."[6] And so, David came to Bethel, even though his salary would decrease from $1,000 per year to $600. Years later, Richert said, "But I have never been sorry I came. Growing up with a school and its people and laying the foundation of mathematics in the lives of many young people has given me all the satisfaction I need."[7]

During his first three years of teaching, David had saved enough money to enable him, in 1906, to attend Oberlin College in Ohio. At Oberlin, David became acquainted with some of the leading Congregationalists of his day. These men had a great impact on his life and it was during his time at Oberlin that he gained his first real appreciation for pacifism and even for Mennonitism. The principles of the church that he had carried with him from early childhoold began to become his own principles as he discovered that the Mennonite philosophy of life appealed to him.

"It was in a philosophy survey course that Dave met his first concrete challenge in the fields of astronomy and mathematics. He was told that the orbits of all the planets are in the same plane, a phenomena [sic] which could never happen 'by chance' could be mathematically proved. Dave resolved that he would study mathematics and astronomy until he was able to prove such miracles of nature himself."[8]

In 1909, David graduated from Oberlin, thus completing his undergraduate studies. His major was education, his first minor was mathematics, and his second minor was philosophy.

When David first came to Bethel, he lived with his nephew and fellow-teacher, Emil Riesen. Emil always referred to him as Uncle Davy, a name which everyone soon adopted since it described so well the congenial manner in which he treated everyone.

After successfully remaining a single man for so many years, in 1911, Uncle Davy began courting Edith von Steen, a merchant's daughter from Beatrice, Nebraska. He had met her several years before at the Academy but had always considered her far above him. Within a year's time of his first visit to Beatrice, David and Edith were married. A year after their marriage, Edith's father, a lumberman, built a home for them, a home which they both lived in until their deaths.

Uncle Davy received his master's degree in mathematics from the University of Colorado in 1928. His thesis was entitled "Definite Integrals in the Field of Complex Numbers." After completing his M. A. degree, Uncle Davy returned to the University of Colorado for three more summers to take still more classes.

Uncle Davy's daughter, Mrs. Ethel Schmidt, related the following story about one summer that her father spent at the University in Boulder, Co. Uncle Davy told his wife and his children, Roland and Ethel, to look at a planet at a certain time every night and he would look at the same planet at the same time and they would think of each other.

One of the professors that Uncle Davy took classes under and developed a friendship with while at Colorado University was Aubry Kempner. Kempner was a noted mathematician and was also an editor of the *American Mathematical Monthly* Magazine.

It is through Uncle Davy and Aubry Kempner that the mathematical genealogy of every mathematics student at Bethel can be traced to Göttingen, a university in West Germany that was led back to prominence in the nineteenth century, after political disturbances during the 1830's, by its strong mathematics and physics departments. Felix Klein, an instructor at Göttingen, taught Kempner; Kempner taught Richert; and Richert was an instructor of Dr. Arnold Wedel, the present math professor at Bethel.

Like other conscientious professionals, Uncle Davy held memberships in several mathematics and astronomy societies. He belonged to the following: American Mathematical Society, American Mathematical Association, National Council of Teachers of Mathematics, Central Association of Mathematics and Science Teachers, Society for Research on Meteorites, and the Astronomical Society of the Pacific. Bethel College and the University of Kansas were the only two charter members from Kansas of the Mathematical Association of America which was organized in 1916.

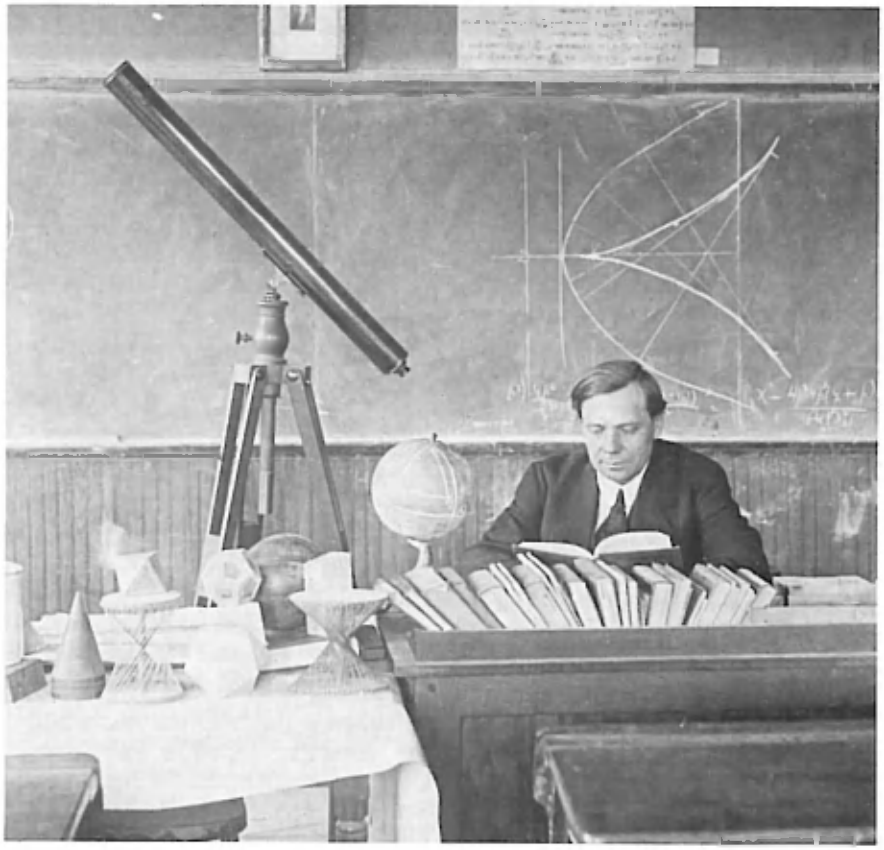
Uncle Davy also wrote several articles that were published in journals. He served on the program of the Kansas section of the American Mathematical Association and delivered the following lectures which were later

David H. Richert

published in the *American Mathematical Monthly*: "Outline of Survey Course in Mathematics for Juniors and Seniors," "Certain Properties of Euler's Phi-functions," and "Derivation of the Base *e* of Natural System of Logarithms" (not published).

He also authored the following articles in the *American Mathematical Monthly*: "A New Proof for Kepler's Third Law," "Proof of a Certain Identity," "Proof that *e* is the Base of a System of Logarithms when Klein's Definition of Logarithms is Used," and "The Use of Lattice Point Systems in Number Theory." He also wrote in *School Science and Mathematics*: "On Geometrical Representation of Geometrical Series," and "Concerning the Derivative of a Function," *National Mathematics Magazine* included two of his articles: "Concerning the Base of the Natural System of Logarithms" and "Concerning the Teaching of the Linear Equation."

In 1930, Bethel applied for membership in the North Central Association of Colleges. In order for the committee investigating the college to have more information about the faculty, Uncle Davy asked Aubrey Kempner to write a letter of recommendation for him. Kempner was happy to help, responding, "He has a very sound and clear understanding of what is fundamentally important in Mathematics, and his own knowledge of the science goes far beyond what he will have occasion to teach in undergraduate



David H. Richert, ca. 1915.

work."[9] He also explained that he had done a considerable amount of work beyond his master's degree.

During his 58-year involvement with Bethel College, Uncle Davy watched the institution grow while being very much a part of that growth.

Though he was partially deaf when he began teaching, a condition that worsened as he grew older, he did not let that handicap get the best of him as he taught classes much as any professor without a handicap did. In his math classes, Uncle Davy would spend some time lecturing and working problems. He would write problems on the board and have students solve them, a practice which caused many students to fear him, as anyone who has worked a math problem on the board can easily understand. In his one astronomy course, however, class periods were strictly lectures.

As one might expect, certain abuses of Uncle Davy's handicap did occur, particularly in lower level courses. One example is related here. In the fall of 1952, after Uncle Davy had retired, he was asked to teach the astronomy class while the professor was absent for a day or so. Since all the students knew he was nearly deaf, some of the boys sat in the back of the classroom listening to the World Series on a radio instead of to Uncle Davy's lecture.

Ethel, Uncle Davy's daughter, related several other stories about his deafness. When he became deaf, he really missed listening to the radio. For awhile, he would turn the radio up so loud that the whole campus could hear it. He also had problems when he started his car. He had to rev it up so loud to make sure it was running that students would laugh about him "reving up his airplane."[10] His daughter also explained that he really liked watermelon and would slurp it loudly, unaware of the noise he was making.

In the classroom as well as out, Uncle Davy enjoyed humor. One day in 1923, in an astronomy class, the class was discussing the moon. Realizing an opportunity to tease his then engaged niece who happened to be in the class, Uncle Davy asked her if she and her fiance would like to take their honeymoon on the moon. His niece, now Mrs. Herb Schmidt, recalls being very embarassed. She noted, however, that Uncle Davy would have really enjoyed watching the flights to the moon that occured after his death.

In class and in his attitude towards students, Uncle Davy was usually patient and caring. If a student worked hard, Richert was ready to help or give a word of encouragement. He was a patient man and was good at explaining things to his students. Though many students were afraid of him because he made them work on the chalk board and work hard in general, he was never mean unless a student refused to work.

When asked what characterized a good teacher, Uncle Davy replied: "Scholarship plus pedagogy—that is, scholarship plus the ability to put it across." He added, "Attitude toward the student is important too."[11]

R. C. Kauffman recalled an incident in which he had personally tried the last quality Uncle Davy named as characterizing a good teacher. "It was at the end of a summer term and I was feverishly preparing to leave for home. I had taken a non-scheduled course in trigonometry with Uncle Davy that summer and in this connection he had given me a thick packet of 3 × 5 cards with the instructions: 'These you must be sure to return. They contain all my class problems for the course.' Now I had completed the work, cleaned up my White House room and was ready to mount my iron steed and head it for South Dakota. My last official act was to return the cards. But I couldn't find them. I searched the room, high and low; nowhere were they to be found. Finally it occured to me that I might have caried them out with the trash. I ran out to the incinerator. Someone had lit it! I clawed through the hot ashes and there, sure enough, they were—a lump of charcoal. Apprehensively, I carried the lump to Uncle Davy and stammered my explanation. He didn't say anything. It may be that words failed him and then again it may have been the product of a long discipline in putting up with utter stupidity."[12]

Many things changed during the years Uncle Davy was at Bethel. In 1909, he taught the first summer course offered at Bethel. He also taught the first sociology course, because he felt the college needed one. "One of his students, C. C. Regier, told him outrightly that he didn't think he knew much about sociology, but took the course anyhow and then later majored in the field!"[13] Uncle Davy once explained, "I always learned more than the students in teaching a new

course."[14]

One day Uncle Davy and Emil Riesen were called into President C. H. Wedel's office. He explained to them that he wanted them to work out a college curriculum. They did and it was accepted without question.

Back in 1956, Uncle Davy commented on some of the things that were the same then as they had been in the early days of the college. Among the things mentioned were some discipline problems that still exist today at Bethel. "We used to have a lot of trouble with drinking and smoking," recalls Uncle Davy, "Lots of beer bottles under the porches."[15]

In addition to teaching, Uncle Davy took on many other responsibilities while at Bethel. He could often be seen taking care of the campus grounds. For a time he was editor of the *Bethel College Bulletin*. He was the treasurer of the Board of Education of the General Conference of the Mennonite Church for about twelve years. After he retired, he helped out in the college book bindery.

In 1946, Uncle Davy retired from full-time teaching. In honor of his many years of service, he was awarded an honorary Doctor of Science degree at the commencement of 1945. Though he had retired from full-time teaching, his years of service at Bethel were far from over.

Uncle Davy remained active during his retirement. He walked uptown nearly everyday to stay in shape, according to "Doc" (Dr. Herb) Schmidt. Every morning he would go to the library and read several newspapers. The rest of the day, he delighted in going around to different offices or simply stopping to talk to people and relate to them a humorous story he had read in a newspaper.

Uncle Davy had several hobbies. His daughter explained that tomatoes from his garden were always "the best" and that he also had a good strawberry patch. Another hobby of his was reading German literature and short stories.

Another of his interests was Mennonite history. One day he and Herb Schmidt drove to northern Marion county to interview a Mrs. Berg. Mrs. Berg was a Russian Mennonite who, when she came to America, was instructed by her father to take along a bag of their best kernels of Turkey Red Wheat. According to Dr. Schmidt, after their interview, the story was passed on to the *Wichita Eagle-Beacon* newspaper which ran a story about the role of the Mennonites in bringing the wheat to the United States.

One of Uncle Davy's favorite hobbies was astronomy. He first became interested in astronomy while attending the State Normal School in Emporia. A Professor Ellis, professor of mathematics and amateur astronomer, and Uncle Davy would go out and spend a good part of the night staring at the stars and planets through a three-inch telescope. Uncle Davy's favorite heavenly phenomena were comets. His fascination with comets inspired him to write a book about them.

Along with fellow amateur astronomer, Paul Baumgartner, also of Newton, Uncle Davy ground a lens for and built his own six-inch lens telescope. He and Mr. Baumgartner spent many hours patiently grinding the six-inch lens which they used to observe the "starry heavens" on which Uncle Davy so often lectured.

Uncle Davy not only used his knowledge of astronomy in classroom situations, he also gave his lectures to any interested groups. Among the personal papers he kept was a postcard from a third grade class thanking him for sharing his knowledge of astronomy with them.

During World War II, when travel was difficult, Uncle Davy traveled to Civilian Public Service camps and lectured on astronomy. His tour was sponsored by MCC. Unfortunately, during the time of his tour trains were overcrowded and he was forced to stand for long periods of time. His deafness also was a problem, because if he missed the person who was to pick him up at the train station, he was unable to use the phone to contact anyone from the camp to pick him up. As a result of these difficulties, his tour was cut short.

Another of Uncle Davy's interests was Christian camping for youth. During several summers he traveled to the YMCA camp at Estes Park, Colorado, in the Rocky Mountains. Upon returning from the camp he would lecture and show slides to Bethel students in order to persuade them to work at the camp.

During his years at Oberlin, Uncle Davy began to develop a deep concern for pacifism. In his early years at Bethel, Uncle Davy was himself a prominent peace lecturer as well as a leader of pacifist thought in North Newton. His daughter remembers him

Uncle Davy, 1955.

typing, with two fingers, letters to the government about peace issues. Unlike many Mennonites, Uncle Davy realized the need for Mennonites to participate with other pacifist groups in order to make their voices heard in a violent world. Uncle Davy joined the Fellowship of Reconciliation, one of the leading Christian peace organizations that was founded in England after World War I. He invited Kirby Page, a member of the Fellowship of Reconciliation and a prolific writer on the subject of pacifism, to speak at Bethel. While he was at Bethel, Page stayed with Uncle Davy.

Richert was undoubtedly one of the pioneers in promoting science and a less sectarian pacifism among the Mennonites. His lifetime work inspired the writer of an article in the Bethel College *Bulletin* to make the following statement about him: "He has done much to arouse interest in science among our Mennonite people by his lectures on Astronomy. He has also been a pioneer among our people in following and encouraging legislation that might lead to peaceful settlements of international disputes."[16]

One cannot teach without dealing with the administration and faculty of an institution. Uncle Davy got along well with the faculty and "Brass Hats," as he called the administration. Since Uncle Davy was deaf, he did not always understand what went on at faculty meetings. His daughter remembered that he once said "It's so much trouble to tell me things, so people only tell me the good things."[17] At Bethel Corporation meetings he would get upset when Bethel was criticized for being too liberal. His brother, P. H. Richert, a preacher, was one who quite often criticized the college for being too

liberal. Though they remained friends, there were some issues on which they could never come to agreement.

One of the more unfortunate aspects of Uncle Davy's time at Bethel was the lack of respect given him by several other professors. At a time when Ph.Ds in mathematics were scarce compared to other fields, Uncle Davy was looked down upon by some of the younger professors, many of whom had Ph.Ds. Uncle Davy had accumulated thirty seven and one half hours of work beyond his master's degree and Aubrey Kempner, wrote that Richert's knowledge of mathematics "goes far beyond what he will have occasion to teach in undergraduate work."[18] More than anything else, the lack of respect he received from other professors, especially those in the science division which then controlled the mathematics department, frustrated him.

After many years of service and dedication to Bethel, a new challenge came to Uncle Davy and his wife. On July 21, 1960, a letter from Vernon Neufeld arrived in which he discussed long-range plans for the campus. The main item of concern was the building of the new Fine Arts Center which was to be located near Uncle Davy's property. "We are aware that having a large building so near will not be the best for you, but we know you will understand that it is for the good of Bethel College."[19]

Uncle Davy promptly sent a reply to D. C. Wedel. In his letter, Uncle Davy explained that he felt the "arts" building should not be located on the then Thierstein place since the area was a residential district. He explained that by building the Fine Arts Center as planned, his view of the college would be cut off on the north and he would have a hard time selling the house. He remarked "it would be like living behind an 'iron curtain.' "[20] He suggested that a better location would be south of the Museum or on the current site of the Music Hall.

As Vernon Neufeld had suggested in the earlier letter, Bethel did eventually buy Uncle Davy's house for $10,000 with the agreement that the Richerts be allowed to live there, rent free until their deaths. Uncle Davy participated in the groundbreaking service for the Fine Arts Center. In the end, he must have decided that it truly was "for the good of Bethel College."

Mennonites are known for their emphasis on service, and, for Uncle Davy, his whole career at Bethel was a form of service. When he came to Bethel, he took a $400 cut in salary. Throughout the early years of the college, there were many times when there was not enough money to pay all the professors as well as meet other expenses. Somehow, the college and the professors managed to survive.

After he retired, Uncle Davy was still earning money from the college, both from his pension and from his continued part time work at the school. As new pensions and pay scales for past and current faculty were renegotiated, Uncle Davy, along with other retired instructors from the first generations of Bethel often felt as though they were being treated unfairly after their years of service. During his fifty-eight years at Bethel, Uncle Davy never received more than $1800 in a year.

In March of 1951, President D. C. Wedel and the Board of Directors granted a salary increase from $83 to $100 per month for faculty members who were on the pension plan. Uncle Davy wrote the following in a letter to President Wedel and the Board.

"It is difficult for me to express in words my appreciation to you for the generous raise in salary to make possible our participating in the Social Security Insurance System. I have always had faith in the Mennonites from the day when the founders of this school, through their representative David Goerz, promised me that 'ultimately the Mennonites would do the right thing for us, if we younger men would be willing to sacrifice for this school through the long pioneer days of hardship and poverty—in order that this school might keep on growing.' I regard your action in this matter as the fulfillment of the promise mentioned above. Again, thanking you for what you are doing for us."[21]

Uncle Davy died of a heart attack on November 28, 1964, after spending three days in the hospital in severe pain. He had no last words, but his life spoke for itself. A note on the Student Union bulletin board appropriately summed up his life: "Bethel has lost a great friend. Uncle Davy died Saturday morning."[22]

Fair is the sunshine,
Fairer still the moonlight
And all the twinkling, starry host;
Jesus shines brighter,
Jesus shines purer
Than all the angels heaven can boast.

With these words was begun a memorable chapel service, led by Bethel's beloved professor of mathematics and astronomy—words from a hymn whose music he may not have heard at all.

For fifty-eight years of his life Uncle Davy lived and moved almost exclusively in a circle whose radius surely did not exceed four city blocks, but he was accustomed to think of distances in terms of light years. Within the radius of those four blocks he packed no one knows how many friendships, how many far-reaching thoughts, how much love, how many pardons, how much humor, how much happiness!

Geographically the radius was so short, but spiritually how long the span of his interests and concerns: mathematics; Tillich; the fine arts (loving what he could not even hear!); government; and international concerns for peace (30 years before most people even sensed there was such a problem). He was never unfaithful to the nearer concerns of the college which he so loved: the student in difficulty; the issues of administration; the church; and the trimming of the lawns of the campus so that her students might receive a reception of beauty.

Though Job says, 'Thou has appointed man's bounds that he cannot pass,' Uncle Davy seems to have passed them all. He went beyond the bounds of his radius. "Now his mantle falls on us."[23]

ENDNOTES

[1]Clayton Koppes, "Uncle Davy," *Bethel Collegian*, 11 Dec. 1964, pg. 3.
[2]Koppes, pg. 3.
[3]Carol R. Andreas, "Uncle Davy," *Mennonite Life*, Jan. 1953.
[4]Personal interview with Dr. and Mrs. Herb Schmidt, 14 May 1985.
[5]Letter received from Mrs. Ethel Schmidt, 22 May 1985.
[6]Andreas.
[7]R. C. Kauffman, "A Professor's Half-Centennial," Bethel College Faculty Bulletin, 14 May 1956.
[8]Andreas.
[9]"To J. W. Kliewer," Aubrey J. Kempner, 7 Dec. 1930, David H. Richert personal file.
[10]Mrs. Ethel Schmidt, letter.
[11]Kauffman.
[12]Kauffman.
[13]Kauffman.
[14]Kauffman.
[15]Kauffman.
[16]Bethel College Bulletin.
[17]Mrs. Ethel Schmidt, letter.
[18]Aubry J. Kempner, letter.
[19]Vernon Neufeld, Letter to David H. Richert, 21 July 1960, David H. Richert personal file.
[20]David H. Richert, Letter to D. C. Wedel, David H. Richert personal file.
[21]David H. Richert, Letter to D. C. Wedel and Board of Directors, 30 March 1951, David H. Richert personal file.
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[23]Bennie Bargen, "David H. Richert, A Tribute."

The Revival of Soccer at Bethel

by David Kreider

Bethel soccer began on the playing fields of northern India where Ferd and Rudi Wiens, sons of Mennonite missionaries, attended a British-run boarding school. At school they learned to play British football or what we know as soccer. When Ferd came to Bethel in 1925 he brought his knowledge and love of soccer with him and helped organize the first team in the spring of 1925.[1] Rudi followed Ferd to Bethel in 1926 and became the star player on the newly-formed squad. Ferd and Rudi's passion for the game was contagious, and they soon attracted other students—most of whom had never played soccer before.

The first season two games were played with Friends University. Bethel lost both contests. In the fall of 1926 interest in soccer increased as twenty-four men reported regularly for practice. Ted Schmidt was elected captain and in a game against Friends the team had its first win. Games with Southwestern College were also added that year. Pete Schultz and Menno Kaufman had the distinction of being named to the "all-state" team, with Ted Schmidt and Albert Lehmann receiving honorable mention.[2]

The Bethel Handbook of 1926-27 describes the first soccer seasons as follows:

> Soccer football is a comparatively new game at Bethel as well as at other conference schools. Two years ago the first team was organized. Despite the fact that only three members of the team had any previous experience in the European sport, much enthusiasm was shown by the squad and the rudiments of the game were mastered in a short time.[3]

Bethel's lone win in the fall of 1926 was against Southwestern, the league champion. Edwin "Nez" Graber was captain of the team and was named to the "all-state" team, along with Marion Williams and Rudi Wiens. Ferd Wiens was again player/coach.[4] At the end of the regular season, the soccer team extended a challenge to the Bethel football team which was unanimously accepted.

> The Bethel football team donned some lighter garments and played the soccerites to a scoreless tie at the Southside field. The game was marked with good and bad playing; the football men playing with the disadvantage of not being very thoroughly acquainted with the rules, taking advantage however, of the football fight developed through the season. The game was full of amusement to the sidelines as it was marked by many clownish plays which resulted in outstanding laughters. The contest was marked with a little more roughness which, however, did not distract from the game.[5]

The fall season began in 1927 with this report:

> About fifteen men are reporting every afternoon for soccer practice on the field south of campus. Only a few lettermen have returned but there is a wealth of new material. Bethel plays two games each with Friends and Southwestern. All men not out for football are urged to come out and play soccer. If you don't know the game, learn it. Every afternoon at 4:30 sharp.[6]

Ted Schmidt again captained the squad which faced stiff competition resulting in a 1-5 record, the win being against Wichita University. Friends won the league championship, and Rudi Wiens was again named to the "all-state" soccer team.[7]

The memorable 1928 season began with enthusiasm as eight emblem-men returned to form a strong nucleus for the team. The *Collegian* reported that

Right. Rudi Wiens.
Far right. Ferd Wiens

Soccer team, 1927-28. Back row, l-r. Marvin Miller, Gustave Gaeddert (coach), Clinton Kauffman, Walter Loewen, Rudolf Wiens, Carl Rupp, William F. Harms, and Sam Richert. Front. Orlando M. Friesen, Harold Regier, Waldo Flickinger, Daniel R. Goering, Adam Mueller (captain), Irwin Toews, Irvin Graber, Curt Siemens, and Carl Kuehney.

"Soccer is four years old at Bethel this fall . . . the past four years have been years of growth in which success as well as defeat have been encountered."[8] The team now had the benefit of a regular coach, history professor Gustav Gaeddert.

This season was the most successful in the history of Bethel soccer. The team played four games all against Friends, winning three and tying one to claim the honor of state champion. The *Graymaroon* described the championship team:

> The fact that only one other school was represented in Conference soccer does not at all detract from the glory of the Graymaroon champs. One must remember that the team which was represented, namely Friends, was the state championship team of the year before. As we see it, the only reason the other schools did not enter was because they figured there was no use.[9]

Adam Mueller captained the 1928 team from the center halfback position and was admired by his teammates. Marvin Miller recalled that Mueller was a "student of soccer who would gather the team in a classroom for 'chalk talks' prior to a game explaining what our team should try to do. Adam took a real interest in soccer and knew more about it than the rest of us."[10] Dan R. Goering, a fullback, described Mueller as the leader of the team: "He was involved everywhere, coming to each side to help. Adam also wasn't afraid of anybody, no matter how big a man would meet him head on . . . guys would fall in every direction and Adam would come out with the ball. We often told him, 'Adam, Why not play football?' "[11]

Rudi Wiens was the most experienced player and, along with leading scorer Harold Regier at forward, formed a potent offensive threat. Goering remembered that "Rudi had an uncanny ability to handle the ball. When we played other schools they would place two or three men just on Rudi. Rudi taught us how to play!"[12] The *Collegian* described Wiens as a forward "much feared by the enemy. He was a very consistent player and could always be depended upon to puzzle the opponents."[13]

The most memorable game of the 1928 season was the final game, a win at home over Friends. Adam Mueller recalls:

> A south wind was blowing at 35-45 mph, terrible conditions for a game. Rudi, Harold, and I met before the game and decided with the team to go against the wind in the first half and defend the north goal. Friends scored two goals running with the wind in the first half while we couldn't advance the ball at all. At half we decided we'd really have to play offensively now that we had the wind to our advantage. Well, Rudi and Harold went to work and time after time went down the field and scored. We scored eight goals that second half![14]

The soccer team practiced and played games on a vacant lot south of the campus between east 23rd and 24th streets. Mueller described the condition of the field in this way, "Only a few years before, the area was native prairie and so the grass was still rough and patchy and the ground uneven."[15] Quipped teammate Orlando M. Friesen, "We played on it like the good Lord left it."[16] Team members furnished their own equipment, made the goal standards, mowed the field, and provided cars for away games. Practices were held three times a week. Showers were taken in a locker room in Alumni Hall.[17]

A 3-1 win over Friends ended the 1929 season, which also closed the first era of Bethel College soccer. The 1931 *Graymaroon* reported simply, "Soccer has been dropped from the list of competitive sports because it conflicts with football."[18] There may have been a shortage of male students to field both soccer and football teams, and the graduation of the Wiens brothers may have lessened the enthusiasm for soccer.

Intercollegiate soccer was dormant at Bethel until the fall of 1985 when varsity soccer was initiated. Organized soccer was played, however, in two additional periods at Bethel. The first was in 1955 when a team called the Bethel Foreign Student Soccer Team was formed. The squad was captained by a Wuppertal exchange student, Klaus Neufeldt. Other players were from Germany, Mexico, Taiwan, Korea, and Egypt.[19] Three games were played including a 3-1 win over a Kansas University team.[20]

In the fall of 1972 soccer returned to Bethel through the leadership of three students who had previous international experience with the sport: David Kaufman, Rafik Khoury, and Jonathon Rich. The three posted sign-up sheets in the cafeteria and attracted enough players to form a team.[21] The club had no equipment and so club members visited faculty and staff members and collected $120 for the purchase of a few soccer

Above. Soccer team, 1926-27. Right. Foreign student soccer team, 1955.

balls and T-shirts for uniforms.[22]

Only one game was played that first season against a McPherson College club. The following season goals were built from salvaged wood and a playing field was set-up west of Goering Hall. Games were scheduled against teams in the newly formed Kansas Soccer League—a Wichita based club soccer league. Early opponents included Derby Soccer Club, Wichita Soccer Club, and the Mexican Soccer Club. Later other colleges formed clubs including Bethany, Southwestern, Sterling, as well as McPherson. The Bethel team was named the Bethel College International Soccer Club because the majority of team members were either foreign students or "missionary kids." As many as six countries were represented on the field. Uniforms consisted of white T-shirts with the green BCISC logo printed on front. The strongest teams were in 1974 and 1975 when victories were achieved over both the Hesston and Tabor College varsity teams.[23]

Club soccer continued to be student initiated and organized until the fall of 1976 when Paul Thiessen joined the Bethel faculty and became player/coach for the club. Several years later the club began receiving funding through student fees. In 1982 a new soccer field was constructed north of Warkentin Court which provided an excellent graded playing surface.[24]

The current varsity program, initiated in the fall of 1985, is an outgrowth of the strong club soccer tradition established during the previous thirteen years. Tim Lehman, club soccer coordinator in 1983-84, and Chris Hinshaw, 1985 men's varsity coach, organized the transition to varsity status. The Community Assembly in March 1985 unanimously approved a proposal to upgrade the Bethel College men's soccer team from a club to a varsity sport on a three-year "trial period."[25] During this trial period all funding for soccer is raised from outside the regular athletic budget. Major contributors have been soccer club alumni, members of the 1925-29 teams, parents of current varsity players, faculty and staff, and the Bethel Booster Club.

Nathan Dick and David Kreider, both Bethel soccer club alumni, are the current coaches. In 1986 soccer became an official KCAC sport with Bethel, Friends, Ottawa, Sterling, and Tabor College participating. Saint Mary of the Plains College will join the soccer playing members of the conference in the fall of 1987. The Community Assembly is currently reviewing Bethel's commitment to soccer as a varsity sport.

Bethel College soccer has come full circle since its beginning in 1925 as an intercollegiate sport. It has experienced revival as a club sport and has now made the transition back to the intercollegiate-varsity level. The following newsclip, written over sixty years ago, could just as easily have been written to describe Bethel's 1987 team as it did the 1926 squad.

> The squad is practicing hard and a spectacular game with Friends University is expected if weather conditions are favorable. Undoubtedly, there will be many who will see a soccer game for the first time. It is hoped that a large crowd will be out to encourage the team.[26]

ENDNOTES

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[3]The Handbook of Bethel College 1926-27, Vol. VII, p. 22
[4]*Graymaroon*, 1927, p. 90.
[5]"Football Men Play Soccer Team to Tie," *Bethel Collegian*, 1 December 1926.
[6]"Fifteen Men Report For Soccer Practice," *Bethel Collegian*, 20 September 1927.
[7]*Graymaroon*, 1929, p. 89.
[8]"Soccer Enters Fifth Season," *Bethel Collegian*, 11 September 1928.
[9]*Graymaroon*, 1929, p. 89.
[10]Marvin Miller, Interview. 6 August 1986.
[11]Dan R. Goering, Interview. Moundridge, KS, 25 August 1986.
[12]Ibid.
[13]"Soccer Team Defeats Friends," *Bethel Collegian*, 20 November 1928.
[14]Adam Mueller, Interview. Halstead, KS, 1 July 1986.
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[16]Orlando M. Friesen, Interview. Lakewood, CO, 28 July 1986.
[17]Ibid.
[18]*Graymaroon*, 1931, p. 86.
[19]*Graymaroon*, 1955, p. 1 (suppl.).
[20]Miguel P. Cardenas, "Herr Klaus Neufeldt's Soccer Team to Play Under Bethel College Flag," *Bethel Collegian*, 18 March 1955.
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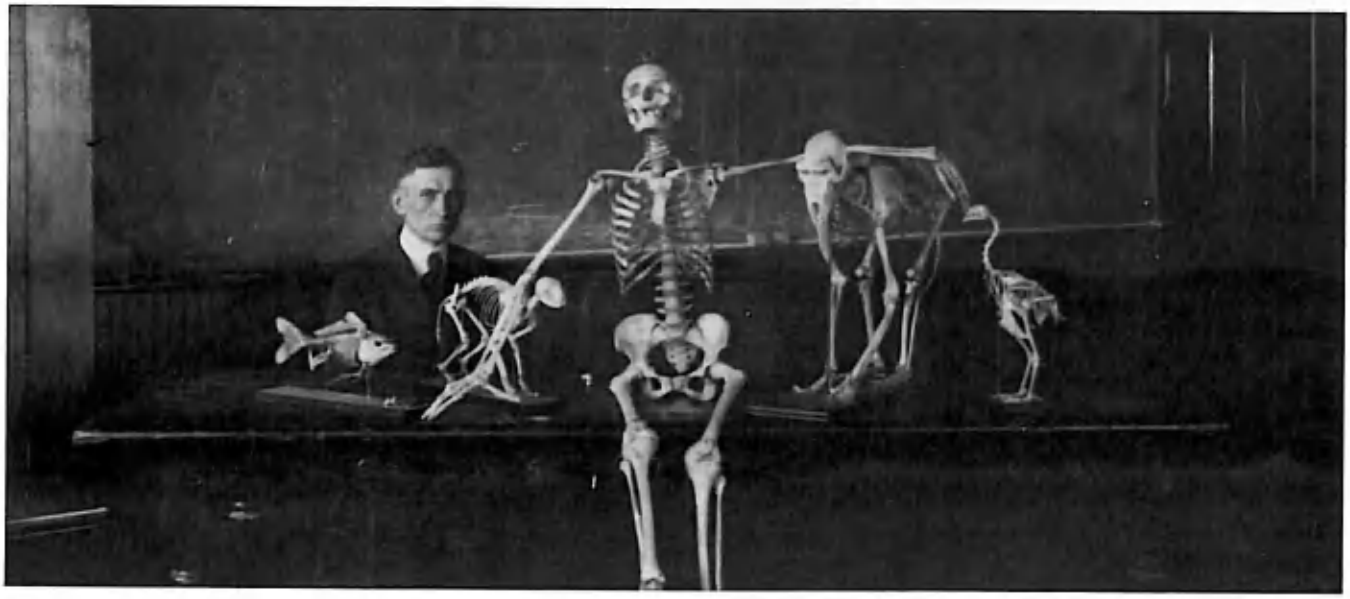
[24]David Kreider, "Bethel Sports New Field," *Bethel Collegian*, 9 December 1981.
[25]Mark Siebert, "Varsity Soccer OK'd If Budget is Met," *Bethel Collegian*, 12 March 1985.
[26]"Soccer Game Here With Friends Thurs." *Bethel Collegian*, 20 October 1926.

Natural Sciences

Right. Physics Laboratory, l-r. Katharine Gaeddert, Margaret Klassen Enns, Helene Riesen Goertz, in 1910. Center. Chemistry Class, 1915. Bottom. Physiology Lab, 1910s.



Bethel's Museum: A Centennial History

by John M. Janzen

. . . your daughters shall prophesy, your old men shall dream dreams and your young men see visions.

Joel 2:28

"Take me into the Museum. Show me myself, show me my people."

June Jordan

A Century of Museums at Bethel College[1]

This history of the museum at Bethel College—since 1940 the Kauffman Museum—is the story of people who dared to think audaciously and worked together to make their visions come true. It is equally a story of frustration as visions faltered because of a lack of clear planning and inadequate funding. It is a story of key persons and crucial decisions, but it is also the popular history of hundreds who thought to preserve the cultural and natural historical record, gave their resources to care for this record, and of their talent and time for the endless tasks required in fostering a museum.

A basic dilemma that plagued museum efforts at Bethel involved the problem of financing and staffing of a museum within an academic institution in which the museum was expected to compete with the teaching units. Yet hopes that the museum's gate receipts, like tuition in the departments, might pay for its operations, never came close to being realized. Nor did the museum succeed in serving as the college's public relations center on the highway. However, in the 1970s as the museum was faced with being put into storage, the concept of the museum as an independent management corporation emerged in planning discussions. The Kauffman Museum Association was created to give the museum a more independent financial and governing basis. Funds were raised for a new complex and an endowment for operations is currently being raised. On the eve of the college's centennial in 1987, a new museum has emerged at Bethel. This is the story of how and why it happened.

Early Beginnings (1896-1938)

The first mention of a Bethel museum, in 1896,[2] makes note of natural history specimens, hand-made threshing tools that Mennonite immigrants had brought to the plains, and several hundred American Indian artifacts collected by H. R. Voth who had worked among the Cheyenne and Hopi. A decade later the eighteenth century Deknatel/Van der Smissen pipe organ became a part of the collections.

The Museum was opened in 1910 in one room of the Administration Building. Its first curator was Professor P. J. Wedel, who, in an essay "A Museum a Necessity,"[3] compared the museum with laboratories and libraries, as an essential vehicle of liberal education. The museum, which contributed to the student's firsthand acquaintance with nature, was superior to knowledge gained solely from books, for the clarity, vividness, and completeness which the real object possessed. Wedel appealed to alumni and friends to help him build the collections. A geological collection dates from Wedel's field trip to Puget Sound with a University of Kansas expedition.

Professor Jacob H. Doell succeeded Wedel as curator from 1918-1924, and Professor Abraham Warkentin followed him in this role. When Dr. Edmund G. Kaufman became college president in 1932, the museum was moved to the Science Hall. Warkentin, in contrast to his natural science predecessors who had built up natural history collections, concerned himself mainly with Mennonite historical materials, forming the nucleus that grew into the historical library. Warkentin headed a new museum committee to organize the merger of the Bethel College Museum with the Kauffman Museum in 1940 and to design the floor plan of Alumni Hall.

Charles Kauffman's Museum (1907-38)

Kauffman began collecting and working with animal mounts in 1907 after completing a correspondence course from the Northwestern School of Taxidermy. After marriage in 1908, Kauffman and his wife Fannie shared their museum interest and witnessed their home museum at first filling a bedroom, then the entire second story, and then the entire house and yard.[4] Kauffman's museum was supported by farming and teaching, and, notes son Ralph C. Kauffman, by considerable family sacrifice. "Dad's museum work was the reason why we drove used cars, wore used clothing, and had to skimp and save for our education."[5]

One of Kauffman's most effective exhibits was the pioneer log cabin, rescued from the remains of an old chickenhouse discovered on the farm he purchased in 1908. Kauffman developed the cabin into a full-context exhibit of a settler family residence. The cabin, built and used by Graber and Albright families who were 1874-5 Mennonite immigrants, was exhibited and interpreted by Kauffman in terms of the epic universal features of pioneer struggle, where life and death and rich reward were conveyed to all who experienced his tour.

In 1940 Charles Kauffman was invited by Bethel President Edmund G. Kaufman to bring his family and his museum to North Newton. He became director of the enlarged Kauffman

College Museum, located in northeast room of Ad Building basement, ca. 1911.

Museum that included the Bethel Museum.

The Charles Kauffman Era at Bethel (1940-61)

With an open truck and an attached trailer, Charles Kauffman's son Ralph brought the Kauffman Museum to Bethel. Merging the two collections into one coherent exhibit was no easy task. Commenting in his first report on the chaos at hand, Charles expressed relief that a museum committee could help him. Headed by Abraham Warkentin, the committee established history, natural history, and art as the main divisions of the museum, and arranged the collections accordingly. They also established admission fees and membership procedures.[6] Professor Benny Bargen devised an accessions record that served until 1986.[7]

Given the enormous task at hand and the limits of time and resources, Kauffman's attention focused on exhibit preparation, especially painted dioramas and mounted animals and carved figures for the stories expressed in his exhibits. Charles Kauffman was a masterful storyteller. Childhood visitors to the museum remembered best the stories which contained dramatic content: the doctor at the bedside of the dying girl; the burial of a dead rabbit; the pioneer family walking alongside its ox-cart and covered wagon; the Indian hunter on his horse; the many animals, and the pioneer family in the cabin.

The grand opening of the museum in 1941 was one of the rare occasions at which Kauffman spoke explicitly of his approach to museum work. A museum, he noted in his much quoted "Soul of a Museum" address, should "provide an opportunity for learning and fellowship in its most universal sense, bringing together common interests from many lands; it should serve as a place of inspiration, where folks, wearied by prosaic events and daily cares, can come in their quest for the beautiful and inspirational. Finally, the museum should contribute to bringing about a greater appreciation and understanding of a wonderful creation and a wonderful Creator."[8]

During the decade of the forties, annual museum attendance remained at approximately 2,000 individuals, half of whom were school children from the region. During the fifties attendance increased; 1960-61, the year of the State's centennial, was the all-time high point, with almost 10,000 visitors.[9] School children in particular loved Kauffman's tours and stories. College students were not so interested in them; in a number of reports Kauffman lamented that fewer than 10% of Bethel's own students entered the museum, despite the fact that it was free to them. In the wider community, however, the museum's reputation spread. It was the most comprehensive museum in central Kansas when *Nature* magazine featured it in 1956.[10]

It was remarkable that so much could be done with so little financial outlay and staffing. Kauffman's own sacrificial dedication made this possible. The museum was expected to be "self-sufficient." To achieve this, he accepted odd jobs around the college in maintenance and painting and did taxidermy work for outsiders. At no time during the Kauffman era did gate receipts bring in more than $2,000.[11] This relationship between Charles Kauffman and the college may have contributed to the attitude that the museum could be expected to pay its way in gate receipts, rather than be budgeted as an educational resource comparable to a library or laboratory.

Kauffman's collections policy was generous; he accepted most of what came to the museum, which resulted in the collections growing rapidly. Within a decade, Alumni Hall was overflowing. In 1960 an annex was constructed with funds from friends and the Newton Chamber of Commerce.

Despite the impressive record of this "golden era," during which many had come to love Mr. Kauffman and his museum, there was little preparation for the future of the museum. How could Kauffman's storytelling be maintained? Who would carry on his extremely frugal lifestyle which enabled the museum to run on a shoestring? How could the museum become a greater educational asset within the college?

Carrying On amidst Growing Frustrations (1962-76)

The death of Charles Kauffman brought the future of the museum into serious question. The museum committee was again activated to study the future of the museum in the context of the college. College President Vernon Neufeld, Erwin Goering, E. J. Miller, Mrs. Fannie Kauffman, E. G. Kaufman, and later, Merle Bender, director of development, served on the committee at this time. John F. Schmidt became director of the museum. The committee discussed the future growth and development of the museum through such plans as collaboration with the Harvey County Historical Society, or transformation of the museum into a cultural center nearer public highways. None of these plans reached fruition, however. Problems such as poor lighting, overloaded circuits and fuses, and inadequate air circulation were discussed with increasing urgency. Concern was voiced over the lack of a basic museum philosophy.[12]

Despite the lack of movement on these fronts, the museum saw signifi-

cant activity as an interpreter of Kansas and Mennonite history. Under John F. Schmidt's direction the collections in Mennonite folk culture grew and received improved interpretation. Combining his role of archivist at the Mennonite Historical Library with that of museum director-curator, John Schmidt saw keenly the potential of the Kauffman Museum as a Mennonite folk history museum, but also felt keenly frustrated by inadequate staffing and resources. As an avid visitor to museums and professional museum conferences, John brought fresh ideas back to Kauffman Museum and applied them.

Several areas of the museum were reworked into new, researched topical exhibits: "Indians of the Americas" was prepared in 1968 by Darrel Casteel, ACCK visiting lecturer and museum-anthropology student at Wichita State University; "Mennonites and Wheat," done by numerous individuals under John F. Schmidt's coordination, included an illustrated brochure;[13] a complementary exhibition, "Tropical African Agriculture," was based on a systematic collection for the museum by John Janzen in Lower Zaire; "Masks of Central Africa,"[14] an exhibit put together by Hugh Laurence, was prepared with a new systematic collection of ceremonial objects from the Pende people of the Mennonite mission area collected by PAX-worker Henry Goertz; a new textile section was developed from the museum's holdings by Dee Schmidt.

In January of 1973, the National American Studies Faculty team of Joanne Zangrando and Linna Funk came to Bethel to conduct a workshop on educational exhibits. Students prepared special exhibits on "Textiles," "Spinning and Weaving," "Guns," and "Endangered Species." Zangrando and Funk wrote an enthusiastic report about the collections and their potential use in college and public education.[15]

The centennial of the 1874 Mennonite migration from South Russia to central Kansas generated enthusiasm for historical consciousness and preservation. An exhibit on this subject was mounted in 1974 in the Fine Arts Center for the joint Western District and South Central Conference gathering in Wichita. Cornelius Krahn, in the same year, spearheaded the "Centennial Village" project, whose central feature was the preservation of a century-old house and related buildings on a site designated west of the college campus. This move was significant in that it located the future site of the enlarged museum grounds.

A further development that signalled renewed vigor in the museum program was the hiring of Steve Friesen, who quickly developed special exhibits on hand crafts (together with the art department), on children's toys, and initiated the use of the museum's natural history collections in the Wichita schools. He also conducted a research project on Buhler area folk artist Emil Kym.[16] Within a year after his arrival, however, Friesen would be packing up the entire museum's collections: a formidable and thankless task.

The college's development drive of the seventies (1974-6) had concentrated on the construction of a new gymnasium, a new student center, and a number of other programs. As the very successful $4.5 million drive neared its mark, planning for the student center revealed that the museum site was ideal for this purpose. An emergency effort to find donors for a museum facility met with no success. Other, less costly, op-

Above. A glimpse of the wildlife collection as exhibited in Alumni Hall. Right. Charles and Fannie Schrag Kauffman.

tions were entertained: storage in the Science Hall attic, or a refurbished round-top shed? No one willingly entertained the option of dispersing the collections, but this was on the mind of many. John Schmidt expressed the view that he hoped the student center would be built on the very site of the museum. It was an ideal site for such a center; moreover, it would test the college's commitment to the idea of a museum, and might give rise to something constructive.

In early 1976 the Student Center Building Committee of the board voted unanimously to build the center on the existing museum site. Caught in a squeeze between the unacceptable option of doing away with the museum and the expensive option of developing a new facility, the Executive Committee of the Bethel College Board of Directors authorized $40,000 for the construction of an 8,000 sq. ft. storage shell at the Centennial Village site[17] to house the collections adequately until such future time as an exhibit facility could be constructed. No plans existed for this project; no funds were in sight. Many wondered if they would see the museum open again.

A "Grand Closing" of the museum was held in the early summer of 1977 prior to packing of the collections. Steve Friesen noted the museum was in upheaval and transition. It was not clear where it was headed. Friesen took a position at the Littleton, Colorado, museum. Museum staffing fell to one half-time CETA worker, barely enough to maintain a presence. In the minutes of the Museum committee of September 1978 it was observed that the previous year's budget of $3,000 had been cut by 60%.[18]

The Museum Committee pondered the next step. John F. Schmidt, Mike Almanza, Alvin Beachy, Jim Juhnke, John Janzen, Dwight Platt, and Robert Kreider served on the committee at this time; President Harold Schultz and Development Director Larry Voth frequently participated. In fifteen years of working with the Museum, John F. Schmidt, more than anyone else, recognized the potential of the museum for the college and for public education, as well as the structural problems regarding the funding of the museum out of the college's current fund. In a 1977 paper entitled "The Kauffman Museum: A Viable Future?" he voiced skepticism that a small college could maintain a quality museum program.[19] How could the museum compete effectively with departmental demands? Museums do not pay their own way through admission fees, he emphasized. Despite this skepticism, he recognized, as had P. J. Wedel seventy years earlier, the necessity of museums. "They tell us how man has maintained his humanity in responding to the challenge of his environment—be it physical or social." How this translated into museum programming required much study, and even study required funds, which didn't seem to be available. If we are unable to pay for planning, then we see how difficult will be the path ahead for operating a museum. In answer to his own question of whether the museum of integrity, quality and distinction had a future, he noted "Not within the context of Bethel College."

A Decade of Development
(1977-87)

The new spirit of optimism that prevailed in the college would eventually carry over to the museum. The development drive of the seventies had surpassed its goal, and this had provided a short-term solution to the immediate need for a new home for the collections on the new grounds near the historic Unruh-Fast house. Some of the elements of a future museum were at hand, although the central feature was missing. To fully understand the dynamics of the decade of development, it is necessary to back-track a year or two.

In June 1976, Robert Kreider, MLA director and chair of the Museum Committee (John Schmidt, Earl Koehn, Larry Voth, and newly-arrived curator Steve Friesen) foresaw the challenges ahead should the Alumni Hall museum site be selected for the student center. "What are the objectives of a future museum?" he asked. "What cost would be involved? How might a museum board be organized? What would be the time-table for the construction of a new museum facility? Which community leaders could become involved in funding this project? and How might the college faculty and board become involved in the decision process?"[20]

The momentum of the fund drive and the prospect that the museum would be displaced, spurred museum advocates and decision-makers to move with considerable dispatch. In August 1976, President Schultz requested that Kreider and the Museum Committee lay out the options for the museum, estimate costs, determine the pros and cons of each option and identify and rank committee members' preferences.[21]

The Museum Committee, under Kreider's guidance, spelled out their observations and assumptions on the place and future of the museum at Bethel. "It is both unique and significant that a small liberal arts college should have a natural history and general-purpose folk museum of the quality and size of the Kauffman Museum," they began. Also, "many in the community and constituency have fond emotional ties to the Museum; . . . it is a symbol and a carrier of heritage memories for a people who migrated to Kansas in the 1870s, and has been one of the more visible and inviting places to see on campus for the visitor." The committee also noted that "it would be costly in community and constituency goodwill and would be unacceptable in cherished educational purposes, if the College were to sell, give away, or discontinue the Museum." In addition, the document noted that the museum had not been utilized nearly to its potential as an educational resource. "No museum supports itself on admission fees alone. Therefore it is apparent that the Museum will need to be subsidized from other sources. The museum cannot continue much longer with the inadequate funding it is now receiving. But also, it is prohibitively expensive for the College to include the Museum in the educational budget which will be required in the future. Therefore, the Museum will need to become quasi-independent, with a separate board of control, and separate fund-raising capabilities." The committee observed that since the 1976-8 Development Fund was already committed, new funds would need to be found for the museum.[22]

The college board, at its fall 1976 meeting, spurred on by the momentum of the development drive and construction project of the Student Center, was confronted with the challenge of resolving the "Museum issue" once and for all. An outspoken defender of the museum and a key figure in this momentous dealing with the museum's future, was board member Dr. Edwin Harms of Wichita, who attributes his admission to medical school to the Kauffman Museum. Upon graduation from Bethel in the forties, Harms had planned to attend medical school. But since Bethel was not accredited, his

chances seemed slim. Nevertheless, the entrance board decided to accept him because, as he tells it, they had heard of the Kauffman Museum at Bethel College and held it in high esteem so that a college affiliated with such a museum must be good enough to train its students for medical school.[23] Ed and Sadie Harms, as well as Ed G. Kaufman, were instrumental in raising funds for the storage wing of the new museum, thus keeping the museum alive and on campus.

Ozzie comes home to rebuild Uncle Carl's Museum: A Million Dollars Needed!

A most auspicious move taken by the Museum Committee was to submit an application to President Schultz's "Welcome Home Contingency Fund" in 1978 following his sabbatical, requesting $15,000 for a director or curator to begin consolidating efforts on a new museum.[24] At the same time discussions within the college board raised the issue of the museum's future. A resolution emanating from the Academic Affairs Committee in the biannual meeting of February 1979, noted that in view of the continuing ambivalence regarding the future of the museum and the Centennial Village, the Executive Committee of the Board was asked to appoint a board-level study committee to work with administration and staff to identify a future course of action for the museum.[25] In April, the Executive Committee allocated funds for a museum director to work to establish a board of control and a plan of action for the museum, a decision that reflected the fact that a qualified person was waiting in the wings: Dr. Oswald Goering, professor at Northern Illinois University and nephew of Charles Kauffman.[26]

Dr. Goering moved to North Newton in mid-1979 and immediately began to work with the Museum Committee and others on the task at hand. Ozzie did not wait long to take his cause directly before the college board, which he knew could move the "Museum issue" off dead center. Later that month he addressed the board, and took them on a tour of the storage facilities. A spirit of enthusiasm and "let's do it" prevailed. In subsequent months a statement of philosophy was drafted that emphasized the museum's purpose as telling about the "Heritage of the Plains" and "Mennonites in Mission." More complete statements were written on "The Prairie" by Dwight Platt, "The Cultural History of the Plains" by John Janzen, and on "Mennonites in Mission" by Jim Juhnke.[27] Brainstorming continued on the organizational and building needs of the museum. In January 1980, Dr. Goering submitted to the college administration a scenario and a timetable for his work.[28] In bold outlines he announced that to do justice to the museum, a million dollars would be needed: half for building and exhibit construction, half for an endowment. By February, he hoped the college board would authorize a fund drive. By mid-year, 1980, he intended to form an Association of Friends of the Museum, and begin the drive with $100,000 in hand. Never had anyone dreamed in such grandiose terms for Kauffman Museum; it was catching.

The college board, in its February 1980 meeting, approved the fund drive for both construction and endowment, on a pay-as-you-go plan.[29] The board's authorization of the fund drive was amazing in light of previous board resolutions not to embark on a new capital project until the library addition had been built. President Schultz addressed this apparent inconsistency by noting that it was difficult to keep the museum on hold indefinitely, especially since Dr. Goering, a capable and enthusiastic fund raiser, was ready to go to work. To allay the fear that an "interstitial" fund drive would jeopardize the college's operating fund sources, the Museum Drive was restricted to gifts of $10,000 (or larger) rather than being allowed to run a broad-based fund drive. With regard to the organizational issue, Dr. Goering and the committee supported the autonomous corporation for the museum and submitted a blueprint in April 1980.[30] The College Board Executive Committee in its April meeting, 1980, took the action of authorizing a board committee—as proposed a year earlier by the Academic Affairs Committee Resolution—to work with the Museum Committee on the details and the legal implications of an autonomous governing group for the museum.[31]

Elmer Ediger, chairman of the college board, appointed senior attorney Dale Stucky to head a committee with Robert Schrag and Susan Rhoades to consider whether the college should (a) form a separate corporation for the museum; if so, (b) should the corporation own or lease the museum properties; finally, (c) who should be responsible to raise the million dollars?[32] To the full board Ediger wrote that the executive committee was now willing to support, more realistically, the idea of a separate corporation with college representation and enough freedom to act. Questions remained about how independent to make the museum and whether a lease arrangement would give such a corporation sufficient ownership to become truly effective.[33]

In spring of 1980 all levels of institutional involvement were working together on the museum project. The Museum Committee, the administration, the board and its executive committee, all strove to work out the details of giving the museum greater autonomy. Hesitancy was voiced over whether one dared move ahead with a museum project when the board had clearly declared that the library would be the next big capital development project. That issue was resolved by affirming that the library would be the crowning project of the Centennial Drive—as it has been. The significance of these initiatives of spring 1980 are apparent when it is recalled that a unit within the college with only a $1,200 annual budget in 1978 was three years later authorized to launch a million dollar drive!

The Birth of the Kauffman Museum Association

The "Kauffman Museum Association" was chartered in November 1981 following a series of detailed meetings between the Museum Committee and the board committee.[34] In May of 1980 Dale Stucky's committee had completed its work. It was replaced by a Board Building Committee consisting of Richard Walker, Orlando Friesen, and John Janzen. The fund drive was officially launched in September 1980 with a dinner of about fifty friends and patrons of the museum—in effect, the charter members of the association. By early 1982, when the association held its first meeting, the drive had reached half the building fund goal with the hope of reaching the half-million mark by mid-year.

From Storyline and Function/Spaces to Bricks and Mortar

How do you build a museum? As the building fund approached the $500,000 goal for beginning construction, further planning was required to translate an in-

terest in "Heritage of the Plains" and modern museum requirements into a museum building and exhibits. A series of consultants came in 1980-81 to guide the next steps. In December 1980, Mark Hunt, President of the Kansas Historical Society and Director of the Kansas Historical Museum, Topeka, which was in the midst of its own building project, emphasized the importance of long-range planning, of focused goals, and of a full understanding of the collections. Kauffman Museum's collections were not well organized; there was no systematic catalogue other than the accessions catalogue. Steve Friesen, who had packed the collections in 1977 and had created an expert ad hoc system of identification (which revealed that over a third of the artifacts had never been accessioned), returned from Littleton, Colorado for several weeks to identify major collections categories that corresponded to the priorities that had been identified in the museum's new statement of purpose. William and Susan Marshall of Denver, representing the services of the American Association of State and Local History, assessed the project and offered their recommendations.

The planning work that needed to go into answering these questions thoughtfully and deliberately was offset by the urge to build as soon as possible, once funds were in hand. The year 1981-2 was marked by the highest inflation rates (12-15%) in years. Construction material costs were soaring. Some major pledges were conditional on beginning construction soon.

Michel's Museum Planning Studio of Lawrence, Kansas, was contracted to help conceptualize the building more carefully. Lou Michel, a professor of architecture at the University of Kansas, had developed a method for prioritizing museum concepts and collections and translating them into physical and spatial requirements. This method began with public hearings in spring 1981 to discern a broader popular base of support for the story the museum should tell. The findings of these hearings were then prioritized and organized into broad themes, with thirty-five volunteer authors researching and preparing thematic texts that correlated with the collections on hand. The resulting *Storyline and Support Manual*[35] became the basis for further exhibit and building planning. The major themes were: "The Prairies of the Great Plains"; "Transformation of the Prairies"; "The Story of the Mennonites"; "Mennonites of the Central Plains of America"; "Mission, Outreach and Encounter", "Mr. Kauffman and his Museum." The storyline creation process not only brought together the museum's philosophy with the collections, it also brought together a new community of interests around the thematic emphases.

Further planning work was done by the College Board Building Committee (Richard Walker, chair; John Janzen, and Orlando Friesen) the Museum Committee (Oswald Goering, Dwight Platt, Jim Juhnke, Larry Voth), and architects Gossen, Livingston and Associates of Wichita, to meet the priorities and specifications that had been established for the building in such areas as climate control for proper care of the collections, curatorial and conservational work areas, offices, a library and classroom for research, reference work and class meetings, storage and exhibit space. By summer, 1982, the function/space needs of the building had been worked out. Groundbreaking was held in the fall of 1982, and construction began soon thereafter on a 16,000 sq. ft. building that incorporated the earlier storage building.

As construction progressed through winter and spring 1983, Dr. Oswald Goering, sensing the amazing feat of coordination, leadership, inspiration, and financial realization over which he had presided, wrote: "The joy of seeing the new building approaching completion after four years of work gives one a good feeling that seldom comes to a person and so must be one of the high points in my life as I see this as being the reaching of the goal that I came to Bethel for . . ."[36]

Finding a Funding Formula for Museum Operations

More than anyone else, Ozzie was aware of what still needed to be done, but felt that his unique mission of getting the Museum project off and going had been accomplished. A new building was dramatic, tangible evidence that would rally further support for an endowment. Earlier, in 1980, a rather intricate understanding had been reached between the new Kauffman Museum Association, the administration, and the college board, whereby if the building fund drive reached half a million by 1982, then this would be held as evidence of "strength" of the project and the museum endowment would qualify for inclusion in the College Centennial Development Drive. The college would take responsibility for raising an endowment of $300,000 by 1987 for long-term support for the museum, thus resolving the "Museum dilemma" once and for all. In the interim, between 1982-7, the College would annually support the museum with a half-time staff position, and $5,000 in operating funds.[37] This would not meet all the museum's needs to "get off the ground," but it was the most generous operating support the college had ever given the museum. Now, if the museum could further "pull itself up by its own bootstraps" during this interim, it would emerge from the centennial in 1987 as an independent association-managed museum with an endowment.

In summer 1983 as the building neared completion, questions arose over who would take charge of the formidable task of collections unpacking, organizing, and exhibit planning and building? Where would the funds come from? It was the same task that had faced Charles Kauffman, Abraham Warkentin, and the Museum Committee in 1940. At that time, with far smaller collections, it had taken over a year to prepare the exhibits.

The Museum Program Takes Off (1983-7)

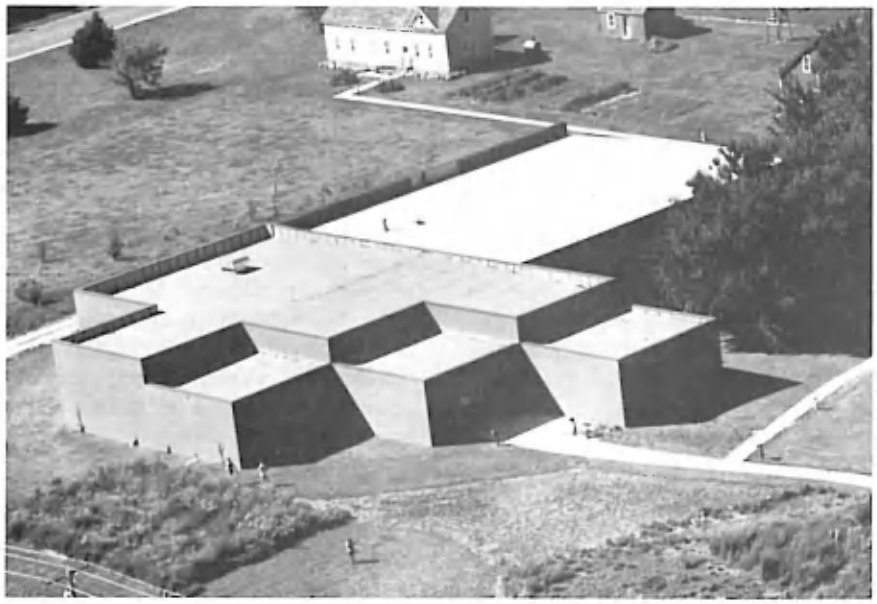
John and Reinhild Janzen moved into this situation to wrestle with the chaos and the opportunity of the hour. John became director of the museum, Reinhild, curator and director of education, titles that could hardly hide the fact that everything remained to be done with limited funding. John, as member of the Museum Committee since 1968, and most recently member of the College Board Museum Building Committee, and longtime resident in central Kansas, hoped to be able to marshall resources and people for the task at hand. As an anthropologist, he could direct the range of planning required for program and exhibits. Arrangements were made with the University of Kansas, where he was professor, whereby his role at Kauffman Museum would, with specified conditions, become a part of his University of Kansas job. Reinhild, an art historian, had been involved in an exhibit development project at the Museum of Anthropology at the University of Kansas, and understood the

work that lay ahead at Kauffman Museum. Others who had served in various capacities in the recent history of the Museum were asked to join the team. As so often before, much of this was volunteer work. Dwight Platt, who had used museum specimens in his biology classes, became curator of natural history. Rachel Pannabecker, with training in textile conservation, became collections manager.

The Janzens moved on a number of fronts to transfer the momentum that had been established in working with bricks and mortar to the interior furnishing of a new museum and to exhibit planning and building. Association members were asked to volunteer for a variety of tasks such as inventorying the collections, building shelves, preparing to lead tours, and much more. Most immediately, work began in summer 1983 on an opening temporary exhibition in a limited area of the new gallery that would, as of Fall Festival, show a cross section of the collections around themes "Adaptation to the Prairie," "Encounters across Time and Cultures," and "Peopling the Plains," which included exhibits on Mennonite immigrant history and the log cabin exhibit.

At Fall Festival, 1983, the new museum building was dedicated. Museum Director Oswald Goering, College President Harold Schultz, Association President Richard Walker, and Kansas Lieutenant Governor Tom Docking gave short addresses to celebrate the occasion. Mrs. Fannie Kauffman came from South Dakota to cut the ribbon. Over two thousand people on opening day saw the exhibit "Kauffman Museum: A New Beginning." This was the first of a series of short-term temporary exhibits, followed by "The Art of Sharing, the Sharing of Art: Responses to Mennonite Relief Work;"[38] "From Russia with Trunks: the Culture of the 1870s Immigrants," "Images of the Prairie," and "Anatolian Carpets: a Family Connection."[39]

Meanwhile, most of the work was behind the scenes. A timetable for planning and construction of the permanent exhibit, for grounds landscaping, and for fundraising of this work, for day-to-day operations, as well as for the endowment was sketched out in keeping with the college's Centennial Drive. The Janzens, together with the growing working group within the association and museum, prepared an application for a planning grant from the National Endowment for the Humanities, a major federal funding source for museums, and one for which Kauffman Museum was eminently eligible. The application was successful, and brought in $15,000 for staffing, for consultants, and for planning the permanent exhibition. The Janzens, Dwight Platt, college biology professor and prairie ecologist, Robert Regier, professor of art in the college and designer-designate of the exhibit, historians Robert Kreider and James Juhnke, and David Haury, director of the Mennonite Library and Archives, and Ozzie Goering, became the core of the planning group. Landscape architect Harold Neufeldt, graphic designer Ken Hiebert, Carolyn Blackmon, director of education at the Field Museum, Chicago, and Mark Royer, exhibit builder at the Spencer Museum, University of Kansas, served as consultants. The plan adapted the storyline to the permanent exhibit, as well as to the museum's five-acre grounds. The group also laid out the ways in which the museum could maximize its educational role with a range of publics and within the college. This blueprint for exhibit construction and program development[40] was submitted to the National Endowment for the Humanities, which in 1984 awarded Kauffman



Top. The new Kauffman Museum with the Fast-Unruh house in the background and prairie in the foreground. Bottom: The Kauffman Museum staff, l-r: Robert Regier, John Janzen, Reinhild Janzen, Chuck Regier, Rachel Pannabecker, David Kreider, and Alma Unrau.

Museum $150,000 for the construction of the permanent exhibit.

The museum became a beehive of activity. On a given workday in early 1987—as this was being written—exhibit builders Chuck Regier and David Kreider are at work on the permanent exhibit cases. Exhibit designer Robert Regier confers with builders over coffee on design details. He is also drawing and painting maps, preparing labels for the cases, and conferring with Reinhild Janzen on artifact placement. Rachel Pannabecker, collections manager, can be found working with volunteers inventorying the collections and entering this information into a computer catalogue for easier access and retrieval by researchers and the general public. She is also cleaning artifacts and preparing them for installation in the exhibit. Reinhild Janzen, curator, is writing interpretive labels for the exhibit's thousands of artifacts or corresponding with a distant museum over the interpretation of an artifact. She also edits the Museum Leaflet Series which provides brief research information on the collections.[41] Eldon Bargen, museum assistant, is replacing the front door of the historic Voth/Unruh/Fast house. John Janzen, director, may be writing grant applications or arranging for the next association executive committee meeting or Friday staff meeting. Alma Unrau, secretary for the association, keeps the list of 600 members up to date and prepares mailings. On weekends, and occasionally at other times, volunteer docents receive visitors and conduct tours. All but one of the above workers is part-time. This is so because few individuals can cover the tremendous diversity of skills needed to run a modern museum; also, the museum's 1986-7 operating budget of $71,000, minus the exhibit construction grant, does not permit fuller employment. Of this budget, only 6% is expected to be earned by gate receipts; 6% from sales, 21% from memberships, 7% from special project-designated gifts, 25% from endowment yield, 8% from a one-year operating grant from the Institute of Museum Services, and 27% from the final annual Bethel College stipend.

The dream of the independent Museum Association and governing body has become a reality. Richard Walker, president of the association, believes that it has made a critical difference in the way it has channeled enthusiasm, involvement, and support to the museum that existed previously, but only amorphously. As docents, cataloguers, landscapers, craftsmen, board members, committee members, planners, and participants in special events, openings and seminars, association members may be the museum. The association has provided an important source of annual revenue. In addition to endowment gifts, association membership and designated gifts have raised $20,000 annually. The quarterly Newsletter has since 1983 become a lively report that informs members about the latest at the museum and developments of common interest.

The second half of the "decade of development" at Kauffman Museum includes the endowment drive to assure long-term operations and quality staffing. When the museum endowment goal of $300,000 was announced as a part of the college's Centennial Drive, a third application was submitted to the National Endowment for the Humanities' Division of Challenge Grants, which in 1984 awarded $100,000 to the museum's endowment as a challenge match. At this writing approximately $140,000 has been raised from private and corporate sources, and $60,000 from the NEH. A remaining $160,000 needs to be raised by 1987-88 to receive the final $40,000 from the National Endowment.

The museum has begun to serve the college as an educational resource. In the fall semester of 1986, history, art, education, teachers' training, literature, and biology departments used the museum's collections and expertise in class work. Even more use may be expected when the collections are fully catalogued. When the permanent exhibit opens in October 1987 and as special exhibits and periodic events continue, the public will enjoy an exciting new interpretation of life on the central plains. As they stroll through the shady paths of the Kidron streamside woods or the open tall grasses of the prairie reconstruction, or ponder details in the historic buildings, it will be apparent that Kauffman Museum has again come into its own.

ENDNOTES

[1]Basic histories of museums at Bethel before 1977 are found in: Peter J. Wedel, *The Story of Bethel College* (North Newton: Bethel College, 1954), pp. 151-2, 480-9; and Steve Friesen, "The Kauffman Museum" *Mennonite Life* July 1977, pp. 15-20.

[2]*School and College Journal*, Dec. 1896.

[3]Peter J. Wedel, "A Museum a Necessity," *Bethel College Bulletin*, Apr. 1908, p. 14.

[4]Adolph Waltner, cited in Friesen, ibid., p. 15; John J. Gering, "The Old Log Cabin," *Bethel College Bulletin* 1 Nov. 1942, p. 3.

[5]Ralph C. Kauffman, Personal Communications, Sept. 1986.

[6]Edmund G. Kaufman to Abraham Warkentin, 22 July 1940; Warkentin to Kaufman, 23 July 1940; Museum Committee Minutes, 6 March 1941.

[7]Kauffman Museum Director's Report 1940.

[8]*Bethel College Bulletin* XXVIII (28 March 1941), p. 4.

[9]Kauffman Museum Director's Reports, 1940-60.

[10]Edna L. Ruth, "A Museum that went to College," *Nature* ILIX (Feb., 1956), p. 92.

[11]Kauffman Museum Director's Reports, 1940-60.

[12]Museum Committee Minutes, 14 July 1962.

[13]Bruce Leisy and Myron Voth, *Mennonites, Wheat and Technology: Guide to the Wheat Exhibit*. Kauffman Museum, [1974].

[14]John M. Janzen and Reinhild Kauenhoven-Janzen, "Pende Masks in Kauffman Museum," *African Arts* VIII (Summer, 1975)4, pp. 44-47.

[15]Linna Funk and Joanna Zangrando, National American Studies Faculty Workshop (Unpublished report submitted to Bethel College), 1973.

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[30]Oswald Goering, 14 April, 1980.

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[32]Elmer Ediger to Board Museum Committee, 29 April 1980.

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[36]Kauffman Museum Director's Report, 12 June 1983.

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[40]Of Land and People: the Mennonites of the Central Plains, National Endowment for the Humanities Grant, 1984.

[41]Kauffman Museum Leaflet Series #1: "The 1870s Mennonite Farm House: The Voth/Unruh/Fast House;" #2 "The Barn and Windmill;" #3 "Outdoor Prairie Reconstruction;" #4 "The Teschemacher/Deknatel/Van der Smissen Organ;" #5 "The Graber Homesteading Log Cabin from Turner County, South Dakota;" #6 "Windows to Ancient Mesopotamia."

Edmund George Kaufman: Autobiographical Reflections at Seventy-nine

Edited by Robert S. Kreider

No person in Bethel College's history has been a more commanding presence than Edmund George Kaufman, 1891-1980, president of Bethel College from 1932 to 1952. Beginning in October 1, 1970 and continuing to March 27, 1971, Fred Zerger, a Bethel College history major, conducted ten interviews with his grandfather, Dr. E. G. Kaufman. At midpoint in the series, December 26, 1970, Kaufman observed his seventy-ninth birthday. The tapes of these interviews and the 310-page single-spaced transcript are deposited in the Mennonite Library and Archives.

Bethel College was experiencing severe stress that winter when Zerger came to his grandfather's residence for the interviews. Bethel's president had resigned; the board was seeking a successor. Students were demonstrating on campuses against the Vietnam War. U.S. planes had conducted a massive secret bombing of Cambodia. National Guardsman had killed four students at Kent State University. Campuses across the country were in an uproar. Discontent spread to the Bethel campus; enrollment declined.

The images of these interviews are appealing. A twenty-one-year old, immersed in the student activism of the sixties, is observed sitting with his grandfather, sixty years his senior. He asks his grandfather probing and wide-ranging questions and listens to a man rich in experience draw from seventy-nine years of memory.

This article focuses on Kaufman's recollections of Bethel College reaching back to childhood years when Bethel first entered his consciousness. The story is told in Kaufman's words. Only a small portion of the oral history has been used. We have rearranged sentences and deleted material, even inserted phrases to facilitate the flow and clarity of thought. The autobiographical reflections follow the outlines of Kaufman's life. The only source used is the transcript of Fred Zerger's interviews, the material excerpted being identified by the page of the transcript.

Childhood and Youth

I was born December 26, 1891 at Moundridge, Kansas, on a farm four miles west of Moundridge. My background on my father's side is Kaufman and Strausz . . . . My mother's father was a Schrag and her mother was a Stucky. [1]

My first teacher was Andrew Schrag . . . . I remember the time when I had finished the ordeal of reciting a piece at a school program, he took me, put his hand on my head, patted me and escorted me to my seat. This Andrew Schrag was one of the first Swiss students who came to Bethel College. He must have been a very bright fellow. When he finished academy at Bethel College, he went right on to graduate school, and on until he got to Johns Hopkins and went to Europe. He made a great impression on me. When he sometimes came home in summer to help harvest, he hauled wheat and drove by our place wearing a white shirt. And I still remember how my dad said to me, "See, you get an education, and you don't have to work so hard." Back in the East in Johns Hopkins he became interested in another girl and so broke the engagement with a Mennonite girl here. That was as bad as divorce. Everybody knew about it and talked about it. He later taught German at the University of Nebraska and other places. When I was a senior in the Academy, or was it the College here, I thought it would be a good stunt to ask Andrew Schrag to come back and give the commencement address. And I told the

Reflections of Fred Zerger

It is an unexpected honor for me to have excerpts from my oral history work with E. G. Kaufman included in Bethel's centennial celebration. This recollection of Bethel College history was compiled in 1971 as one segment of a larger volume of taped interview material about E. G. and part of my work as a Senior Fellow in the Bethel College History Department.

E. G. Kaufman was my grandfather. At the time of the interviews he was 79 and I was 21. The interviews were my way of connecting "Grandpa" with E. G., the person who was oftentimes, for me, larger than life. They allowed me to relive the stories he told me as a child, evaluate the truths he lived by and sought to pass on to me, as well as contribute to the preservation of Mennonite history.

In retrospect, these interviews represented an effort by a young, impatient, curious "flower child" to learn about himself through the life of a grandfather who continually explored, challenged, and questioned the world he lived in and tried to shape. They provided me with a vehicle for communicating with my grandfather during a time of tremendous change. The interviews were a forum for perspectives on my own life and times. Fifteen years later, the dialogue across generations is even clearer.

I am and was fortunate to have the opportunity to work with my grandfather as a historical subject. My hope is that this work, and the brief reprint here, will stimulate others to collect and document their family histories. These are an important, personalized dimension of the Mennonite experience.

Fred Zerger

Edmund George Kaufman

story of his life to my class members, and they all thought, "Sure, we'd like to hear him." So, we voted and recommended to the faculty to get him, forgetting that the Low German girl whose engagement he had broken had a brother on the faculty. Of course, the faculty wouldn't accept it. [6,7]

My father persuaded Emma, my older sister, to go to Bethel College. She came and was the only girl from our community who went to Bethel. The neighbors thought that was crazy—the one girl in the family, old enough to help Mother and to send her off to college . . . . After all, at that time to go twenty-five miles away to Bethel was like to go to Europe now. She went for two years, took voice lessons. I remember when she came home. I went along to the choir and sat in the back seat with the other fellows and one voice was trained and stuck out like a sore thumb. The boys thought that was terrible: "Look what the College does." [6]

One of my father's old friends, Krehbiel, had a hardware store in town. He needed help. He stopped one time at the house to talk to Father about hiring me. I was through the academy and now I wanted to go to college. His boys never went even to academy. "What's the idea of going there? We need you right here at home." My dad said, "You can talk to him, but if he wants to go to school he can go to school." I remember one time they were singing the "Messiah" at Lindsborg. My father and mother and the preacher, C. J. Goering, and his wife travelled to hear the "Messiah" and the other people said, "That's crazy. Travel and then come home in the night from Lindsborg!" Mother was willing that we go to school, "If Father decided, well, that's all right," although the Schrag side was scared of school with that Andrew Schrag experience. When I became president I went to see a brother of Andrew Schrag. I remember he said, "You ought to know better than to ask a Schrag to come to Bethel College." Bethel College was the fault of their brother going astray. There was division in our community about Bethel College. Some went to McPherson, some even to Lindsborg but most of them came here. [17, 18, 308]

I remember when Emma was in school here. That must have been about 1905. We got up early and had to drive all the way. Grandma heated some bricks for our feet so they wouldn't get cold. We still got cold. We got out and walked a ways. We made the horses run and we ran along. We got there before church. We unhitched and went to see my sister. Then we went to church in the chapel in the Ad Building. We sat in the southeast corner, the last seat. When the people began to come in, my dad would tell me who that was and who that was. I still remember how one girl came by there, rustled like a cyclone and my dad said, "That's J. W. Krehbiel's daughter, see." She went up to play the organ. [17]

Academy Years, 1907-1909

I came to the Academy in 1907. The Schweitzers [Swiss] lived in a little house where the Baumgartner House now stands [on Minnesota Avenue next to the Fine Arts parking lot]. They called it the *Schwyzerheusli*. They all lived there, four or five boys. There used to be quite a division between the Swiss and the Low German. That house burned down one night. It burned down one time when they had some visitors from home. These older fellows were young, pretty rough. When I came to the Academy, if a Schweitzer dated a Low German girl the next morning we threw him in the creek. The Schweitzers were a minority and minorities are always feeling stuff that wasn't meant. The Low Germans were more educated and they were more civilized. The Schweitzers couldn't get anything at the conferences. It slowly got changed. I think this feeling wasn't on the Low Germans' part nearly as much as on our part. [19]

I think of how much faith in education my father had, who didn't have an eighth grade education, maybe fifth grade, that he encouraged his daughter, who was the first girl from the community to go to college and I went to KU and he didn't object. Finally when I went to Chicago they didn't object. One time my dad asked me, "What does Kliewer say and Langenwalter?" I said, "Where do you think I get these ideas? I get them from Bethel." He said, "Do you mean to say they think like you do?" I said, "I think so." He said, "Well, all right." He had faith. He couldn't understand it. I came home and my brothers didn't want to eat lettuce or something. I said, "Eat that; it's good. That has iron." They looked at it. My dad said, "Such crazy stuff you learn in school?" The next day I had some nails on my plate and he told the others, "You can eat the bread and stuff but let him eat the iron." [10, 306]

The business office was in the main building on the east side. That's where old Rev. David Goerz was. The sidewalks were not built yet. I poured sidewalk and the man gave me a slip to go and get my pay. I went to the business office. I didn't say anything; he didn't say anything. I laid the slip on the table with the face down. Finally he said, "Why don't you talk? You don't say dog or fool." (He talked in German: "Hund noch Narr"). "What do you want?" Well, I was baffled. I was scared. He paid me but I thought he was kind of rough. [40-41]

Goerz was a great preacher. He was making a speech at commencement and I still remember how he talked about the buildings, how you have to have a basement, the main floor and the top, but finally you have to have the roof. With a college you have to have the basement. That's the constituency, the people, the roots. You have to build on them. Finally we'll arrive at the attic. I guess that was heaven. I don't remember. If we all work together as Mennonites to build the school, to help our people to bring them together—the different cultural groups—it will help them to serve in the world and that will bring us higher and higher. I never forgot that speech. [40]

To finish in the academy, everyone had to write a theme of some kind. I wrote on John Hus. P. H. Richert was

my sponsor. So he went over that John Hus paper and when I got it back it was all marked up red; spelling, grammar, and in need of a rewrite. It showed how little I knew of English. That bothered me and it bothers me still. I rewrote it and he accepted it, but the fact that I had to rewrite it was so humiliating. [38]

When I went away from home to school to Bethel and to KU I thought everything was wrong at home. Everything was wrong in the church, with the Mennonites, everything. And I used to wish if I could only be twenty-one, I would sure tell them at the church meetings. And of course, by the time I was twenty-one I had enough sense not to do it. [24, 37]

Teaching Country School, 1909-1912

When I finished the Academy in 1909 I wasn't quite eighteen, but I wanted to teach school. Ben Zerger, Ben Goering, Ed Wedel and I had to go to the institute in McPherson. My father didn't want me to apply to any school in the community. He said, "Let the other boys have them." He said, "Wenn Gott will eine Gunst erweisen, denn schickt er in die weite Welt." (To whom God wants to show a special favor, him he sends into the far off world). He said, "You go." Well, the first school I taught was at Turkey Creek. The second school was in the Sand Hills near Burrton and the third one was in Inman. I wanted to teach in my home community. He said, "Here you will be criticized and if you take a school here somebody else can't have it and that causes bad feelings." [22, 38]

In summer I taught German school; one year in Elyria, another year in Pioneer schoolhouse. So I taught in the home community, that is in summer German school. My teaching certificate ran out and I decided that's enough. So I came back to school after teaching three years. It helped me to learn to get along with people. [39]

College Years, 1912-1913

We Schweitzers lived together and ate together. That is, in the dining hall we sat together. Some of us went out for athletics—baseball. I ran and went out for track. Ben Zerger played basketball. In the sophomore year I tried out for debate, five or six of us. These other fellows all had experience. I didn't make it. Later Dr. Kliewer wrote in his *Memoirs*: "I recall when he was still an undergraduate in Bethel College, that out of a number of three judges choosing a representative for our school in a debate, I was the one that pushed Ed. G. Kaufman. The other two men were not certain that he would make us a good man. One of the men stated that Kaufman was too insistent. I answered, 'That is what we want a debater to be.' " [41]

A number of us decided to go to universities for our junior year: some to KU, some to Missouri, some to California. But we agreed that we would come back here for our senior year. We talked it over with our professors. There were hardly any juniors here when we were gone because our class was only twelve people when we graduated. I remember I talked to P. H. Richert about going there and he said, "All right, go, but don't take any philosophy. That's dangerous stuff." He said, "It all depends on the teacher; it may be good; but it may also lead you astray. So don't take it. Go, but be sure and come back." So I went and that year I took two courses in philosophy. Philosophy was interesting to me. I took a public speaking class and tried out for debate. Some of these other guys that beat me here were there and tried out, too, but didn't make it. So I got on the team. We debated Colorado. I remember how the professor, Hiller, went with us. They played cards on the train going there, but I wouldn't play. I said, "I don't play cards." The KU paper said, "Kaufman wins the debate by rebuttal." [42]

The coach wanted me to come back. That summer he wrote a letter to my dad and he wrote a letter to me. He offered I could room with him. He offered that he would take me to the Masonic lodge. That scared me more than anything. I didn't know what a Masonic lodge was. We Mennonites don't believe in lodges. In a way I wanted to go back, but Hazel was here and Hazel and I had started to keep company already in our sophomore year. The coach wanted me to come back and go into law and debate again. It was largely because of Hazel that I came back from KU. We corresponded for a whole year. [43, 116]

When I was in college, evolution was a hot question. Professor P. J. Wedel wrote an article in German one time against evolution. I think some of the younger professors did believe in it. Back in 1916 when I was senior this question came up and polarization took place. Evolution didn't bother me any. God works and evolution is only a way to show the way He works. I never defended that in public. [40, 46]

Gustav Enss was here. He came from Germany. One day while I was a senior J. F. Balzer led chapel. Balzer was the dean and a University of Chicago man. He talked about the book of Daniel and pointed out when this book was written. During persecution the Jews had to be very careful. They tried to break the code so they wrote in symbols and picture language but the people understood it. When the government got hold of it they said, "That's a crazy guy who writes that. That's nothing. Let it go." The next day Enss led chapel. He said: "This is terrible that we have modernism here at Bethel." He said what was written *was*, that Daniel was in the fire. Balzer didn't take that literally. After Enss was through, President Kliewer tapped him on the shoulder and said he would like to see him in the office. He thought Kliewer would pat him on the back. Kliewer told him, "Brother Enss, don't you think it would have been much more Christian for you to go and talk to Balzer in person about your differences? Why air all this in front of the students? Tomorrow every church will know about it and we'll have trouble." He said to President Kliewer: "You too, Brutus?" Enss was dismissed but others had to go too: Balzer, Emil Riesen, C. C. Regier, A. B. Schmidt. A whole string of young professors left. These fellows left after I was already in China. [44-45, 147]

At Bethel I guess I spent too much time with my girl friend and flunked Greek. I was a sophomore and then went to KU where I took New Testament Greek. I made the grade and they gave me credit here at Bethel for the flunk. [47, 48]

I remember two college pranks. There used to be a flag pole on the main building. We had some daring freshmen. Haury was one—one of the kids who grew up on the campus. We took the flag of the class ahead of us and put it up on the pole. You had to crawl to the roof . . . quite a thing when they found out we freshmen did that. But we were never punished for it. [48]

You know what snipe hunting is? You set up lamps, get some boys to hold sacks. You go around to chase the snipes to go into the sacks. They hold

and hold and hold and no snipes come. You make fools of them. We seniors told the freshmen: "This is a trick they'll try to pull on you, so you go and take a stick to hold up the lantern and come on home. While you come on home we'll go to these other fellows' rooms and turn them upside down." That's what we did, as terrible as you can. We didn't know what would happen. The next day we had a notice to come to the dean's office but not signed, but we were dumb enough to go. These guys went and typed that out and stuck it in our mail box. The Dean said, "What is it you want?" He looked at the notice and said, "That's not signed. I didn't send this out." We told him then what had happened. He had a good laugh about it. [49]

I well remember when I used to come home from college and I had a watch chain across my vest and my dad used to come and pull out the watch from one side and put it all on the other side. He said: "Hide that. That doesn't look good to have that." I understand now this Amish business. For instance, I had an uncle who was a preacher who always wore boots because the Bible says, "Und an den Beinen gestiefelt, als fertig, zu treiben das Evangelium des Friedens." [and having booted your feet with the preparation of the gospel of peace. Eph. 6.15] And he never wore a tie. He always wore black, never a white shirt. So my Grandfather Schrag often came over and remonstrated with us not to dress so fussy. The Turkey Creek divided us. We thought we were the children of Israel on this side, but those on the other side were the Philistines: Hoffnungsau Church. [52-53]

Hazel and I took to each other. When I went to KU we were not engaged, but I promised her that I'd come back from KU and I did. She took piano lessons. She majored in music. I remember when she gave her recital. I was very proud of her. This business of going to China, I don't think that ever bothered her much. She was quiet and reticent. Her brother was older. He was in school here, too. He was much more outspoken than she—on the more liberal side. [117-118]

When I was a senior Jim Sprunger from Berne, Indiana, who was a good freind of President Kliewer, came here one time during the war. He was a national figure in the YMCA. I had a long talk and later on corresponded with him about going into "Y" work in the war. I often had to think how my life would have been different if I had gone into law or if I had gone into YMCA. Hazel didn't want me to go into law, because that would have meant going to war. So I took the Summerfield church after I finished college for the summer with the idea of going to Bluffton to Witmarsum Theological Seminary. Dr. Kliewer asked me to take the church. That was a very worthwhile experience. That was my first experience in church work. While I was at Summerfield James Sprunger shows up. They had a position that just fit. Well, I had already promised the mission board, so that was out. [44]

I was very conservative when I taught school. I remember how I used to lecture to the kids about the danger of evolution and the danger of those educated fellows who go astray, who are extreme liberals. Well, that was slowly changed when I came to college. I had biology under Professor Doell. He wasn't afraid of evolution. He didn't say too much about it. [99]

After graduating from Bethel College in 1916, E. G. Kaufman attended Witmarsum Theological Seminary in Bluffton, Ohio, where in 1917 he received an A.M. degree. He married Hazel Dester of Deer Creek, Oklahoma and in 1917 left for mission service in China. He returned in 1925, itinerated in the churches, attended Garrett Biblical Institute, where in 1927 he received his B.D. degree. He received the Ph.D. degree in 1928 from the University of Chicago. From 1929 to 1931 he taught and served one year as acting dean of Bluffton College. He and Hazel had three children; Kenneth, born 1919 and died in 1920; Gordon, 1925; and Karolyn, 1930. In 1931 the Kaufmans moved to Bethel College, where E. G. Kaufman taught sociology.

The Decision to Accept the Presidency

As a student, the thought of being the president of Bethel? No, no, no, no. When I came home from China in 1925 I didn't even think of it. I turned down the presidency of Bethel College three times. Dr. R. S. Haury once came to Chicago with his wife. He invited us to the hotel for dinner and said, "We'll have to have a new president at Bethel pretty soon, and we want you to think about this. We think you ought not to go back to China." I had visited the churches and had made that address on the Chinese student movement and that made quite an impression. [123, 139, 141]

After I had my degree from the University of Chicago, I didn't know if I would go back to China or not. At least I couldn't go back to China, I felt, while these other missionaries were at home here and I would be over there and they would attack me. I wouldn't know what was going on. So I told Dr. Kliewer [president of Bethel and chairman of the Mission Board], "I'm going to stay here." He said, "All right then, come to Bethel." My dad said, "Don't go to Bethel now. It is too close by. You can come back to Bethel but not right now. You don't have any experience. You go somewhere else first to get some experience. Better go to Bluffton for a couple of years and then if things quiet down, maybe you can come back here." I promised President Mosiman I would come to Bluffton. At the Hutchinson General Conference in 1929 I gave a speech on "Open Doors." Let new ideas in. They thought I meant open doors to the lodges. I was told that the preachers had a private meeting at the Conference to decide whether to let me visit the churches and to let me be a preacher or not. And it was P. H. Richert, on the faculty when I was a student and my advisor, who finally got up and spoke. He was a fundamentalist. He said: "I know that man. I had him in school. He's been to the mission field. I know him. Don't be worried about him. I'll stand good for him. He's young. He likes to say things to stir up people. That's true. But he's not that dangerous." They didn't take any action. So I wrote Richert, "If it's true what you said, I sure want to express my gratitude to you." He wrote back, "Yes, that was true. I hope you won't disappoint me." You see, when I came back here as president he always defended me. [76-77, 142, 297]

From Bluffton I came to Bethel with the understanding that A. E. Kreider would stay there and I was supposed to take the seminary. The seminary closed. J. E. Hartzler quit. Hartzler and Emmanuel Troyer of the board came to see me more than once. I had agreed. I was going to go to Bethel for a few years so that I could get acquainted with the Bethel students so that we would have some students in the seminary. So I came to Bethel with the idea of going

to the seminary later. I wanted to take the seminary to Chicago to affiliate with the Brethren. Kreider was ready to go if I'd go to Chicago. He would bring students from Bluffton and I'd bring them from Bethel. Then the seminary would have a chance. The president of the seminary board, Troyer, came here just to talk with me once more about it. [123, 139, 143, 200]

There was that all-day conference meeting in the Auditorium in Newton, April 6, 1932, to discuss whether to close the college or not. That was awfully hard on President Kliewer. He had to defend the college. Kliewer had a stroke. It was so hard on him; I think it had something to do with it. In 1931-32 I was also vice president. That was another foolish thing. I should never have accepted that. Kliewer came over and asked me. The board thought that was the only way to get me back, I suppose. Then I'd be here for two years and then go back to the seminary. That's were Hazel raised some questions—the one time in life that I remember. About going to China, that was all right. If we have hard times, all right, but to go to Chicago and raise the children in the big city, that looked troublesome to her. [123, 139]

After Kliewer had the stroke I wrote to them that I didn't think I could leave Bethel now because we've got to have a college if we're going to have a seminary. The colleges are the bases for the seminary. P. A. Penner, a senior missionary, one day drove to Goerz Hall, parked, and in the car talked to me for two hours about staying here. I hesitated because I thought the seminary was very important. It was between the seminary and mission. The Chinese Christians had decided to ask three of us to come back: Pannabecker, Sam Goering and me. Well, that was quite an attraction to me. Penner said: "I understand you are having a hard time deciding whether to go back to China or stay here. I appreciate your mission interest, but your place is here. This is more important than that. You can't have missions; you can't have anything unless you have Bethel College. If the board asks you to stay here, if the people expect you to stay here, I want to tell you that as a missionary I'm back of you. You stay here; I'm convinced that this is your place." He added, "This is a difficult time here and where else will the board go?" I didn't know of any other Bethel graduate with a doctor's degree. Maybe Sam Goering's brother Joe. I was one of the first ones. That Penner interview had great influence on me. Hazel, of course, didn't want to go to Chicago and China was out of the question at the time. I talked to my dad. Dad didn't say much, yes or no. In a way it was good that I didn't come here right away with a Ph.D., that I went somewhere else to get some experience. [77, 125, 129, 143, 148]

E. G., the president at his desk

Dr. Kliewer had that stroke after that all-day meeting. Finally I decided, "All right. It seems to me that the guidance is this: I stay here." All the faculty signed a petition and all the students signed a petition. I finally resigned then from the mission. I said, "This is my job here now and if they throw stones . . . this is where I am and this is where I'm going." [77, 148]

The Presidency—The First Years

When I came they put us in Goerz Hall. After we had been there for some months some of the other faculty asked us, "How do you like 'Hell Hole'?" I said, " 'Hell Hole,' what do you mean?" They said, "Don't you know? That's Hell Hole where you live." That used to be the trouble spot on the campus. That's where the roughnecks lived. There was no faculty member there. They took cars, motorcycles and stuff on the main floor to repair them. I tried to meet with the boys and work with them and share with them. One day a lot of our furniture and clothes were on top of the roof. Well, now what? I didn't say anything. I went up and I took it down myself. Some of it was awfully tough for one person to get off the roof. Before I was through they were all helping. That never happened again. [197, 242, 124]

It never entered my head that Bethel would have to close. I was convinced people wanted the school. One of the first things I did was to get Kelly, head of the organization of church colleges and a Quaker, to come and study McPherson, Bethel and Friends. He recommended that we leave our three campuses for neutral ground in Hutchinson; during the Depression the State Fairgrounds were closed. Hutchinson would give us the fairgrounds. It all looked rather promising but the Depression didn't last long enough. [127, 191]

One thing we had to have was a stronger faculty. We had only one Ph.D.: Dr. Thierstein. Well, I was the

second. Oh, I got very tired sometimes, but one of the first things I did was ask that J. E. Linscheid, J. H. Doell, A. J. Regier, and A. P. Friesen, all of whom had done some graduate work, had master's degrees, that they be given leaves of absence to go get their doctorates. It was terribly hard on them because they all signed a statement they wanted me to stay. I talked to each one. They all said, "All right. If you say so, that's the way to hold Bethel, to keep it up." They all went and got their doctor's degrees, every one of them. Also Abraham Warkentin and Dean P. S. Goertz. That makes six people. But I've heard since that some said that's why Linscheid died; he had to work so hard. They all came back and helped to get Bethel into the North Central Association. Bethel had applied to the NCA before I was here and didn't make it. We ordered a couple of North Central Association books of rules and regulations. We practically memorized those NCA books. We worked like fury to get the school accredited. There were 72 measures. When we finally got in [1937], the kids met me when I got off the train. They carried me a block or two. [126-27, 149, 131, 149-50]

There were two big questions at Bethel. One was, of course, finances and there was this liberal/conservative struggle. I was a liberal and they knew I was a liberal; still the board asked me to be here. The board knew I was under fire. This fight was going on here when I was a student and I felt that's part of the mission—to help people over that hump. But you've got to be very careful how you do it. Some years before C. C. Regier left, Balzer left, Emil Riesen left, A. B. Schmidt left. All in one year because the board insisted that we're going to be a Bible school, not a liberal arts college. Dr. Kliewer had visited us in China. We talked pretty freely about things, and so I thought in time this will work out, but, of course, I would have to be very, very careful. Actually I suppose some things I'd do differently if I'd do them over. [126]

Balance the budget, that was the main thing. We didn't pay off the indebtedness in five years. It took fifteen years. Our aim was to increase the endowment fund to $500,000. It was about $200,000. There were a lot of pledges out. There was a man here before who saw a lot of people and got them to sign big pledges, but now the Depression came and people didn't have any money. They couldn't pay their pledges and were mad at the college. We went around to rewrite these pledges. If you can't rewrite it, all right, tear it up but we need your good will more than we need your money. And if we get your good will, your money will come. [179]

The Depression was the big thing in the problems of 1932. In raising money I was, of course, younger, maybe did have more energy, more time. Kliewer was tired. For instance, after I retired from the presidency they asked me to take Prairie View before Elmer Ediger had it. I told them no. I'd done my battle. During the Depression salaries were cut. I presented the college as a mission cause. [160, 186]

There was the problem of paying faculty when the budget was tight. In the beginning the salary was so much, say $1200, and then the gift from the faculty was so much, say you got $200 in corporation votes. You just donated part of your salary. You see here: for salary, $1,000, and then give back. This was voluntary and compulsory. Do you want the college to go on or don't you? The gift back went by percentages. Ten percent we would expect. I never got more than $4500 salary while I was president, but we had some other sources. We tried to hire people who had some other sources of income. Sure, the faculty complained. There were a number of years that nobody donated back more than I, but I had to show the way. I went to the tax commissioner in Wichita to ask whether we had to pay tax on the corporation votes. They said, no. They don't need to report it. The North Central people approved the arrangement: "Sure, that's the salary. [Annually each faculty member gets] two votes in the corporation; they control the corporation." My first contribution was in 1913 when I was a freshman: $100. I earned it; I worked summers. When I came back in 1931 we had chickens in the garage. Had a cow here a while. On the college farm we had cows, bought our milk there cheap. We had pigs and we'd have a butchering day for the whole faculty. We got our eggs there and at lower prices, so that helped. [211-13]

H. P. Krehbiel fought J. W. Kliewer. At the conference meeting held in the Alexanderwohl church in 1932 or 1933 I made my first report to the conference. I went with Dr. Kliewer and sat with him. I read the report. After I got through reading my report H. P. Krehbiel stands up and comes to the front and says he's so thankful to God that finally we now get a report that tells us really where Bethel College is and where it's going and what we have to do to get it there. And boost it. On the way home I told Dr. Kliewer, "Now, I know that Krehbiel was sick and tired of constantly fighting. He wants to get on the waterwagon too." Kliewer said he's glad if I see through that. I got a telephone call from H. P. Krehbiel. He'd like to talk to me about my book. I went in. I was there half a day talking about the book. He said, "I can make you or break you young man. I broke Kliewer." Finally he said, "I'm satisfied with your position but it isn't in the book." [154-155]

Nothing different between me and Kliewer. He was a liberal as I was. And a very wise man and a very courageous man and a great man. I always had great admiration for Kliewer. After the Gustav Enss trouble Kliewer didn't resign. He stuck by until he rebuilt the faculty, got it over the hill. He was a reticent fellow. At conference this fellow talked, that fellow talked and Kliewer finally got up and summarized it all. Kliewer didn't slap on the back; he was dignified; he walked just so and talked just so. [163, 164, 185, 194]

My policy in the early years was reconciliation and making a reasonable appeal. In all of my sermons I tried to bring new ideas. Often I said that we used to think so-and-so but now we think so-and-so. I tried to bring the people new ideas, even on Bible interpretation. They were helpful ideas, not destructive, not negative. My idea was to teach young people to think, not what to think. You don't need to be afraid as long as they're honestly searching the truth. It may come out a little different than we did. That's all right. Let's not condemn them. [163]

At Bethel you had a larger Mennonite constituency than at Bluffton, so you ought to have more hope here. The Bethel constituency is so close, it knows too much. Every little thing is picked up and made a big thing. I never thought you could get along without the constituency. No, I always thought and I still say, this school has no future at all unless it's a Mennonite school. And it cannot be a Mennonite school if it loses its Mennonite constituency. An outstanding Mennonite liberal arts college, there's a place for it. Our people would be glad and proud to come along

and to help, but you've got to work with them. I had one speech that I gave in many different places that Bethel College is not on a forty acre campus but the campus of Bethel College is as far as the Mennonite church goes. And we want the church to know what's going on here and learn with us and grow with us. But learning means changing. It means growing. It's our business to help our churches to grow, to realize what's going on in the world and understand it and interpret it from the Christian point of view. [164, 165]

I became president in 1932 and the first five-year plan was adopted in 1933. It was supposed to cover the whole area of the college. In fact, some people objected because it sounded too Russian. First on the five-year plan was the student body: better quality and greater number—400 if possible. Second, faculty members: higher scholastic standards, outstanding teaching ability. Not especially research: sure, that's important, too, but teaching ability, ability to get along with kids. Public speakers, because I wanted them to go out into the churches and not send people to sleep. The college can't move unless the constituency moves with it. Devotion to Mennonite principles, such as the peace position, a simple life. I never bought a car except a Ford or a Chevy or a Plymouth. Faculty had to sign a contract. And on the contract was the Souderton statement of faith. It wasn't anything extreme. Positive Christ-centered teaching and life. And the faculty agreed to this. Number three: campus and dormitory life. An atmosphere more completely surcharged with the Christian spirit. Curriculum, number four. To revise our curriculum in the light of the best present-day trends of the small Christian liberal arts college and work out a unique set-up for our particular situation and mission. Our particular situation? Well, that would be Mennonite and rural. As Mennonite that means practical, too, so we put in the AA degree. Colleges need courses that lead to jobs as well as to graduate school. One other thing was this idea of the Basic Christian Convictions course. They decided that I have to teach it. The best method, we thought, was discussion. It's called the agenda method. You've got to give the students a share, a part in deciding where they're going and what they want to get out of the course and finally decide whether it was worthwhile, too. [165-169, 192]

In the Five Year Plan, number five, work for a closer relation of college and church. Here is where the College Fellowship organization fitted it. Number six, work for greater mutual appreciation by serving the city: music studio uptown, night classes, booster banquet. Seven, history. Make arrangements to have the fifty years of history of Bethel College written and published. P. J. Wedel was retired and he was asked to write this. He started it. He wrote until he died, but he had twice as much material. I had to go over it and cut out a lot and organize it. So when I retired the board said, "Now you go and finish what you started twenty years ago." I wanted a history for identity purposes. So these students would know the background. So we know where we're going because you don't know where you're going unless you know where you come from. [170-173]

The board was pushing me: you've got ideas, all right, thank the Lord, let's go. And these weren't all my ideas. Dissension on the faculty? No. Dissension anywhere? No; differences of opinion, yes. I don't say all of these ideas were mine. I had a group of advisers. E. L. Harshbarger was here, Dean Goertz, P. E. Schellenberg. We had four or five. We met every so often to talk about things and with the faculty, although my policy was not that the faculty should discuss everything. The North Central Association said that the faculty business is not administration but teaching. At faculty meetings they should discuss teaching methods and teaching problems, academic and curriculum. It makes me so sick when I go to a faculty meeting now. They want to decide every little thing. It takes an awful lot of time and it's very cumbersome. [132, 180, 208]

Dean Goertz and I were always on the lookout for new things, new ideas, and to see how we could apply them and use them. We were the first school in Kansas to have comprehensive examinations and Graduate Record examinations. We decided to go on the quarter system. I got the quarter system from the University of Chicago. The quarter system is good for students who wish to drop out and earn. We always discussed the new ideas at the administrative council. Then from there it went to the faculty. [131, 208]

This work-study came when I started. In a work college every student has to work. They had nothing. Also, you can pay with cows, sheep, chickens, pigs. Sure we'll take anything you've got and we'll appraise it and give you credit. We made arrangements for the production of our own eggs, milk, meat, vegetables, pigs. We visited a number of work colleges, two or three carloads of board members and faculty members. We traveled clear to Berea College in Kentucky for the Appalachian poor, Park College in Kansas City, which is not such a poor college anymore. And Madison College in Nashville, Tennessee, a Seventh Day Adventist College. Those were the main three work colleges in the country at the time but we soon were the fourth. [131]

The philosophy was that doing something with your hands is wholesome for your personality. Val Krehbiel was the plumber and electrician. He had a lot of students under him. That's where Gordon learned his plumbing and his electric stuff. He worked under Val Krehbiel and now does his own stuff. The carpenter had a number of helpers. The third floor of the Administration Building was fixed, third floor of Leisy, Goerz Hall, Goessel Hall. If I'd do it over, I think I would build something permanent. It was a part of our educational philosophy . . . to get your hands dirty. See, I had come back from China and in China as in India the educated people think it is beneath them to touch anything. You get these castes and then the lower caste doesn't understand the upper and the upper doesn't understand the lower. So the work program was very important to us as a philosophy as well as a possibility of going through school. In later years the work program faded out because the students said they didn't have time. They wanted to study. The idea that work is not a disgrace, that I think is important. [131, 174, 175, 197]

I played football and was a letterman. I played in the backfield. Intramurals take more students into consideration and you can make a program that every student has. If you overdo it with the intercollegiate sports, the rest are just onlookers. When we built that house somebody scribbled on the sidewalk, "We want football." A faculty member is supposed to have scratched that in. He was crazy for athletics. Now I think he's on the other side a little bit. [176]

(to be continued in June issue)

Bethel Women's Association Makes $100,000 Gift

The Bethel College Women's Association presented a check for $100,000 to Bethel College during WEB Day activities at the college on January 13.

DeLora Decker, outgoing president of BCWA, presented the check to Bethel President Harold J. Schultz and Director of Development Larry Voth during the opening session of WEB Day on January 13. Decker noted that the gift was made on behalf of all those who helped the women's association earn the money through cookbook sales, wheat weaving projects, Fall Festival booths and meals, and more.

This $100,000 gift was pledged four years ago as the BWCA's gift to the Mantz Library. At the time the pledge was made the women's association planned to make the gift at the end of five years. Decker announced that the association was happy to be able to make the presentation of this gift one year earlier than originally anticipated.

The BCWA's pledge was helpful in getting the college centennial fund drive off to a good start and was important in helping to meet a challenge grant offered by the J.E. and L.E. Mabee Foundation of Tulsa, for the new library, according to Voth.

Delores Decker, representing the Bethel College Women's Association, presents a check for $100,000 to President Harold Schultz and Larry Voth, Director of Development.

Cornelius H. Wedel Historical Series Inaugurated

Bethel College announces the forthcoming publication of two books beginning its new Cornelius H. Wedel Historical Series. Wedel, first president of Bethel College from the beginning of classes in 1893 until his death in 1910, was an early scholar of Anabaptist-Mennonite studies. His four-volume survey of Mennonite history, published from 1900 to 1904, helped to rescue Anabaptist-Mennonitism from its marginal and denigrated portrayal in standard church history works. Wedel saw Anabaptist-Mennonitism as part of a tradition of Biblical faithfulness going back to the early church. He strove to see his people not in isolation, but as a part of God's wider plan in world history. The Cornelius H. Wedel Historical Series will feature studies in Anabaptist and Mennonite History, and Bethel College is initiating the series as part of its centennial celebration in 1987.

Rodney J. Sawatsky, Director of Academic Affairs and Associate Professor of Religious Studies and History at Conrad Grebel College, Waterloo, Ontario, authored the first volume of the series. It is entitled *Authority and Identity: The Dynamics of the General Conference Mennonite Church* and is based upon the author's 1985 Menno Simons Lectures at Bethel College. Sawatsky examines the crisis of authority and identity facing the General Conference Mennonite Church as modernity and ecumenism challenge the denomination. His analysis includes the role of Bethel College (and C. H. Wedel) in the development of General Conference identity and a defense of General Conference acculturation, which was critiqued by the (Old) Mennonite Church.

James C. Juhnke, Professor of History at Bethel College, North Newton, Kansas, authored the second volume in the series. Juhnke uses the writings and career of C. H. Wedel to focus on the various forces shaping the foundation of Bethel College. Juhnke's book is also based upon the Menno Simons Lecture Series, *Dialogue with a Heritage: Cornelius H. Wedel and the Beginnings of Bethel College*, delivered in 1986.

The Mennonite Library and Archives at Bethel College is sponsoring the Cornelius H. Wedel Historical Series under the editorship of its director, David A. Haury. The first two volumes will be available in May and may be ordered at the special prepublication prices listed below through *April 15, 1987.*

Rodney J. Sawatsky, *Authority and Identity*. [prices are postpaid]

( ) copies softbound - $8.00 ( ) copies hardbound - $15.00

James C. Juhnke, *Dialogue with a Heritage*. [prices are postpaid]

( ) copies softbound - $8.00 ( ) copies hardbound - $15.00

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Please enclose a check payable to the Mennonite Library and Archives, Bethel College, North Newton, KS 67117.

Interterm Offers Chance to Travel

Nearly 100 Bethel College students spent January interterm traveling to various locations around the globe.

Eighteen Bethel students visited the Soviet Union with professor of history Keith Sprunger. The abnormally cold temperatures and Russian people they met will be two of the things these students will remember.

"When you walked outside, your eyelashes would freeze shut," remembered Beth Hege, Aberdeen, Idaho, regarding the cold weather. "In Moscow it was 20 below, and it felt great! I think the cold cut back our wanting to go out and explore," she added.

Tour members had many recollections about the Soviet lifestyle and people. "They have a very simple lifestyle," explained Pam Davis of Waynesboro, Va. "They are very practical people." Hege added, "The people are so poor. They have to wait in line for basic needs."

Seeing theatre productions was on the agenda of the 13 students who traveled with professor of English Anna Juhnke to London and the 21 students who traveled to New York City with Arlo Kasper, associate professor of drama, and Kathryn Kasper, assistant professor of music.

"The richness of London theatre is unduplicated," stated Juhnke, who saw 15 plays during her stay in England. Among the productions seen by the London group were "Les Miserables," "Cats," and "Ghosts" with Vanessa Redgrave.

Two groups of students traveled and studied in Mexico. A group of 17 Bethel students traveled to Mexico with adjunct professor of Spanish Karen Christian to study Spanish language and Mexican culture. Paul McKay, associate professor of international development, traveled with eight Bethel students in Mexico to learn about rural development.

Living with Mexican families for the month was part of the education of those students enrolled in the Spanish course.

The other group of Bethel College students were traveling throughout the country studying the application of soil management techniques. The instructors also hoped that students would gain an appreciation for the Mexican people and culture, and a better understanding of Latin American views of the United States.

Among other destinations, Bethel groups also traveled to California, Oregon, Chicago, and Europe over interterm.

Top. Some Bethel Students attended a bull fight during their interterm in Mexico. Bottom: St. Basil's Cathedral on Red Square in Moscow.

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