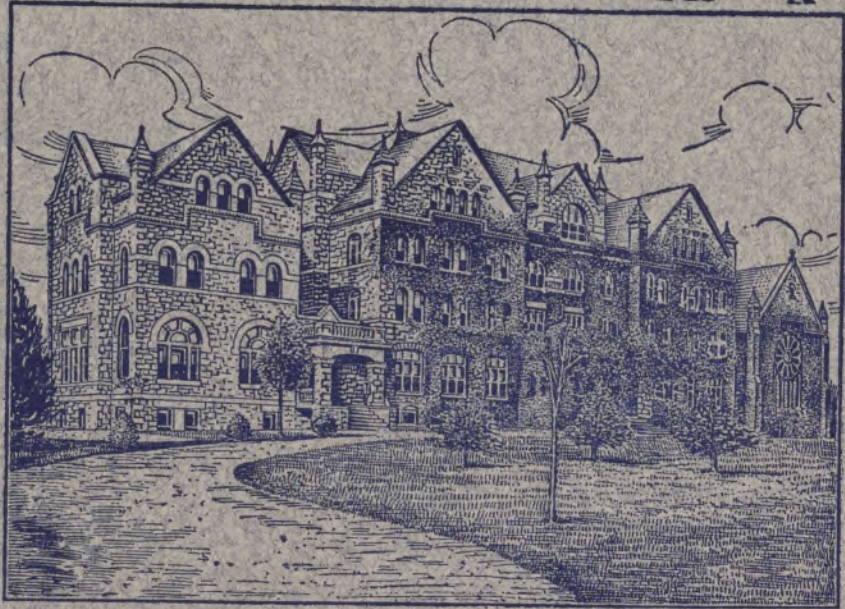


ORATION NUMBER

THE COMENIAN

VIA LUCIS



Vol. 23
No. 7

Bethlehem, Pa., April, 1914.

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THE COMENIAN

Volume XXIII.

BETHLEHEM, PA., APRIL, 1914

Number 7

The Congestion of City Life.*

Walter J. Wesenberg, '14 Sem.

THE twentieth century has witnessed two great movements in the distribution of our population; first of all, the removal of many people from their quiet homes in the country to the busy centers of urban life; and secondly, the great influx of foreigners coming to America, who also make their homes in the crowded cities. Generally speaking, from the beginning of our history the population of our land centered in and about the towns and cities. In the year 1850 one-eighth of our people lived in the cities, in 1890 one-quarter, and statisticians tell us that, at the present rate of increase of city population, by the year 1920 more than one-half of the people of the United States will live in the cities. The incoming immigrant makes the situation still more difficult. Of the million foreigners who come to our shores annually, three-quarters of them remain in the larger centers of industry and trade. These two tendencies of population come together to form the great problem of our congested city life.

The result of these steady streams of humanity flowing into the city can readily be seen. They are the source of the crowded tenement and apartment house. The crowded dwelling-place becomes the hot-bed of physical and moral disease. In a single square of some of our large cities three or four thousand people often make their homes; as many as there usually are in twenty-five square miles or more in the country. Social workers tell us of finding seven families or as many as eighteen people, black and white, living together in one room. Another investigator writes of many tenements where sunlight never reaches, and the fresh air penetrates to them only through outer rooms. Such a condition of affairs cannot produce a healthy physical and moral American citizen. Thousands of children are each year born under

these circumstances, whose welcome into the world is a curse, whose lullabies are blasphemies, whose admonitions are kicks, and whose examples in life are vice and crime. We speak with horror stricken voices of the death rate of children in some of our South American republics, but we forget that the death rate of children in some of our foul alleys in New York City is seventy-three per cent., as large if not larger than any death rate in South America. When we think of this living mass of sin, sorrow and suffering, we are reminded of Shakespeare's witch scene in Macbeth. As the hideous witches shuffle around the fire they repeat the doleful words, "Double, double, toil and trouble; fire burn and caldron bubble." Here is material enough for a modern Dante to write another poem, not of the punishment of the lost in the future world, but of the suffering and misery of a living reality.

This condition of life effects the whole organism of society. Let us consider primarily its effects upon the politics and religion of the city.

Our cities are the most cosmopolitan in population of any in the world. Those in Europe are remarkably homogeneous and native. London is called a little world in itself, but of every hundred people sixty-three are natives of London, ninety-four of England and Wales, and ninety-eight of Great Britain and Ireland. In contrast to this more than thirty per cent. of the population of our principal cities is of foreign birth. Most of these foreigners know little of our politics and less of our land, and, consequently, prove an easy mark for the selfish political boss and his machine. Then there are thousands of educated men in the cities who have nothing but contempt for all authority and who openly advocate mob rule. True, they

* Awarded first prize in the John Beck Oratorical Contest.

represent only a small portion of the population of a large city, yet they are a kind of leaven which may in time leaven the whole lump and prove a menace to American government. Furthermore, among the more intelligent men of the cities there seems to be a lack of interest in politics. Some are disgusted with the whole political system, or are too busy and, consequently, never exercise their right of suffrage.

The significance of this is readily apparent. Our city governments are among the poorest in the world. James Bryce, the British authority, calls our city governments "the most conspicuous failure in the United States." And yet the city is to be the seat of power in the years to come. The city will lead the life of our nation, but where will she lead it? From her the land will be governed. From her influences will go out which will mold the life of the nation. And if she is corrupt and degenerate, how can she lead aright?

The effects of congested city life upon the religion of the people are equally important. The young men and women coming from the country to find employment generally leave behind them the simplicity of their country life and are soon lost in the busy whirl and confusion of the city. Nowhere is the stranger isolated as much as he is in the city. In the country a man's reputation is his honor. In the city no one knows the past of his neighbor and nobody cares. The religion and morality of the countrified youth are soon forgotten. And if he has a church connection, he moves so often in his busy life that it is hard to maintain any relationship with the inspiring spirit of the church. The foreigner also intensifies the problem. He seldom brings his religion with him. Generally, when he finds that there is no longer any restraint over him, he throws overboard the faith of his native land and has no religion.

These are some of the problems that meet the would-be evangelist in his work in the city. With the thousands of young men and young women thronging in each year from the conventional country, with tens of thousands streaming each year from the older countries, and with the natural increase of the city itself, the problem of congested city life will require all the energy, tact, knowledge and ability of our Christian people. All the consecration and devotion of the young American to his God and his country will be necessary to settle the great problem. We plead not alone for churches, missions and schools, fundamental and necessary as these are; yet in such an environment what lasting good can they accomplish? We plead for more. We plead for the support and interest of all good men in politics. We plead for the distribution of the foreigner, even at the expense of personal liberty. Send him where he is most needed, and where he will be most happy; that he may not be a grain of sand wearing and tearing the great machinery of a city, but that he may be a useful and necessary cog in the mechanism of American life. We plead for the passing and enforcement of laws concerning the building and occupying of tenements. But above all we plead for a spirit of sympathy and enthusiasm for humanity, not the cold, heartless spirit of organized charity, but the spirit of Him who helped for the love of helping the needy—the spirit that gave Himself. The city must be saved, for upon it depends the future life of our nation. The first city was built by a murderer and crime and wickedness have dwelt therein ever since. But the city must be and will be redeemed even as the beloved apostle predicted when he wrote in his Revelation of the Holy City of which God Himself would be the present ruler.



A Minor Stream of Immigration.*

Richard E. Shields, '14.

IN a scientific age, no one who hopes to have any influence upon men should generalize. The statements made concerning a broad subject are questioned and lose much of their weight. This is too true of the subject of immigration! Certainly the immigrant is here. His brawn is woven into the warp and woof of the fabric of our national being. The assimilation of the immigrant is the supreme test of our national greatness. But men want to know something definite about the immigrant who is following in the footprints of those who from the dawn of creation have beaten new paths across the earth. In order to clear up a few misconceptions, let us examine *one* minor stream of immigration with unbiased minds and try to discover if possible the true significance thereof.

The number of Greek immigrants who have landed on our shores has increased very rapidly of late. Between the years 1899-1910 there arrived at our ports 216,962 Greeks of whom 95 per cent. were males. Authorities tell us that Greece furnishes us more newcomers in proportion to her population than any other one country. The Greek has displaced the negro in the shoe-shining parlors; he has invaded almost every small city and taken possession of both the restaurant and the confectionery. He is exploited as a pedlar and beggar and some also become professional wrestlers.

Many causes tend to increase the number coming from this small kingdom. If they are not crowded out of their country, if there is no internal struggle, if the condition of the people does not betoken unrest, what is it which causes these Hellenes to forsake their farms and to seek their fortune in the Western Hemisphere? Briefly, there are three main causes. There are more Greeks living in surrounding countries than in the Kingdom of Hellas itself. Many young Greeks leave Turkey to evade military service. Steamship agents have been very active in Greece and in the adjacent countries. Their highly colored posters are to be found everywhere. The spirit of emigration is intense. Be-

sides this, several American states have attempted to attract immigrants by the distribution of literature in the Mediterranean countries, advertising the attractions of such states. No less important is the work of the padrone or banker in this country who contracts for men and boys, paying their passage to the United States, and they, in turn, become bootblacks and day-laborers, repaying this padrone for his so-called "kindness" and with usury. Such contracting is a criminal offence. From these three facts, we may conclude at once that Greek immigration is forced or unnatural, because nowhere do we find evidence of internal unrest or a lack of work which would compel the Greeks to leave the land of figs and olives to seek an uncertain destiny. We do not overlook the essential cause, the idea of self-betterment, although this is universal.

What are some of the effects of this influx of Greek immigrants upon our national welfare? There are very few full blooded races today. All have some admixture of alien blood. So it is with the so-called "Dagos." But with the change of type, the ideals have remained the same.

The memories of the past are stored in their memories. The Iliad and the Odyssey are well known to the poorest of them. They are undersized, but still retain their pride of the heroes.

Only one-tenth of their number is illiterate. They are good husbandmen in Greece, but fail miserably in America. They learn English readily, but use it on rare occasions because of their surroundings. But with all of these qualities and attainments, they are ready to blacken our boots and prefer the counter to the plow. More or less, all the Greeks will, finally, be in trades of some kind, and monopolists in all of them.

We judge the immigrant very often as to his readiness to become Americanized. Here is an example of unreadiness! In Chicago 10,000 Greeks live in a "colony" called New Greece. They are isolated. New Greece is more

* Awarded second prize in the John Beck Oratorical Contest

thoroughly Greek than the Ghetto is Russian or Little Sicily is Italian. Homes in the true sense, there are but few, because the women have not yet come. Their homes are vile boarding houses. The housing conditions are abominable. Eight bunks in one room, with night and day shifts! Saloons are by far too numerous.

But we must not forget the Greek Church.

The Greek is loyal to his Church, and the priest follows him into every settlement. In his native village the Greek is as chaste as the women, but in America he has a bad name. The Chicago police especially have an eye upon his candy stores, which are supposed to be as immoral as they are uninviting. The fact that in the Chicago "colony" 10,000 Greeks live practically without their wives, who remain in Greece to care for the little farms, explains this situation and it is just possible that 10,000 average Americans under the same conditions would not act differently. This "colonization" is doubtless one of the most serious hindrances to their assimilation. Their natural loyalty is further illustrated by the great proportion which responded to the call for Volunteers in the Balkan War. It meant liberty to their nation! Down with the Turks! And they proved their devotion with the sacrifice of their lives.

They will ultimately make good citizens, as time will reveal.

Let us now turn our attention to some remedies for these evils.

First, there should be some restriction of the immigration of married men who leave their

wives in Greece. This race is an especial transgressor in this respect. They do not need our sympathy in any greater degree than the mass of men but they need our legislative help.

This will mean that more of them will become American citizens. They will then come with the intention of remaining with us.

Second, there must be a distribution of those who are now with us and a continued distribution of those who may arrive in the future. This will abolish the "colonies" and compel the Sons of Atreus to mingle with Americans. Thus will they accept the customs, language and morals of our nation. They will then become part of our national solidarity. They are not unwilling to be helped, they are *unhelped!*

Third, we must help the Greek overcome these conditions and offer him the hand of a brother. Too often we see a small, dark complected man, with coal-black eyes and hair and nominate him a "Dago."

He has centuries of classical history back of him, and yet he becomes an ordinary laboring man. We need him. He is almost indispensable! But what cries louder is that *he* needs us! New Americans for America? Yea, and more than this, America for new Americans. Would that we might all utter the prayer of Henry van Dyke for the Nation:

"The virtues of her mingled blood
In one new people blend;
By unity and brotherhood
America befriend."



Y. M. C. A.

On the 5th of March, Mr. Rights led the meeting, speaking on the subject, "The Student's Social Obligation to His College Community." The college world and the students in it live in a world of their own; but as the world at large is practically the same in the essentials of life, our social obligations at college will show and teach us our obligations or privileges to the world at large. We ought first to seek self-improvement through our social privileges. Second, we should consider what good we can do to our college in raising our standard to a higher aim in life. Third, we must appreciate the ordinary friendships and the keeping of friends at college. As to the social obligations to the town, it is important that every student should have a circle of friends in town in order to cultivate his social life. In our conversation we should take care to make it profitable, not harmful. As every college man ought to be a leader, every student should find his sphere in which he can lead. Be a social leader while you are preparing for your work. In all things set an example for good.

Mr. Clewell led the meeting held on the 12th of March. Mr. Whiteside, of Lehigh University, spoke to us on "The Influence of the Y. M. C. A. Work at Lehigh." The Y. M. C. A. must never be opposed to the Church, but should be a right arm to it. This position the organization holds at Lehigh. The former secretaries are all employed in church activities, one of them being in China. The Bible classes and prayer-meetings, which are now at work in the majority of fraternities, have proved a great help to many of the students. The whole University feels the influence of the Y. M. C. A. work. Five men from Lehigh attended the last International Convention held at Kansas City. These delegates have returned as new men. The organization has helped graduates to consider the good they can do in the world to better financial positions. Teaching English to the foreigners, and later a higher education to the advanced foreigners, has interested a large number of the students. Others belong to the Big Brotherhood Work, who go down to the Juvenile Court and help the youngsters. In all the Y. M. C. A. has tried to act as a light-house to the community.

The meeting held on March 19 was led by Mr. Weber. Rev. Samuel Groenfeldt, our provincial evangelist, was the speaker for the evening. He spoke to us on, "The Work of the Ministry." First, be sure you have been called to the work. Not every one is called to the ministry. Let us find out what the Lord has assigned to each one of us. In the second place, have a commission and be true to it. Be sure of your footing. Do not give your doubts to the world. The world wants positive facts. Be sure yourself that Christ has saved you. What of God's grace have you experienced? Preach and be true to your own conviction. Don't explain away the Bible, but preach the truths found therein. Do not make things suit the popular trend. It means something

to stand for the right. Finally, the blessing of being true to your commission. If you preach according to the popular trend you will, indeed for a time draw the crowds, but your work will not last. Those who are faithful to their calling are the ones who have always preached the plain gospel. These men have the greatest lasting influence. The greatest preachers of London, New York, Chicago and Toronto have been and are men of this type, who have been true to their commission.

Thursday evening, April 2, the regular prayer-meeting was held. Mr. Theophil Mueller was leader and the subject discussed was "The Obligation of the Church to the Foreigner." Some of the thoughts touched upon were the following: The foreign problem is today America's greatest problem. The tide of immigration brings to our shores each year about one million people, at the rate therefore of about nineteen thousand a week. The fact that America has received these people creates a responsibility and no institution in the United States will be called up to bear a larger share of this responsibility than the Christian Church. The Catholic Church has been awake to this fact, establishing schools, churches and meeting the religious needs of the immigrant in our country. The Protestant Church has ignored the field. She has sent her energy and means to the foreign fields of missionary endeavor. This in the end may fail for the field is growing faster than the base. The question before the American nation is whether the future will witness a sound religious faith or an unmovable scepticism. In America today there are about forty-five million unchurched people. And the quarrels and divisions of the Christian Church itself hardly give the foreigner a suitable example of religious life. No nation can stand permanently without belief in the verity of unseen things. The immigrant, although he is not generally thought so, is deeply religious. America has within her borders a religious force which, if rightly fostered, may become the bulwark of our nation. The effect of the new immigration upon our country's history is uncertain, but its effect upon the Church will depend on the degree of responsibility which the Christian Church will take upon herself, and upon the attitude of the individual Christian. Assimilation in church life will depend upon whether the followers of Christ will receive the foreigner as a brother, even as the lowly man of Galilee did of old. The meeting was closed with the hearty singing of a hymn, the last verse of which reads:

"The love of Christ unfolding,
Speed on from East to West,
Till all his cross beholding,
In him are fully blest.
Great author of salvation,
Haste, haste the glorious day,
When we, a ransomed nation,
Thy scepter shall obey."

THE COMENIAN

(Published on the 15th day of the month.)

Devoted to the interests of the students and alumni of the Moravian College and Theological Seminary.

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Articles for publication are invited from alumni and students. All contributions must be submitted to the editors before the 5th day of the month.

Address business communications to J. George Bruner, Comenian Hall, Bethlehem, Pa.; all other matter to THE COMENIAN.

TERMS.—75 cents per annum, in advance; 85 cents per annum to all foreign countries in the postal union. Single copies 10 cents.

Entered at the Post Office at Bethlehem, Pa., as second-class mail matter, November 7, 1891.

EDITORIAL

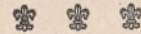
The Toll Question

At the time of writing, the bill has already been passed by the House of Representatives to the effect that the coastwise shipping vessels of the United States shall pay the same toll duties as vessels belonging to other countries, and it is probable that this will become a law. To a large number of patriotic Americans such a law appears to be an injustice, but from the standpoint of international peace it must be hailed as a victory.

Approximately half of the income from toll duties will come from foreign vessels if the American Merchant Marine is not exempted. If the United States, in exempting American vessels, would double the duty on foreign vessels in order to meet the original cost and up-keep, she would be exercising a dangerous policy of monopoly. But this is what many people advocate. The United States has built the Canal, and will derive the greatest benefit from it, whether her vessels must pay toll or not. But has the United States the right to charge the entire cost up to foreign nations? We believe not. We believe that those who condemn Con-

gress for the action it is taking are basing their opinions on a shallow and bigoted national patriotism. The United States could indeed take such action by right of possession, and would doubtless have done so had it not been for a few clauses in a certain treaty. We cannot blame England for insisting on the fulfillment of that treaty. This is a day in which nations are learning that they must give way to international needs, just as the individual must release property or in other ways give way to the needs of his community. If the United States would assert her right of monopoly, this action would remain a bone of contention between our own and other nations, and justly so, from the larger view of world-wide co-operation. If the United States peaceably submits in order to further the international welfare, she will have taken one step in advance in the attainment of international peace.

A. P. Z.



Tennis at Moravian

Tennis is only "a ladies' game." Who says so? If we investigate this matter, we will make the startling discovery that it is invariably those who have either never had a tennis-racquet in their hand, or who have not delved deeply enough into this sport, to realize the large amount of pleasure and healthy exercise to be gained from it.

There is no game, not even baseball, which trains the eye, develops the ability to make rapid and accurate decisions, and affords such all-around exercise to the body as tennis does. If you feel out-of-sorts with everyone (yourself included), if you have lost your appetite and all interest in things going on about you, don't go to the physician, go to the tennis-court, it's the best doctor you can find anywhere.

The students of M. C. have thoroughly awakened to the delights and value of this game. Whereas a few years ago, only a limited number of them indulged in this sport, at present the interest taken in it has increased to such an extent that even the coldest and stormiest weather fails to keep some of the most enthusiastic players off the court.

The schedule for an inter-class tennis tourna-

ment, which promises to be hotly contested, has been completed by the manager. This tournament will begin on April 11 and will continue until the 29th.

Efforts are also being made to secure a number of matches with other schools for the month of May. We have the Northampton Tennis Club, of Easton, the Bethlehem Preparatory School, Muhlenberg College, of Allentown, Lafayette College, of Easton, and several others in view. If we are fortunate enough to secure games with these schools, we are determined to make the season 1913-1914, from the tennis point of view, the best which M. C. has ever had and a success which will long be remembered.

H. H.



Consider

What are the members of our Moravian Church in America doing in support of our foreign mission work? The very earnest appeal of the Mission Board, as printed in *The Moravian* for April 8, should awaken in us an unusual interest in behalf of the urgent needs of this work. The appeal comes, indeed, as a challenge to our faith, but more especially as a challenge to our liberality. Have we done all that is possible for us in the way of giving?

Here are the figures. Let us compare them with our resources, with what we could give if we were really willing to give. From the statistics recently published, we find that the average contribution of the communicant members of our Church in America for foreign mission work, including Alaska and Bohemia, in the past year has been \$1.13+. If we count the children and non-communicants, this average drops to 77+c. Is this all that we American Moravians, during one whole year, can pay toward the support of our foreign mission work?

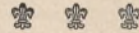
Before we answer, let us face this fact: "Miss Lizzie Johnson, of Casey, Illinois, an invalid and an intense sufferer for twenty-five years, has raised over \$16,000 by the making and selling of book-marks. This money has supported in foreign lands native Christian workers who have given an aggregate of a century and a quarter of service."—*Missionary Review of the World*.

An invalid and intense sufferer able to devise

ways and means to contribute to foreign mission work \$640 for each year of her suffering life! And we, who have health and strength and the abundance of God's loving-kindness daily showered upon us, show the measure of our gratitude by giving 113 cents (wanted: a suitable punctuation mark).

If we treble this amount during the present year, the estimate of deficiency for this year in the finances of the mission work will not come to pass. What a mighty thrill of joy, what praises of thanksgiving, would pervade the General Synod next month if our American membership would instruct its delegates to say, "*We will!*"

E. L. M.



Comenius Hall

The favorable spring weather has made it possible to push the work on Comenius Hall with great vigor. The plastering has now begun. The third and fourth floors are being plastered at the present time. The cornice work under the eaves of the roof is being done and the roof finials put in place. The windows on the west and north sides have been weather-stripped. This, it may be explained, is a special arrangement for the purpose of keeping out the wind. A groove is made along the sides of the window frame and a strip of tin having a projection, resembling a miniature railroad track, is nailed on the window casing; thus when the window has been put in place, it slides on the groove, and when the window is closed very little wind from the outside can penetrate. The iron staircases are now being put in place and the elevator used to hoist building materials will be taken down. A new concrete flooring for the entrance is in process of construction, also a reinforced concrete flooring for the balcony roof. The floor of the back entrance will also be of concrete.

At the present writing eleven one thousand dollar gifts and pledges have been received, four of them coming from non-Moravians. The sum of \$12,879.19 in cash has been received. Much more will be required to complete the extensive repairs, but the liberality of our friends thus far has given us good hope for the future.

W. J. W.



Ker-choo!!! Sprig is Cubbig!



"I do'd know whad's de batter with be! I bust hab a co'd in by 'ead." This from James Munger as he blows a large dose of "sneeze powder" toward the other occupants of the room to heighten the illusion: Trumpet chorus ensues. Just then Mac comes in and reports that it is raining. "Yet or again?" Nobody knows. Anyway the mud is about a foot deep and the streets are so full of water that the motorman of a Hellertown trolley was drowned trying to swim to safety from the top of the car. But everyone agrees that it is "fine weather."

BASEBALL is now the order of the day. The M. C. diamond is said by the team to be of the first water, whatever that may mean in this connection. The ground is so soft as to be ground for complaint and the whole field offers large field for improvement. The other day Clewell, who was in right field, chased the ball into the surrounding woods and got lost. The police are on the trail and there is every hope that he will be back for the next soup day. Hassler fell on his face in the mud. The clay was allowed to dry and then peeled off. The cast of this noble face will be presented to the Athletic Association to place in the museum. Captain Mueller says he ought to eat more, for any pitcher must be full to do its work. He says all that he does now that is in line with his job as pitcher is to pore over his books.

We know what the proverb says: "In the spring a young man's fancy—" and any one who sees Henks, or most any Soph for that matter, sees that it is true. Sherlock Ruprecht is spending all of his time investigating this phenomenon. He says the cause has been told him by an owl. He was walking in the wood north of the gym and remarked to himself, "I bet they go fussing every evening." And the owl added: "To wit, to woo."

Gus was feeling repentant, strange to say. After he had scrapped with John Mueller he came up to him and said, "John, I think we could be very good friends." "So do I," said John, pleasantly smiling, "but not to each other."

VACLAV VANCURA (note the name) was at a hotel and was not gaining his share of attention. Suddenly some one came in and said, "A message here for Mrs. Murphy." Vaclav determined to be noticed, jumped up and shouted, "Yes, yes, but vat initials?"

JIM: "Say, Jake, where is that dollar I loaned you? You said you would pay it when you came back from Philadelphia."

Jakey: "O, don't worry about that, I haven't gone yet."

WEDMAN: "Will some one please tell, what is the Income Tax?"

Allen: "I guess that means those tacks they put all over the floor at the D. D. I. for the fellows that come in at 2 o'clock in the morning."

GEE but it's fierce! Kant had the mumps. He says it was just like a trip on the ocean. The whole trouble was caused by the swell. Before he felt first-class and now he feels only steerage. And because he is staying on the top floor of the refectory, all his meals have to come up!

ON April the first, which is the festival day of the Freshman class, a new piece of apparatus was installed in college, namely, an automatic shower-bath, for the benefit of the underclass men. It works while you open the door, and was said to be very successful in operation. Several men took advantage of the warmer weather to indulge in an "annual." The management makes the following request: "Please fill the bucket and replace above door after using."

SCHNIPPS suggests a brilliant scheme for the baseball team. Equip all the outfielders with gloves containing molasses. This will greatly facilitate the catching of flies. (Notice: The whiskers which have grown on this joke since it was first used will be trimmed next week.)

HAMILTON was seen carefully (?) removing all the bed-clothes and mattress from his bed.

Domer: "Gee whiz, Ham, what's all that for?"

Ham: "Don't you know it's time for spring cleaning?"

HAPPY (at a usual breakfast): "Ed, why do they call all these breakfast foods cereals?"

Ed. Wesenberg: "Well, I'm not sure, but I suppose it's because they come around every day like those stories, and last such a long time."

EPIDEMICS are popular at college. (That's not a new study like ethics.) The most prevalent at present is spring fever. Just what a terrible disease this is no one can realize until one has seen it raging among college students. Take this as an example: Ruprecht was leaning wearily against the wall, gazing at the green fields outside.

Jap Ludwig: "Come on, sit down, you make me feel tired, standing around like that."

Sherlock: "Oh, what's the use, it's so much trouble to get up again!"

SWAVELY (in Church History): "Who was that saint that sat way up on a post?"

Shields: "That was St. Simon, the Skylite."

LOCALS

The second lecture of the year, provided by members of the Lehigh Branch of Alumni, was given in the Chapel on March 13. We had the privilege of hearing Mr. Frank D. Watson, of the New York School of Philanthropy, who is a very entertaining speaker. He presented the subject, "The Abolition of Poverty" and showed by statistics and material gathered in New York how the conditions of congested cities tends to increase poverty. He gave definite data on this intensely interesting subject, showing that the abolition of poverty is possible if we can get at the springs of the conditions.

Prof. W. V. Moses returned from his collection tour through the congregations of Ohio with reports of excellent success. The amount at present given by the Ohio congregations reaches the grand total of \$1,824. Surely this is encouraging!

V. Vancura has been elected president of the Moravian Local C. E. Union.

Prof. W. N. Schwarze spoke in the Nazareth Moravian Church the evening of March 15, in the interests of the College Rebuilding Fund, and in the Lancaster Moravian Church, March 22.

J. George Bruner gave several recitations at a birthday party given in the South Bethlehem Moravian Sunday School, on March 19.

J. Campbell Moore has accepted the position as organist of the Bethlehem Presbyterian Church.

T. Arthur Shields, '12, visited M. C. friends on March 18.

Clarence Romig has spent the past two weeks at his home in Philadelphia having his eyes treated.

Rev. Paul de Schweinitz spoke in the York, Pa., Moravian congregations, March 22, in the interest of the College Rebuilding Fund.

Douglas Rights, Sem. '15, supplied the pulpit of the Wesley Methodist Church in Bethlehem, the morning of March 22. Kenneth J. Hamilton, Sem. '14, preached at the same church in the evening of the same date.

Comenius Day was celebrated on Friday, March 27. The annual John Beck Oratorical Contest was held on this date. J. Campbell Moore played an organ prelude, "Humoreske." After Dr. Schultze had given an introductory address, the orations were delivered as follows: Harold V. Lopp, of Jamaica, W. I., on "A Twentieth Century Delusion;" Walter J. Wesenberg, of Grand Rapids, Wis., on "The Congestion of City Life;" Douglas L. Rights, of Salem, N. C., on "Universal War;" Leonard J. Luckenbach gave two violin solo selections, accompanied by Miss Helen Gray, of Bethlehem; Paul J. Allen, of Tobago, W. I., on "The Approaching Shadow of a Dark Period;" Robert P. Stout, of Bethlehem, Pa., on "Music and the Other Arts;" Richard

E. Shields, of Hope, Ind., on "A Minor Stream of Immigration."

The judges were Rev. W. H. Romig, of Easton; Rev. Paul Meinert, of Nazareth, and Mr. Eugene Rau, of Bethlehem. The prizes of \$15 and \$10 were awarded to Walter Wesenberg and Richard Shields, respectively. Paul Allen received honorable mention.

The Executive Committee of the Alumni Association met at the College, March 27.

The annual banquet of the Lehigh Valley Alumni Association was held in the College Refectory on March 27. The following officers were elected for the ensuing year: President, Dr. Augustus Schultze; Vice-President, Rev. A. D. Thaeler; Secretary, Prof. W. N. Schwarze; Treasurer, Mr. E. J. Krause. On this evening all the students, as usual, ate their supper, which has been well called the "passover," at the residence of the *Hausvater*.

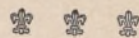
Several out-of-town Alumni attended the Oratorical Contest.

Hon. James M. Beck, '80, a prominent New York lawyer, delivered a lecture, entitled, "A Tale of a Lost Million," in Lititz, Pa., March 27.

The annual meeting of the Moravian Educational Association will be held in the Central Sunday School Chapel, Bethlehem, April 24, 25.

Prof. W. N. Schwarze delivered a missionary address at the Missionary Institute of the Northampton County Sabbath School Association, held at Nazareth, Pa., April 2.

Under the direction of Dr. A. G. Rau, on April 1, the Choir of the Central Moravian Church rendered a Cantata, "The Passion," composed by Karl Heinrich Graun. "The Passion" was first sung on March 26, 1755, at Berlin, and it has since been sung annually, during Passion Week, in the Domkirche of that capital. The difficult solo parts were rendered with marked ability by regular members of the choir.



C. L. S.

The inauguration meeting of the Society was called to order by the retiring President, February 7. The chaplain read a portion of the 119th Psalm. The new President was then called to the chair and began his duties with a short inaugural address. The literary program for the evening was as follows: Extemporaneous speeches: "Opportunities for Mission Work Among the Foreigners in South Bethlehem," Mr. Clewell; "Life in the 'Hebrew Flat,'" Mr. Kant; "This Season's Footlight Club," Mr. Turner; "Tobacco, Its Production and Consumption," Mr. McCuiston; "The Baseball Outlook," Mr. Kuehl; "Bethlehem Girls," Mr. Stoltz. An extempore debate on the question, "Resolved, That Smoking Should Be Prohibited at M. C.," was debated affirmatively.

tively by Messrs. Hagen and Scheel, negatively by Messrs. G. Mueller and Shields. The decision was in favor of the negative, which decision was upheld by the House. Mr. W. Wesenberg served as critic.

The debate meeting was called to order by the Vice-President on February 21. The chaplain read from Mark 4:35-41. Mr. Moore was appointed critic for the evening. The literary program follows. Extempore speeches: "A Day in the Harvest Field," Mr. Flath; "Some Remarks on 'A Tale of Two Cities,'" Mr. Strohmeier; "The Pleasures of a Sleighing Party," Mr. Wedman; "Have Conditions at M. C. Changed Since the Fire?" Mr. W. Wesenberg; "Some Effects of the Work of 'Billy' Sunday in Pittsburgh," Mr. Wucherer. Mr. Gutensohn was the Reviewer. The debate on the question, "Resolved, That the Protestant Church could accomplish more for the Cause of Christ with a Celibate Ministry," followed. Messrs. Moore and Kant upheld the affirmative side, while Messrs. Zimmerman and Swavely upheld the negative side. The debate was awarded to the negative, the decision being upheld by the House. The *per se* vote favored the negative.

The miscellaneous meeting was held on February 28. The chaplain read from Galatians 6, and Mr. Hoffman was appointed critic. The literary program was short. First Declaimer, on "The Mysteries of Life," Mr. Allen; second Declaimer, Mr. Strohmeier, "The Murdered Traveler." Narrator, Mr. Shields, "The Chair of Philanthromatematics." Mr. Wucherer, the editor, presented his paper, entitled, the "Hasteze." After the usual business, the meeting adjourned.

The regular debate meeting was held on March 7. The chaplain read Proverbs 10:1-12. Mr. Moore acted as critic. The debate was postponed, after the following extempore speeches had been made. Mr. Scheel, on "Social Obligations to our Community;" Mr. Stoltz, on "The Physical Condition of the Students at M. C.;" Mr. G. Mueller, on "The Best Game of the Season;" Mr. Swavely, the declaimer, gave "Old Ironsides." Then followed more extempore speeches: Mr. Wedman, on "How Debating in C. L. S. can be Improved;" Mr. Weber, on "The Need of Better Church Accommodations in This End of Town;" Mr. Gutensohn, on "The Neighbors of the D. D. I.;" Mr. Wesenberg on "How Can We Improve our C. L. S.?"

March 14, the regular miscellaneous meeting was held. Chaplain read Proverbs 15:1-10. Mr. Hamilton acted as critic. The literary program was rendered as follows: Declamation, "Young Lochinvar," Mr. Wesenberg; Reading, "A Horrible Tragedy," Mr. Turner; Declamation, "The Last Leaf," Mr. Kuehl; Narration, "The Black Cat," Mr. Clewell; Review, Mr. Weber; Essay, "Habit," Mr. Hoffman. Mr. Stoltz presented his Paper, entitled, "The Yearling Bulletin."

The debate meeting was called to order by the President, March 21. The Chaplain read the sixteenth Psalm.

Mr. Flaith was appointed critic for the evening. The literary program follows: Extempore speeches, "The Fire Companies of the Bethlehems," Mr. Moore; "What the Student Should Read," Mr. Shields; "College Wit," Mr. Wucherer; "The Moravian Archives," Mr. Hamilton; "Schoeneck," Mr. Strohmeier; "The D. D. I. Games and their Players," Mr. McCuiston. First Declaimer, Mr. G. Mueller, "The Recessional;" second Declaimer, Mr. Hagen, "The Bugle Song." The following question was debated, affirmatively by Messrs. Lopp and Kant, negatively by Messrs. Wedman and Weber: "Resolved, that World Peace can only be obtained through International Disarmament." The President decided the debate in favor of the affirmative, which was upheld by the House. The *per se* vote favored the negative.



ATHLETICS

The very successful Basketball season is a thing of the past and all talent and energy in the line of athletics is being turned to the diamond. The weather, although fair most of the time, nevertheless has been too cold to allow much practice. On March 27 the first call was issued, to which about twelve men responded. This was not a very encouraging number but undoubtedly the warm weather will bring out the more delicate and aged of our performers. As yet only six of last year's men have reported, but in addition a few of the new ones have shown up very well. The few practices held thus far have shown that with real work the fellows could be in good shape for the first game on April 18. The following schedule has been submitted to, and passed by the Athletic Committee:

- April 18, Lerch Prep, at home.
- April 25, Schuylkill, at home.
- April 29, Lehigh Freshmen, at home.
- May 2, Open.
- May 6, S. B. Business College, at home.
- May 9, Lerch Prep, away.
- May 16, Keystone Normal, at home.
- May 23, Drexel Institute, at home.
- May 27, S. B. Business College, at home.
- June 3, Alumni, at home.

As all except one of the games scheduled thus far are to be played at home, there is no apparent reason why Moravian should not win the good majority of them. The fact that not enough men report for baseball to enable the forming of two teams is a serious drawback, but also an old one at Moravian, being caused by the very small number of students. But what has been done can be done again, and if the spirit of the fellows on the team will equal that of former years, a successful season can be predicted.

Tennis is coming into prominence at M. C. A schedule, including teams from the surrounding country, has been submitted, and approved. At present the interclass

tournament is taking place, from the results of which the team representing the College will be formed. The following is the schedule:

May 7, Northampton Tennis Club, at home.

May 12, A Lehigh Fraternity, at home.

May 15, Bethlehem Prep, at home.

May 19, Muhlenberg, at home.

May 21, Lafayette, at home.



EXCHANGES

During the month of March the following exchanges reached our desk: *The Albright Bulletin*, Myerstown, Pa.; *The Black and Red*, Watertown, Wis.; *The Brown and White*, Catasauqua, Pa.; *The Brown and White*, South Bethlehem, Pa.; *College Chips*, Decorah, Iowa; *College News*, Annville, Pa.; *The Hall Boy*, Nazareth, Pa.; *The Ivy*, Salem, N. C.; *The Mirror*, Bethlehem, Pa.; *The Moravian Messenger*, London; *The Muhlenberg*, Allentown, Pa.; *The Narrator*, Reading, Pa.; *Old Penn Weekly*, Philadelphia, Pa.; *Our College Times*, Elizabethtown, Pa.; *The Ogontz Mosaic*, Ogontz, Pa.; *The Oracle*, Plainfield, N. J.; *The Spectator*, Columbus, Ohio; *Steel and Garnet*, Philadelphia, Pa.; *The Susquehanna*, Selinsgrove, Pa.; *The Ursinus Weekly*, Collegeville, Pa.; *Ye Manor Chronicle*, South Bethlehem, Pa.

College Chips: Yours is a well-balanced paper, containing some excellent literary material. "America's Waste" is very interesting. The writer of this article points out some of the chief fields in which our country is wasting its resources.

1. The great losses to our national forests, most of which are due to the lack of methods for the prevention of forest-fires.

2. Along the railroad tracks of this country there can be found millions of tons of wasted coal, which, if utilized, would furnish sufficient fuel for thousands of American homes. We waste more than one-third of all the coal used for power purposes through our failure to adopt modern machinery and methods.

3. Thirty million horsepower is wasted every year by failure to utilize our waterpower.

4. Through the neglect of farmers to work their lands

properly, much of the fertility of the soil is wasted into the lowlands and seas. If we would drain our swamps and overflowed areas, we could reclaim vast tracts of land and be able to supply ten million people with homes.

5. Nearly two billion dollars are expended annually by our people upon that luxury which has ruined so many lives and brought misery into so many homes, namely, that of intoxicating liquor.

6. In our industrial greed we have employed a system which has brought about a greater waste than any thus far mentioned—Child labor. Each year thousands of little lives are sacrificed at the altars of commercialism.

The Spectator: Your paper always contains some very good literary material and as a rule, one or more articles which are excellent. In the March issue, "The Law of Habit" is worthy of commendation. In this essay the writer correctly says that since it is characteristic of humanity to cultivate habits of some kind, it behooves us as Christians to cultivate only those which are good and noble, and to avoid those which tend to evil and demoralization, since the law of habit is well nigh the law of fate. As the basis of all good habits pertaining to society, we should cultivate the habit, "to do unto others as we would that they should do unto us." Hand in hand with this habit goes that of honesty. We are not only dishonest with our neighbors and friends, but we also try to deceive even God Himself. Let us ask ourselves the question, "Am I cultivating the habit of honesty or dishonesty?" I think we must all agree that we are following the latter. Then there is the habit, so prevalent among our people, and which is the cause of so many empty pews in our churches; that is, the habit of irregular church attendance. The thoughtless gentleman with a cigar in his mouth, playing cards "just for fun," will sooner or later be overcome by the power of habit, and will eventually become a gambler, if he allows that desire to overrule him. "The idle spendthrift youth with fondness only for vile company where his worst passions can be gratified; the besotted man, sold under sin, accused of God and his own conscience and his fellow-men—these are the piteous object lessons that have taught us the power of habit over human destiny. But habit is the key to paradise as well as to destruction. We should continually observe the slow, unerring plan of God, by which our habits may become our step-ladder to saintship."

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